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NATIONAL ARCHIVES OF INDIA

A

NEW GENERAL

BIOGRAPHICAL DICTIONARY,

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REV. HUGH JAMES ROSE, B.D.

PRINCIPAL OF KING'S COLLEGE, LONDON.

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A

BIOGRAPHICAL DICTIONARY.

MARTIN, (Thomas,) an English antiquary, was born at Thetford, in Norfolk, in 1697, and became clerk to his brother, an attorney at Thetford. About 1723 he settled at Palgrave, where he died in 1771. By his second wife, Frances, the widow of Peter le Neve, Norroy king at arms, he came into possession of a very valuable collection of English antiquities, pictures, &c. He was familiarly known by the name of "Honest Tom Martin of Palgrave." He was a contributor to Le Neve's Monumenta Anglicana, printed in 1719; and he devoted the latter part of his life to the composition of The History of Thetford, which appeared in 1779, 4to.

MARTIN, (Benjamin,) an eminent optician, was born at Worplesdon, in Surrey, in 1704, and began life as a plough-boy at Broad-street, a hamlet belonging to that parish. He contrived to learn reading, writing, and arithmetic, so as to be soon enabled to teach others; and having a strong inclination to the mathematics and philosophical speculations, he entered upon such a course of reading and study as in some measure supplied the want of a learned education. The historian of Surrey says that he first taught reading and writing at Guildford. In 1735 he settled at Chichester, where he taught the mathematics, and delivered a course of lectures on experimental philosophy. At this time he published his first work, The Philosophical Grammar; being a View of the present State of Experimental Physiology, or Natural Philosophy, &c. London, 8vo. He then repaired to London, where he read lectures on experimental philosophy for many years, and carried on a very extensive trade as an optician and globe-maker in Fleet-street. At last, owing to the misconduct of his son, he became involved in pecuniary difficulties, and was made a bankrupt, which had such an effect upon his spirits that he attempted to destroy himself; and though the wound did not prove immediately mortal, it hastened his death, which took place on the 9th of February, 1782. His principal publications were, A new, complete, and universal System or Body of Decimal Arithmetic; Description and Use of both the Globes, the Armillary Sphere and Orrery; Elements of Geometry; Memoirs of the Academy of Paris; Panegyric of the Newtonian Philosophy; New Elements of Optics; Mathematical Institutions, viz. Arithmetic, Algebra, Geometry, and Fluxions; Natural History of England, with a map of each county; Philosophy and Philosophical Geography; Biographia Philosophica, or Lives of Philosophers; Philosophia Britannica; and, The Philosophical Magazine; this was carried on to the 14th volume, when it was discontinued for want of encouragement.

MARTIN, (Claude,) a native of Lyons, of mean parentage. He had happily the advantage of a good mathematical education, and at the age of twenty he embraced the profession of arms, and embarked for India, with his brother, under general Lally. In the war of 1756 he conducted himself with great valour; but ill treatment disgusted him with the service, and at the siege of Pondicherry he deserted to the English, in whose forces he obtained the rank of colonel. He was employed to make a map of the territories of the Nabob of Oude, under whose patronage he introduced the arts and commercial institutions of Europe, and opened a bank, which proved highly productive. He afterwards settled at Lucknow, where he built a magnificent edifice for his residence: he built another on the banks of the Ganges; and then, devoting his time to the natural productions of the country, he formed in his museum a very curious and valuable collection. His

garden was also enriched with all the beautiful productions and varieties of the climate; his observatory was provided with the best and most useful instruments for making astronomical observations; and he exhibited the first balloon that ever floated in the atmosphere of Asia. He died in 1799, having bequeathed his immense property to his children, and to charitable purposes in the towns of Lyons, Calcutta, and Lucknow.

MARTIN, (William,) a naturalist, born in 1767 at Marsfield, in Nottinghamshire. In 1793 he published the first number of Figures and Descriptions of Petrifactions in Derbyshire, the figures of which were all drawn, etched, and coloured by himself; but the work was never completed. In 1796 he sent to the Linnæan Society, An Account of some Species of Fossil Anomaliæ found in Derbyshire, which paper led to his being elected a member of that society. In 1809 he published, Outlines of an Attempt to establish a Knowledge of Extraneous Fossils on Scientific Principles. He was subsequently chosen a member of the Literary and Philosophical Society of Manchester, and of the Geological Society of London. He soon after published, Petrificata Derbiensia; or, Figures and Descriptions of Petrifactions collected in Derbyshire. His last production was a paper entitled, Cursory Remarks on the Mineral Substance, called in Derbyshire Rotten Stone; this paper was printed in the Manchester Transactions after his death, which took place in 1810. His father, who deserted his family, acquired a fortune by his invention of polygraphic painting, and of a new mode of manufacturing cloth.

MARTIN, (David,) an artist, was born in Scotland, and studied under Allan Ramsay, with whom he went to Italy. On his return he attended the Drawing Academy in St. Martin's-lane, in London. He afterwards practised both as a painter and engraver in mezzotinto. In the latter department he executed a portrait of Roubilliac; a whole length of lord Bath; and another of lord Mansfield. He died at Edinburgh in 1797. His best picture was a half-length of Dr. Franklin.

MARTINE, (George,) a physician, was born in Scotland in 1702, and entered upon the study of medicine at Edinburgh in 1720, whence he went to Leyden; and, after prosecuting the same study there for some time, was admitted to his degree of M.D. in 1725. He then returned to Scotland, and practised at St. Andrew's. In 1740 he accompanied lord Cathcart as physician to the forces under his command on the American expedition. Soon after the death of that nobleman he was seized with a bilious fever, which proved fatal in 1743. He wrote, Tractatus de Similibus Animalibus, et Animalium Calore; Essays Medical and Philosophical; papers in the Edinburgh Medical Essays, and in the Philosophical Transactions. His able Commentaries on Eustachius's Tables were published after his death by Dr. Munro, of Edinburgh, under the title of Georgii Martinii, M.D. in Bartholomæi Eustachii Tabulas anatomicas Commentaria, 8vo, 1755.

MARTINI, (Martin,) a Jesuit, was born at Trent in 1614, and resided for many years as a missionary in China, where he compiled several curious works on the history and geography of that country. He returned to Europe in 1651, and published a description of China, with an exact map of that empire, and fifteen separate maps of the fifteen provinces; to which he added two others, of Corea and Japan. It is said that he returned to China, and died at Hangchew in 1661. He wrote, Sinicæ Historiæ Decas prima, a Gentis Origine ad Christum natum, 4to and 8vo; this has been translated into French by Le Pelletier, 1692, in 2 vols, 12mo; China *Illustrata*, Amsterdam, 1649, fol.—this was the best account of China before that of Du Halde; De Bello inter Tartaros et Sinenses; and, An Account of the Number and Quality of the Christians in China.

MARTINI, (Giuseppe San,) a native of Milan, was a performer on the hautboy, an instrument invented by the French, and of small account till Martini, by his exquisite performance, and a tone which he had the art of giving it, brought it into reputation. He arrived in England in the year 1723, and was favoured by Buononcini, Greene, and others of that party, as also by Frederic prince of Wales, who was his patron. He was an admirable composer; and, for instrumental music, may be classed with Corelli and Geminiani. His first compositions were sonatas for two flutes, and others for German flutes: these are scarcely known; but the greatness of his talents is manifested in six concertos, and twelve sonatas, published by himself. The first of these works was published in 1738. He died in 1750.

MARTINI, (Giambattista,) a learned writer on music, known all over Europe by the name of PADRE MARTINI, was born at Bologna in 1706, and entered into the order of St. Francis. He was sent as a missionary to India, whence the delicacy of his health soon obliged him to return; and he then sought every opportunity for indulging his taste for music, which he cultivated with so much success, under the celebrated Ant. Perti, as to be regarded, during the last fifty years of his life, as the most profound harmonist, and the best acquainted with the history and progress of the art and science of music, in Italy. In his nineteenth year he was appointed chapelmaster to the convent of his order at Bologna, which situation he filled till his death. No history of music had been attempted in Italy since that of Bontempi appeared in 1695, till Martini, in 1757, published in 4to the first volume of his Storia Musica, upon so large a scale, that though the chief part of his life seems to have been dedicated to it, only three volumes were published before his death; a circumstance which Dr. Burney thinks is much to be regretted, as he had, with incredible pains and considerable expense, collected materials sufficient for the completion of his whole plan. Between the publication of the second and third volumes of his Storia Musica, Martini published, Saggio Fondamentale Prattico di Contrappunto, Bologna, 1774, in 2 vols, fol. With the view of pursuing his labours, Martini had amassed an enormous quantity of materials. The libraries of Italy had enriched him with valuable manuscripts. His friend Botrigari had left him his great musical library, which contained many rare works. The generosity of the famous Farinelli furnished him with considerable funds, and enabled him to procure all imaginable materials. These united sources formed a library of seventeen thousand volumes, three hundred of which were manuscripts. They occupied four rooms; the first contained the manuscripts, in the second and third were placed the printed books, and in the fourth the musical works, nearly all manuscript. The sweetness, simplicity, and modesty, which formed the character of Martini, and his eagerness to communicate to all who desired it the treasures of science and of erudition he possessed, obtained for him universal esteem and veneration. Frederic the Great of Prussia, to whom he sent, in 1702, his History of Music, answered him with a letter written with his own hand, accompanied by a snuff-box, and his portrait set round with diamonds. All those whom the love of the arts led into Italy, visited him in passing through Bologna, and quitted him with sentiments of admiration and gratitude. He was attacked, in 1774, with dropsy in the chest, according to Dr. Burney, who about that time discerned in him symptoms of that disease, and he died in 1784.

MARTINI, (Matthias.) See MARTINIUS.

MARTINIERE, (Anthony Augustin Bruzen de la,) an industrious compiler, was born in 1662 at Dieppe, and studied at Paris, under the instruction of his learned uncle, Richard Simon. In 1709 he went to the court of Mecklenburgh, and began his researches into the history and geography of that state; but on the death of the duke, and the troubles which followed, he removed to the Hague, where in 1722 he published, by order of the duke Philip Farnese of Parma, his Dissertation historique sur les Duchés de Parme et de Plaisance, 4to. The king of the Two Sicilies appointed him his secretary, with a salary of twelve hundred crowns. The marquis de Beretti Landi, the Spanish minister at the Hague, had a high regard for Martiniere, and advised him to dedicate his geographical dictionary to the king of Spain, and procured for him the title of royal geographer. Martiniere passed several years at the Hague, where all the foreign ministers paid him much attention, receiving him often at their tables. He died in 1746. He was a man of extensive reading, and of a retentive memory, and was generous, liberal, and candid. His favourite studies were history and geography, and he published, Dictionnaire Géographique, Historique, et Critique, Hague, 1726—1730, 10 vols, fol., reprinted with corrections and additions at Dijon in 6 vols, fol., and at Venice, and again at Paris in 1768, 6 vols, fol., and translated into German by C. de Wolff, Leipsic, 1744—1750, in 13 vols, fol.; Essais sur l'Origine et les Progrès de la Géographie; Traités Géographiques et Historiques pour faciliter l'Intelligence de l'Ecriture Sainte, par divers Auteurs célèbres, MM. Huet et Le Grand, D. Calmet, &c. &c. Hague, 1730, 2 vols, 12mo; Entretiens des Ombres aux Champs Elysées; Essai d'une nouvelle Traduction d'Horace, in verse; Nouveau Recueil des Epigrammatistes

Français; Introduction générale à l'Etude des Sciences et des Belles-Lettres; Lettres choisies de M. Simon, a new edition, with the Life of the Author; Nouvelles Politiques et Littéraires; and, Vie de Molière,—this is said to be more correct and ample than that by Grimarest.

MARTINIUS, (Matthias,) a learned German Protestant divine and philologist, was born at Freienhagen, in the principality of Waldeck, in 1572, and studied at Herborn, under the celebrated Piscator. In his twenty-third year he was called to officiate as minister in the courts of the counts of Nassau Dillenburg; the following year he was appointed professor in the college of Herborn; and in 1595 he was chosen regent of the schools. He particularly excelled in his philological lectures, and in initiating his pupils in the Hebrew, Chaldee, and Syriac languages. In 1607, upon the breaking out of the plague at Herborn, he removed, with the members of the college, to Siegen, and soon afterwards accepted an invitation to become pastor of the church of Embden; and after three years, in 1611, he accepted the rectorship of the college of Bremen, which under his superintendence was entirely new modelled, and gradually rose to the highest reputation throughout Germany. In 1618 he was one of the deputies who were sent by the city of Bremen to the synod of Dort, where he avowed similar opinions with Cameron, Amyraut, Daillé, and other French divines, on the subject of universal grace, and enlisted among the combatants against the supralapsarians. He signed, however, the acts of the synod. He died in 1630. He was the author of, Memoriale Biblicum; Christiana et Catholica Fides, sive Symbolum Apostolicum Explicatum; Procatechesis; De Fœderis Naturæ et Gratiæ Signaculis; De Deo summo illo Bono, et Causâ omnis Boni, &c.; Lex Divina Naturæ, Gratiæ, et Politiæ; De promptâ utilium Rerum Meditatione; Epitome Theologiæ; Cadmus Græco-Phœnix; Græcæ Linguæ Fundamenta; and a variety of controversial pieces. But his fame is principally built on his Lexicon Philologicum, præcipue Etymologicum et Sacrum, &c. in folio, the third edition of which, in 2 large folio volumes, printed in 1697, besides numerous other additions, contains his Cadmus Græco-Phœnix, and the Glossary of Isidore, &c., with the notes of John George Grævius. Of this work it is said that Vossius and others have freely availed themselves, without being always so honourable as to acknowledge their obligations.

MARTINOT, (Henry,) a celebrated clock-maker, born at Paris in 1646. He made the clocks for Versailles and the Trianon, and Louis XIV. highly estimated his ingenuity and integrity. He died in 1725.

MARTINUSIUS, (George,) a native of Croatia, who, from a lighter of stoves, became bishop of Great Waradin, and at last the minister and friend of John Zapoli, king of Hungary, who at his death in 1540 left him guardian of his son John Sigismund; but a quarrel with Isabella, the queen mother, obliged him to leave the kingdom, and he retired to the court of the emperor Ferdinand I. who obtained for him a cardinal's hat from Julius III. He was afterwards suspected of plotting with the Turks against his benefactor, and in consequence of this he was assassinated in his castle of Vints in 1548.

MARTOS, (Ivan Petrovitch,) an eminent Russian sculptor, born about 1755 at Itchnia, in Little Russia. He was munificently patronized by the empress Feodorowna, who sent him to study at Rome at the expense of the government. His works are numerous, and among the more important are, the bronze colossal group of the patriot Minin and Pozharsky, at Moscow; the monument to the emperor Alexander, at Taganrog; the statue of the duke of Richelieu, at Odessa; Potemkin's monument, at Cherson; and that erected in honour of Lomonosov, at Arkhangel. Their characteristics are nobleness of conception, truth of expression, and freedom, without negligence, of execution. In the draping of his figures he was superior to Canova, besides which he had a particular talent for bas-relief subjects. One of the most admired of these is that which adorns the monument of the grand-duchess Helena Paulovna, and which represents Hymen extinguishing a torch. In the church of Grussino are several statues of saints executed by him. He died in 1835, in the eightieth year of his age. He was counsellor of state, and director of the Academy of Fine Arts at Petersburg.

MARTYN, (William,) recorder of Exeter, was born in that city in 1562, and educated in the grammar-school there, and at Broadgates hall, now Pembroke college, Oxford. Here he is supposed to have taken one degree in arts, and then removed to some of the inns of court in London to study the law. In

1605 he was elected recorder of his native city, where he died in 1617. He wrote, The History and Lives of the Kings of England, from William the Conqueror to King Henry VIII. Lond. 1616, fol., reprinted in 1618; this is taken principally from the Chronicles. An appendix was published in 1638, by B. R. M. A., including the History of Edward VI., Mary, and Elizabeth. It is said that king James took offence at some passages in Martyn's work respecting his own family or the Scottish nation, and that the author was brought into some trouble, which hastened his death. He also published, Youth's Instruction, Lond. 1612, 4to, which, Wood says, shows a great deal of reading.

MARTYN, (John,) a skilful botanist, was born in Queen-street, London, in 1699. He was intended by his father for the mercantile profession; but an early inclination for botantical pursuits, and an attachment to literature, prevented this design from taking effect. In 1720 he translated from the French Tournefort's History of the Plants growing round Paris; and, meditating a similar work on those produced in the vicinity of London, he made numerous pedestrian excursions for that purpose into the counties round the metropolis. In 1721 he made the acquaintance of Dillenius, in concert with whom he formed a botanical society; and in 1724 and 1725 he read botanical lectures in London, which were so well approved, that he was recommended by Sir Hans Sloane and Mr. Sherard to repeat them at Cambridge. In 1727 he was made a fellow of the Royal Society, to which body he was afterwards very serviceable as a member of the committee for regulating its library and museum. In 1730 he entered himself of Emmanuel college, Cambridge, with a view of proceeding regularly with his medical degrees; but his marriage, and the practice of the profession which he had for some time followed in London, did not permit him to fulfil his intention. He, however, read lectures in botany and materia medica, both in the metropolis and at Cambridge; and on the death of Dr. Bradley, in 1733, he was chosen professor of botany in that university. Finding the air of London unsuitable to him, on account of an asthmatic complaint, he took up his abode at Chelsea, where he lived till 1752, when he retired to Streatham. He resigned his professorship in 1761, which was conferred on his son, the Rev. Thomas Martyn; and in gratitude for this favour, he presented to the university his botanical library, his Hortus Siccus, many drawings of Fungi, and some other collections. He returned to Chelsea a year before his death, which took place in January 1768. He published, Tabulæ Synopticæ ad Methodum Raianum dispositæ, fol., 1726; Methodus Plantarum circa Cantabrigiam nascentium, 12mo, 1727,—this is Ray's Catalogue reduced to the order of his system, with the addition of his generic characters, and those of other botanists; Historia Plantarum rariorum Decades quinque, fol. 1728—32,—this is a magnificent work, designed to exhibit, in their natural size and colours, such curious plants as had not yet been figured; its expense prevented a further progress in the work; Tournefort's History of Plants growing about Paris, translated into English, with Additions, 2 vols, 8vo, 1732; Virgil's Georgics and Bucolics, translated into English Prose, with Notes, dedicated to Dr. Mead, 1745-46. The union of classical learning with botanical science enabled him to elucidate many passages of his author, and the work was greatly applauded both at home and abroad: he was assisted in the astronomical part by Dr. Halley. He likewise contributed to a satirical periodical, entitled, The Grub Street Journal, in which his papers are distinguished by the letter B. He also communicated several papers upon botanical and other subjects to the Royal Society, which were printed in its Transactions; and he was concerned in an abridgment of the Philosophical Transactions, and an abridgment of papers from the Mémoires of the Royal Academy of Sciences at Paris, in conjunction with Chambers, the compiler of the Dictionary of Arts and Sciences. After his death appeared his Dissertations and Remarks on the Æneid of Virgil, with a biographical memoir prefixed.

MARTYN, (Thomas,) son of the preceding, was born at Chelsea in 1735, and educated at Emmanuel college, Cambridge, where he took his first degree in 1756; and then removed to a fellowship in Sidney college. In 1761 he succeeded his father in the botanical chair of the university, and was appointed one of the tutors of his college. He also obtained the perpetual curacy of Edgware, in Middlesex. In 1771 he was presented to the living of Ludgershall, in Buckinghamshire, and in 1776 to that of Little Marlow, in the same county; but the former pre-

ferment he resigned on becoming rector of Pertenhall, in Bedfordshire, where he died in 1825, in the eighty-ninth year of his age. He was a member of the Royal Society. His principal works are, Plantæ Cantabrigienses; Catalogus Horti Cantabrigiensis; Elements of Natural History; A Translation of Rousseau's Letters on Botany, with large Additions; Sketch of a Tour through France, Switzerland, and Italy; Another Tour in Italy, with Catalogues of Curiosities in the principal Cities of that Country; Flora Rustica; and, Language of Botany. He also edited Miller's Gardener's and Botanist's Dictionary, 4 vols, fol.; and his father's Dissertations and Critical Remarks on the Æneid of Virgil, containing, among other interesting particulars, a full vindication of the poet from the charge of an anachronism with regard to the foundation of Carthage. To this work, which was published in 12mo, 1770, he prefixed a life of the author, and a complete catalogue of his works. He was also employed upon a work which appeared in 1773, entitled, The Antiquities of Herculaneum, translated from the Italian, by Thomas Martyn and John Lettice, Bachelors of Divinity, and Fellows of Sidney college, Cambridge, vol. i. containing the Pictures. On this laborious work he and his coadjutor had been employed for five years. The original had been printed at the expense of the king of Naples. He was also secretary to the Society for the Improvement of Naval Architecture.

MARTYN, (Henry,) a zealous and devoted missionary, was born in 1781 at Truro, in Cornwall, where his father was a labourer in the mines at Gwennap, till, by indefatigable application, he qualified himself for a clerkship in the counting-house of an eminent merchant at Truro. Henry was educated at the grammar-school of that town, and at St. John's college, Cambridge, of which he was chosen fellow. In 1803 he took orders; and about the same time contracted an intimacy with the Rev. Charles Simeon, the celebrated evangelical preacher in the university of Cambridge, and resolved to devote himself to the labours of a missionary. With this view he offered himself to the African and Eastern Missionary Society, and embarked for India in 1805. It now became necessary that he should make himself master of the languages of the countries which he was about to visit; and he studied them with such success, that he had the superintendence of the translations of the New Testament made under the instructions of the Society, both into Persian and Hindustanee. He made also some progress in an Arabic translation. In his capacity of missionary he traversed large tracts both of India and Persia. After above five years' labour in these countries, his health began to decline; and, his strength wholly failing him, he was obliged to halt at Tokat, in Asia Minor, where in a few days he died, October 16, 1812. An account of his life, compiled from various Journals left by him, was published by the Rev. John Sargent, in 1819.

MARTYR, (Peter,) one of the early reformers, was descended from a respectable family of the name of Vermigli, and was born at Florence in 1500. His parents gave him the surname of Martyr, in honour of Peter the Martyr, a Milanese saint, whose church was near their house. When he was sixteen years of age he took the habit among the regular canons of the order of St. Augustine, at the monastery of Fiesoli, near Florence, where he went through his course of rhetoric, diligently reading at the same time the sacred Scriptures; and in 1519 he was sent to the monastery of St. John of Verdera, at Padua, where he studied philosophy, and the Greek language, and acquired the character of the first scholar in his order. In his twenty-sixth year he was appointed to the service of the pulpit, and preached to crowded auditories, with universal applause, at Brixia, Rome, Venice, Mantua, and several other cities of Italy. Hitherto the divinity which he had studied was chiefly that of the schools; but now he applied with the greatest diligence to the study of the Scriptures: and, that he might understand the Old Testament in the original, he made himself master of Hebrew, with the assistance of Isaac, a Jewish physician at Bologna. He next read lectures in philosophy, divinity, and on the Greek language, in different houses belonging to his order, and was chosen abbot of Spoleto; and three years afterwards he was appointed principal of the college of St. Peter ad aram, at Naples: a post of great dignity, and supported by ample revenues. Here he applied himself with increasing assiduity to the study of the Scriptures; and having met with the writings of Zuinglius and Bucer, he became fully sensible of many of the abuses, both in doctrine and discipline, of the church of Rome, and began to think favourably of the cause of the reformers.

In this disposition he was confirmed by his conversation with some liberal and enlightened men at Naples, particularly with John Valdes, a Spanish lawyer; and he delivered his sentiments very freely on the necessity of reformation before many persons of quality, in private meetings at Naples. When he had been about three years in that city, he was seized with a dangerous illness; and upon his recovery from it, the fathers of his order appointed him their visitor-general. He was afterwards appointed prior of St. Fridian's, at Lucca, where he exerted himself in promoting the interests of sound learning and religion, procuring men of abilities to instruct the younger members. He also daily read to them some part of St. Paul's Epistles in Greek, and examined them in the same; and every night before supper he expounded a Psalm, or some other portion of Scripture, having generally among his hearers several of the nobility and gentry of Lucca. Every Sunday, likewise, he preached publicly to the people. His sentiments now had gradually undergone a total change, and he had adopted the opinions of the reformers. To these opinions he had in private made several converts, among whom were Tremellius and Zanchius. He was now summoned to give an account of himself before a general meeting of the order at Genoa; whereupon he withdrew privately to Pisa. Here he celebrated the Lord's Supper according to the manner of the reformed; and he wrote letters both to cardinal Pole and to Lucca, assigning the reasons for his sudden departure from his monastery, and explicitly declaring the alteration which had taken place in his sentiments. From Pisa he went to Florence, where he met the celebrated Bernard Ochinus, who, like himself, had turned Protestant, and determined to renounce his country for conscience sake. Quitting Florence, he passed through the northern parts of Italy without being discovered, and arrived safe in Switzerland, where, in 1542, he was received with the greatest hospitality and friendship by Bullinger and the other ministers of Zurich. He then proceeded to Basle, whence, at the request of Bucer, he was invited to Strasburg, where he filled the theological chair for five years, and maintained the utmost harmony with that eminent reformer as his colleague in the ministerial office. In 1546 he followed the example of Luther, and married a nun who had escaped from a convent. In 1547, by the advice of Seymour the protector, and archbishop Cranmer, Edward VI. invited him to England, together with Bucer, Fagius, and other reformers, and appointed him professor of divinity at Oxford in 1549. Soon after he had entered on the duties of this post, having explained the doctrine of the Lord's Supper, in nearly the same manner with the Helvetian churches, he was insulted and disturbed in his lectures, and he found it prudent to retire to London. Proper measures, however, having been taken to preserve the peace at Oxford, he returned thither, and resumed the labours of his professorship, being promoted by the king, for his better accommodation and security, to a canonry of Christ Church. About the same time he was admitted to the degree of D.D. In this situation he continued faithfully and diligently occupied in disseminating scriptural knowledge, maintaining a constant correspondence with the heads of the English reformation, and particularly with archbishop Cranmer, who frequently resorted to his advice, till the accession of queen Mary. On this event all the foreign Protestants were ordered to leave the kingdom; and as Peter Martyr had not come into it of his own accord, but in consequence of an invitation from Edward VI., he was furnished with the necessary passport for his departure. He reached Strasburg in safety, and there the senate passed a decree that he should be replaced in their divinity chair. Not long afterwards, finding that calumnies were propagated against him, on account of his differing from the confession of Augsburg on the subject of the Eucharist, and that obstructions were likely to arise in the way of his usefulness, he gladly accepted an invitation from the senate of Zurich, in 1556, to fill their professorship of divinity, which had just become vacant. He immediately removed to that city, accompanied by his friend Jewel, afterwards bishop of Salisbury, who had fled from the Marian persecution in his native country. Here he spent seven years, in high reputation as a professor and minister, greatly respected by all ranks of people, and in intimate friendship with Bullinger, and other learned men. Upon the accession of queen Elizabeth, and the re-establishment of the Protestant religion in England, efforts were made to bring him back to his professorship at Oxford, but without success. In 1561 he received letters from the queen-mother of France, the king of

Navarre, the prince of Condé, and other peers of that kingdom, as well as from Beza and the rest of the French Protestant ministers, requesting him to attend and assist at the famous conference at Poissy; where he was distinguished by his skill in disputation, by the temper and prudence with which he conducted himself, and by the liberality and force with which he pleaded for the sufficiency of the Scriptures as a test of truth as well as rule of life. He died at Zurich on the 12th of November, 1562, in the sixty-second year of his age. On the learning, judgment, and eloquence of Peter Martyr, and the value of his productions, the Protestant writers bestow the highest eulogiums; and the liberal Roman Catholic critics, (and among them Dupin especially,) have done justice to his merits. Of the first reformers, no one wrote better than Peter Martyr, except Calvin, whom he surpassed in erudition, and in the knowledge of languages. He was well versed in the fathers, and applied himself diligently to the study of the ancient discipline of the church. He had more moderation and sweetness than any of the other Protestants, not only in his expressions, but also in his sentiments. He was the author of, Expositio Symboli Apostolici; De Cœnâ Domini Quæstiones; Commentarius in Priorem Pauli Epistolam ad Corinthos; Comment. in Epist. Pauli ad Romanos; Defensio Doctrinæ veteris et apostolicæ de Sacrosancto Eucharistiæ Sacramento, adversus Stephani Gardineri Librum; Defensio contra Richardi Smythæi Angli Lib. II. de Cœlibatu Sacerdotum et Votis Monasticis; Comment. in Lib. Judicum; Dialogus contra Brentii Librum de personali Unione Naturarum duarum in Christo. He left behind him, in an unfinished state, Commentaries on Genesis, Exodus, Leviticus, the Books of Samuel and Kings, the Lamentations of Jeremiah, and some of the minor prophets, which were published after his death; as was also a work entitled, Petri Martyris Vermillii, &c. Loci Communes, in folio, consisting of selections from his works, digested into an uniform treatise, and systematically arranged, after a similar manner with Calvin's Institutes. His wife died at Oxford during his residence there. On Mary's accession, such was the virulence of the Papists, that her bones were dug up and buried in a dunghill by order of cardinal Pole, till the happier days of Elizabeth restored them to consecrated ground in the cathedral. Martyr, on his return to Zurich, took a second wife, by whom he had three children, the youngest of whom alone survived him.

MARTYR, (Justin.) See JUSTIN.

MARTYR, (Peter.) See ANGHIARA.

MARUCELLI, (Giovanni Stefano,) a painter, was born in the province of Umbria in 1586, and was a disciple of Andrea Boscoli. He distinguished himself as a painter of history, though he was more celebrated as an architect and engineer. He was invited to Pisa, where he painted a grand altar-piece, which he executed in a manner that established his reputation throughout Italy. He also painted in the tribune of the dome of the cathedral of that city, the representation of Abraham entertaining the three Angels, which is admired for the elegance of the composition, and the harmony of the colouring. He died in 1646.

MARULLUS, (Michael Tarchaniotes,) a learned modern Greek, born at Constantinople, which city he abandoned at its capture by the Turks in 1453, and retired to Italy. He bore arms in that country under Nicholas Ralli, another Greek; but was at the same time a votary of polite literature, and especially of Latin poetry. He was for some time liberally entertained by Lorenzo de' Medici; but he was of a restless disposition, and did not remain long in one place. He married the learned Alexandra Scala, of Florence; which circumstance involved him in a bitter quarrel with Politian, who was a rival of his. He lost his life in 1500, while attempting to ride across the little river Cecina, which runs by Volterra, in Tuscany. His Latin poems consist of four books of Epigrams, and four of Hymns, with a fragment of a poem on the Education of Princes. They were published collectively at Paris in 1529, 8vo, and 1561, 12mo, and in other places. Concerning their merit very different opinions have been given. He was reckoned a happy imitator of the style of Lucretius, who was the principal object of his admiration among the ancients, and of whom he gave an edition. He used to say that, "other poets were to be read, but Lucretius and Virgil to be got by heart." In his principles he was undisguisedly impious, and his language is often revoltingly blasphemous.

MARVELL, (Andrew,) an eminent wit and satirist, and sturdy opponent of the court party in the reign of Charles II., was born in 1620 at Kingston-upon-Hull, in Yorkshire, where his father was master of the grammar-school, and lecturer of

Trinity church. In 1635 he was admitted of Trinity college, Cambridge. But he had not been long there, when he fell into the hands of the Jesuits; for those busy agents of the Romish church spared no pains to make proselytes; for which purpose several of them were planted in or near the universities. By them Marvell was inveigled to London; but his father pursued him, and prevailed with him to return to college. He afterwards applied to his studies with great assiduity, and took his degree of B.A. in 1639. He soon after travelled through Holland, France, Italy, and Spain, and acquired a knowledge of the languages of those countries, in which he was employed to instruct the daughter of general Fairfax. He also spent some time at Constantinople, where he resided as secretary to the English embassy at that court. In 1653 he was employed by Cromwell as a tutor to a Mr. Dutton; as appears from an original letter of Marvell to that usurper, still extant. In 1657 he was made assistant to Milton, who was Latin secretary to the protector. A little before the Restoration he was chosen by his native town to sit in the parliament which began at Westminster, April 25, 1660, and afterwards in that which began May 8, 1661. In this station he acquitted himself so much to the satisfaction of his electors, that they allowed him a handsome pension all the time he continued to represent them; which was to the time of his death. This was probably the last borough in England that paid a representative. At the beginning of the new reign he probably thought the parliamentary business of inferior consequence; since he was in Holland and Germany between 1661 and 1663; and three months after his return, he complied with the request of lord Carlisle, appointed ambassador extraordinary to Russia, Sweden, and Denmark, to accompany him as his secretary. It was not till the parliament of October 1665, that, from his letters to his constituents, his attendance seems to have been constant and uninterrupted. From that period to 1674 he made a regular report of the proceedings of both houses to the mayor and corporation of Hull. The corruptions of the court, and the tendency to arbitrary measures, which marked the unprincipled reign of Charles II., necessarily threw a man of Marvell's character into opposition; and all his efforts in and out of parliament were directed to the preservation of civil and religious liberty. He rarely spoke in the house; but his influence over the members of both houses was considerable. The earl of Devonshire was on terms of intimacy with him; and prince Rupert often privately visited him and took his advice; insomuch that when the prince gave a vote on the popular side, the courtiers used to say, "that he had been with his tutor." In 1672 he publicly assailed Dr. Samuel Parker, afterwards bishop of Oxford, a man of parts and learning, but a virulent writer on the side of arbitrary government, who at this time published Bishop Bramhall's Vindication of himself, and the rest of the episcopal Clergy, from the Presbyterian Charge of Popery, &c., to which he added a preface of his own. This preface Marvell attacked, in a piece called The Rehearsal Transprosed; or, Animadversions on a late Book, intituled, A Preface, showing what Grounds there are of Fears and Jealousies of Popery, the second impression, with additions and amendments. London, printed by J. D. for the assigns of John Calvin and Theodore Beza, at the sign of the King's Indulgence, on the south side of the Lake Leman; and sold by N. Ponder in Chancery-lane, 1672, in 8vo. The title of this piece is taken in part from the duke of Buckingham's comedy, called, The Rehearsal; and, as Dryden is ridiculed in that play under the name of Bayes, Marvell borrowed the same name for Parker. Parker answered Marvell in a letter entitled, A Reproof to the Rehearsal Transprosed; to which Marvell replied in, The Rehearsal Transprosed, the second part, occasioned by two letters. Marvell did not confine himself in these pieces to Parker's principles, as they appear in the Preface and the Reproof; but he exposed and confuted likewise various opinions which the doctor had advanced in his Ecclesiastical Polity, published in 1670, and in his Defence of it in 1671. Parker made no reply to Marvell's last piece. "He judged it more prudent," says Wood, "to lay down the cudgels, than to enter the lists again with an untowardly combatant, so hugely well versed and experienced in the then but newly refined art, though much in mode and fashion almost ever since, of sporting and buffoonery. It was generally thought, however, by many of those who were otherwise favourers of Parker's cause, that the victory lay on Marvell's side; and it wrought this good effect on Parker, that for ever after it took down his high spirit." Burnet, speaking of Parker, says

that, "after he had for some years entertained the nation with several virulent books, he was attacked by the liveliest droll of the age, who wrote in a burlesque strain; but with so peculiar and entertaining a conduct, that from the king down to the tradesman, his books were read with great pleasure. That not only humbled Parker, but the whole party; for the author of the Rehearsal Transprosed had all the men of wit on his side." Swift likewise, in his Tale of a Tub, speaking of the usual fate of common answerers to books, and how short-lived their labours are, adds, that "there is, indeed, an exception, when any great genius thinks it worth his while to expose a foolish piece: so we still read Marvell's answer to Parker with pleasure, though the book it answers be sunk long ago." In 1675, Dr. Herbert Croft, bishop of Hereford, published, without his name, The Naked Truth, or the True State of the Primitive Church, by an humble Moderator. This was answered by Dr. Turner, master of St. John's college, Cambridge, in Animadversions upon a late pamphlet, entitled, The Naked Truth, &c. This animadverter being against moderation, which the author of Naked Truth had written his book to recommend, provoked Marvell to take him to task in a piece entitled, Mr. Smirke, or the Divine in Mode; being certain Annotations upon the Animadversions on The Naked Truth, together with a short historical Essay concerning General Councils, Creeds, and Impositions in Matters of Religion, by Andreas Rivetus, junior. Anagrammatised *Res nuda veritas*, 1676, 4to. The last work of Marvell, published during his life, was, An Account of the Growth of Popery and arbitrary Government in England; more particularly, from the long prorogation of November 1675, ending the 15th of February, 1676, till the last meeting of parliament, the 16th of July, 1677, 1678, fol., and reprinted in the State Tracts in 1689. In this the author, having imputed the Dutch war to the corruption of the court, asserts, that the Papists, and particularly the French, were the true springs of all the councils at this time. This led to the offer of a reward for Marvell's apprehension on the part of the court. Nevertheless Charles II. took great delight in his conversation, and tried all means to win him over to his side, but in vain. The king, having one night entertained him, sent the lord-treasurer Danby the next morning to find out his lodgings; which were then up two pair of stairs, in one of the little courts in the Strand. He was busily writing, when the treasurer opened the door abruptly upon him; upon which, surprised at so unexpected a visitor, Marvell told his lordship, "he believed he had mistaken his way." Lord Danby replied, "No, now I have found Mr. Marvell;" telling him, that he came with a message from the king to know what his majesty could do to serve him? To which Marvell answered, that "it was not in his majesty's power to serve him." Lord Danby, finding that no argument could prevail upon him to accept a place, concluded by saying, that the king had ordered him a thousand pounds, which he hoped he would receive. This he also refused; though, when the courtier was gone, he was obliged to borrow a guinea of a friend. He died in 1678, in his fifty-eighth year, not without a strong suspicion of poison, and was interred in the church of St. Giles's-in-the-Fields. Wood says, that Marvell in his conversation was very modest, and of few words; and Cooke, the writer of his life, observes, that he was very reserved among those he did not well know, but a most delightful and improving companion among his friends. Aubrey, who personally knew him, says, "He was of a middling stature, pretty strong set, roundish-faced, cherry-cheeked, hazel-eyed, brown-haired." Cooke published, The Works of Andrew Marvell, Esq. London, 1726, 2 vols, 12mo; in which, however, are contained only his poems and letters. To this is prefixed the life of Marvell. A more complete edition of all his works was published by captain Edward Thompson, in 1776, 3 vols, 4to; but some pieces are here attributed to him which were written by other authors. Marvell is now little read, but there are many descriptive touches in his poems, of great beauty and delicacy. In his controversial works he was unquestionably the greatest master of ridicule in his time.

MARVILLE, (Vigneul.) See Argonne.

MARY OF ARRAGON, daughter of Sancho III. wife of Otho, is said to have been put to death in 998, for causing the destruction of the count of Modena, whom she falsely accused of attempts on her virtue.

MARY, daughter of Henry III. duke of Brabant, married Philip the Bold of France in 1274. She was accused of poisoning the eldest of her husband's sons

by a former marriage; but her innocence was proved by a knight sent by her brother, in those days of chivalry, to challenge her accusers. She died in 1321, thirty-six years after the death of her husband.

MARY, of Anjou, daughter of Louis II., and wife of Charles VII. of France. She was a woman of a very heroic character, and though insulted and despised by her husband, she applied all the powers of her great mind to secure the crown to him. She died in 1463, aged fifty-nine.

MARY OF BURGUNDY, daughter of Charles le Téméraire, was born at Brussels in 1457. In her twenty-first year, on the death of her father, she came into the possession of the vast domains of her family. Her hand was sought in marriage by the duc de Berri, brother of Louis XI., and afterwards by Nicholas of Anjou, duke of Calabria and Lorraine; she was at length (1477) married to the archduke Maximilian, son of the emperor Frederic III. She died in 1482, in consequence of a fall from her horse, and was buried with great magnificence at Bruges, where a sumptuous monument was erected to her memory. Louis XV. on viewing it after the capture of Bruges in 1745, said to his attendants, "Voilà le berceau de toutes nos guerres;" alluding to the long contest between the houses of France and Austria. Mary was the most beautiful and accomplished princess of her time. She left two children,—PHILIP, father of Charles V.; and MARGARET, duchess of Savoy.

MARY, daughter of Henry VII. of England, married Louis XII. of France. After his death she took for her second husband, Charles Brandon, duke of Suffolk, by whom she had a daughter, who was the mother of the unfortunate lady Jane Grey. She died in 1534, aged thirty-seven.

MARY I., queen of England, eldest daughter of Henry VIII. by his first wife, Catharine of Arragon, was born at Greenwich, on the 18th or 19th of February, 1516. She was the only surviving child of several that had been borne by her mother. Her first preceptor was the famous Linacer, who drew up for her use, The Rudiments of Grammar, and afterwards, De emendatâ Structurâ Latini Sermonis Libri sex. Linacer died when she was but six years old; and Ludovicus Vives became her tutor then, and composed for her, De Ratione Studii Puerilis. Under the direction of these learned instructors, she became a mistress of Latin, and Erasmus commends her for her letters in that language. In her infancy she was betrothed first to the dauphin of France, and next to the emperor Charles V., and was afterwards contracted to the duke of Orleans. None of these alliances, however, took place; and after her mother's divorce she was excluded from the succession to the crown as illegitimate, and deprived of her title of princess of Wales, which had been given to her in her second year, and was now transferred to the princess Elizabeth, recently born. When the succession was finally settled in 1544, she was restored to her right, though her illegitimacy was not reversed. Bred up by her mother in a zealous adherence to the Roman Catholic faith, she had reluctantly subscribed to her father's supremacy on his breach with the papal see; and when, upon the accession of her brother Edward VI., the Reformation was introduced into the English Church, she refused, though strongly urged and menaced, to comply with the new worship. Mary's firm adherence to the Romish faith finally induced Edward, under the interested advice of his minister Northumberland, to attempt, at the close of his life, to exclude her from the succession, and to make over the crown by will to the lady Jane Grey, an act which was certainly without any shadow of legal force. Although lady Jane, however, was actually proclaimed, scarcely any resistance was made to the accession of Mary, the commencement of whose reign accordingly is dated from the 6th of July, 1553, the day of her brother's death. The remembrance of past ill usage, and a passionate zeal for the restoration of the Roman Catholic religion, were the prevalent sentiments with which she came to power, and which influenced her in the exercise of it. Her temper was sour and gloomy, and she inherited the wilfulness and despotic humour of her father, with the stately reserve of her Spanish ancestry. One of her first measures was the reinstatement of those bishops who in the late reign had been deprived of their sees for their adherence to Popery: at the same time archbishop Cranmer was prosecuted for high treason, and several Protestant bishops were thrown into prison. In November the parliament passed an act, repealing all the acts, nine in number, relating to religion, that had been passed in the late reign, and replacing the church in the same position in which it had stood at the death of

Henry VIII. The marriage of the queen was an important subject of deliberation; and it was at length concluded in her council to accept of the proposals of the archduke Philip, son of the emperor Charles V., who was now a widower, and had a son named Don Carlos. The general dislike of the nation to the Spanish match, together with the sudden change in religion, occasioned many discontents, which broke out into an insurrection under Carew in Devonshire, and Sir Thomas Wyatt in Kent. They were both suppressed, and only served as pretexts for new severities. The princess Elizabeth, who was an object of peculiar hatred to her sister, on account of the rivalry of their mothers and her known attachment to the principles of the Reformers, was committed to the Tower; and the amiable and unfortunate Jane Grey, with her husband Guildford Dudley, whose lives had hitherto been spared, were executed, when both were only in the seventeenth year of their age, (Feb. 12th, 1554.) Elizabeth was soon released upon proof of her innocence; but she was several times afterwards brought into great danger on account of her opinions; and it required all her prudence to escape from the snares which were laid for her. Philip, who had long been impatiently expected by the queen, landed at Southampton on the 19th of July, 1554, with a magnificent train of Spanish grandees and Burgundian lords; and the marriage was solemnized by bishop Gardiner, in his cathedral at Winchester. Philip was in his twenty-ninth, Mary was in her thirty-eighth year. Philip's ruling passion was ambition, which, notwithstanding all the prudent limitations of his power made by the English parliament, his fond consort was resolved to gratify. She was, however, less successful in this point than in her favourite wish of reconciling the kingdom to the pope, which was effected in great form by means of the legate, cardinal Pole, who arrived in England in November. The sanguinary laws against heretics were renewed, and it was soon resolved in council to put them into full execution. The shocking scenes of cruelty which followed this determination have stamped the peculiar character of this reign, and indelibly fixed upon the sovereign the epithet of *bloody* queen Mary. A disappointment in a supposed pregnancy had first aggravated her natural fretfulness; her husband's coldness, and the jealousies and discontent of her subjects, added to her unhappiness; and it may be questioned whether the period of her short rule was more afflictive to herself, or disastrous to the nation. Although the legate Pole disapproved of the severity of persecution, the arguments of Gardiner and others in its favour were so conformable to the queen's disposition, that the flames soon began to be kindled in the metropolis and other parts of the kingdom, and Protestants of the most revered character were called upon to seal their faith at the stake. The first who suffered were, Hooper, bishop of Gloucester and Worcester; and Rogers, a clergyman of Essex. The former was burnt near his own cathedral at Gloucester, on the 9th, and the latter at Smithfield on the 10th of February, 1555. Among the most distinguished of the other sufferers were Ferrar of St. David's, Latimer of Worcester, Ridley of London, and Cranmer, archbishop of Canterbury. Gardiner, bishop of Winchester and lord chancellor, was Mary's chief minister till his death. On the 28th of January, 1555, a commission, with Gardiner at its head, was opened at St. Mary Overie's, now St. Saviour's, Southwark. On the death of Gardiner, in November following, the direction of affairs fell mostly into the hands of cardinal Pole, who, after Cranmer's deposition, was made archbishop of Canterbury; but the notorious Bonner, Ridley's successor in the see of London, has the credit of having been the principal instigator of these atrocities, which, it may be remarked, so far from contributing to put down the reformed doctrines, appear to have had a greater effect in disgusting the nation with the restored church than all other causes together. Without entering into the particulars of these detestable cruelties, it is enough to observe, that, during the space of three or four years, 277 persons were committed to the flames, including prelates, clergymen, laymen of all ranks, women, and even children: nor does it appear that either shame or compassion ever touched the soul of the regal bigot. The sincerity of her zeal, indeed, could not be doubted, for she was prepared to make sacrifices of the revenues of the crown in restitution of the goods of the Church; and to remonstrances on this head she replied, "That she preferred the salvation of her soul to ten such kingdoms as England." In order to gratify Philip, who threatened her with total desertion should his requisition be refused, she warmly promoted a war with France, in conjunction with

him, though contrary to the terms of the marriage articles and the manifest interests of the English nation. This was declared in 1557, and the assistance of the English troops contributed to the victory over the French at St. Quintin. This success was, however, greatly overbalanced with respect to England by the loss of Calais, taken by the duke of Guise in the winter of 1558, after a siege of eight days, when it had been above 200 years in the possession of this country. The disgrace sunk deep into the heart of Mary, who was already in a declining state of health from a dropsical complaint. "If ever you open me," said she, "you will find Calais written upon my heart." Anxieties of various kinds preyed upon her; and she expired on the 17th of November, 1558, in the forty-second year of her age, and sixth of her reign. She was succeeded by her half sister Elizabeth.

MARY II., queen of England, born at the palace of St. James's, on the 30th of April, 1662, was daughter of the duke of York, afterwards king James II., by Ann Hyde, daughter of the lord chancellor Clarendon. She was married in 1677 to William prince of Orange, and resided in Holland with him till 1689, when the revolution in England made her joint-possessor of the crown with her husband, William III., on whom all the administration of the government devolved, (Feb. 12.) This subordinate condition cost her no sacrifice, as a devoted attachment to her consort was her ruling affection, and the duty of a faithful and obedient wife was her leading principle of action. She was sincerely devoted to the Protestant religion, in which she had been bred. In 1690, when William was called to oppose James in Ireland, Mary was invested with the administration during his absence, and she exercised it with equal prudence and fortitude. She had the same functions to perform in his subsequent visits to the continent, in some of which the nation was in circumstances of imminent danger; but she always acted with spirit and vigour adequate to the occasion. Burnet asserts that the king always left to her the disposal of the clerical dignities in the kingdom, which she generally filled with well-chosen divines. The unfriendly terms on which she lived with her sister Anne, afterwards queen, were owing to political jealousies, and the blind attachment of the latter to her favourites. This excellent sovereign died of the small-pox at Kensington, on the 28th of December, 1694, in the thirty-third year of her age, to the deep affliction of her husband, and the general regret of the nation.

MARY, queen of Scots, daughter and sole heiress of James V. of Scotland, by his second wife, Mary of Lorraine, daughter of the duke of Guise, and dowager of Longueville, was born in the palace of Linlithgow, on the 7th of December, 1542. At the time of her birth her father lay sick in the palace of Falkland; and in eight days after he expired, at the early age of thirty, his death being hastened by distress of mind, occasioned by the insults offered to him by his barons on Fala Muir, and the disastrous defeat on the Solway. He had made no provision for the care of the infant princess, or for the administration of the government; and thereupon cardinal Beaton, archbishop of St. Andrew's, produced a testament which he pretended was that of the late king, and immediately assumed the office and title of regent. The fraud was soon discovered; and Arran, repudiating its authority, claimed the regency by virtue of his right as next heir. Beaton, however, retained his influence, and on the 9th of September, 1543, he placed the crown upon Mary's head at Stirling, and was soon after appointed lord high chancellor of the kingdom. He had even the address to win over the regent Arran to his views, both political and religious; and thus the French, or Roman Catholic party, obtained the ascendency. After the rejection of a proposal made by Henry VIII. of England to contract the young queen to his son Edward, an offer was made by the Scots to marry her to the dauphin, son of Henry II. of France, and in her fifth year she was sent into that country to be educated. She arrived at Brest on the 14th of August, 1548, after a tempestuous voyage, and thence proceeded to the palace at St. Germain en Laie. After staying a few days with Henry II. and his queen, Catharine de' Medici, at court, she was sent to a convent, where the daughters of the king and of the chief nobility were educated. Here she made rapid progress in the acquisition of the literature and accomplishments of the age. According to the custom of the time, with respect to females of high rank, she was instructed in classical literature, and was able both to speak and write Latin with fluency. Brantome affirms that at the age of thirteen or fourteen she pro-

nounced at the Louvre, before the king and the whole court, a Latin oration of her own composition, against the vulgar opinion that women ought not to be taught letters and the liberal arts. She was particularly fond of poetry, and composed French verses which obtained applause, at least from the courtiers. She did not, however, remain long in this situation. Her uncles of Lorraine, perceiving the bent of her mind to the society and occupations of a nunnery, which did not accord with their ambitious projects, brought her to court, where she became the envy of her sex, surpassing the most accomplished in the elegance and fluency of her language, the grace and liveliness of her movements, and the charm of her whole manner and behaviour. Her nuptials with the dauphin were celebrated with great pomp in the cathedral of Notre Dame, at Paris, on the 24th of April, 1558, and her husband received the crown matrimonial of Scotland. On the accession of Elizabeth to the throne of England, which soon followed, Mary was urged to put in her claim to that crown, on the plea of Elizabeth's illegitimacy; and on every occasion on which the dauphin and dauphiness appeared in public, they were ostentatiously greeted as the king and queen of England; the English arms were engraved upon their plate, embroidered on their banners, and painted on their furniture; and Mary's own favourite device at the time was, the two crowns of France and Scotland, with the motto, *Aliamque moratur*, meaning that of England. This was a fatal step, which entailed upon Mary the perpetual hatred of her rival queen, and was the principal cause of all her subsequent misfortunes. In 1559 the untimely death of Henry II. raised his son Francis II. to the throne, and conferred upon Mary the crown of a queen-consort. Her mother, the queen-dowager of Scotland, who had acted as regent, died in June, in the following year, while that country was involved in a war between the Protestants supported by queen Elizabeth, and the Roman Catholics aided by France. A peace between England and France succeeded her death, by an article of which, Francis and Mary were bound to recognise Elizabeth's title to the English crown, and renounce their own. In December in the same year Francis II. died, leaving Mary overwhelmed with sorrow for the loss of that influence which she had possessed as his queen. She was slighted by her mother-in-law, Catharine de' Medici, and buried her chagrin in a retirement at Rheims, of which city her uncle, the cardinal of Lorraine, was archbishop. She had, however, a kingdom of her own to which duty called her; and her subjects of both parties concurred in inviting her to return to it. She was in no haste to comply with this invitation. The contrast between a fine country and a splendid and civilized court, which had been the scene of all her past enjoyments, and a rude northern clime, possessed by a people whom she regarded as turbulent savages, was terrifying to her imagination. When at length she embarked at Calais, on the 15th of August, 1561, she bade farewell with many sighs to the beloved land which had so long fostered her, and would not quit the deck till its receding coasts were lost to her view. She arrived at Leith on the 19th of the same month, after an absence from Scotland of nearly thirteen years. At the queen's arrival the Protestant cause in Scotland was espoused by the majority of the people, but had obtained no settled establishment; and its votaries were full of suspicions of the machinations of the Popish party, supported by the court of France, and by the secret attachment of Mary herself, who was zealously devoted to the Roman Catholic religion. On the first Sunday after her arrival she commanded a solemn mass to be celebrated in the chapel of the palace; an uproar ensued; the servants of the chapel were insulted and abused; and, had not some of the lay nobility of the Protestant party interposed, the riot might have become general. The next Sunday Knox vehemently denounced idolatry from the pulpit, and in his discourse he took occasion to say that a single mass was, in his estimation, more to be feared than ten thousand armed men. Upon this, Mary sent for the reformer, desiring to have an interview with him. This interview took place, as well as one or two subsequent ones from a like cause; but the only result was to exhibit the parties more plainly at variance with each other. The first measures of her administration were prudent and moderate. Although the zeal of the reformers insulted her religion, she would not listen to the violent counsels of the Popish faction, but gave her confidence entirely to Protestants. She repressed the outrages of the banditti of the borders, and made a progress into the north, with the view of remedying the disorders there. Her appearance gave so much alarm to the powerful earl of

Huntley, that he took up arms, and Mary with her attendant ministers was brought into great danger, from which she was only rescued by the loyalty of some of the Highland clans. That nobleman was afterwards defeated and slain by the earl of Murray, Mary's natural brother. Her marriage now began to be the anxious desire of the nation, and various matches were proposed to her by foreign potentates. Her choice, too much directed by the eye, finally fell upon her cousin, Henry Stuart, lord Darnley, son of the earl of Lennox, a youth who, besides a fine person, did not possess a single valuable qualification. He was then in his twenty-first year; his grandmother was a daughter of Henry VII.; and he himself, next to Mary, was nearest heir to the English throne. The match was opposed by Murray and by other nobles; but through Mary's address the consent of the nation in general was obtained, and the ill-fated union was solemnized, according to the rites of the Romish church, in the chapel of Holyrood House, on the 29th of July, 1565. Mary immediately by proclamation conferred upon her husband the title of king, and commanded that all writs should run in their joint names. Passing over intervening events, we come to a transaction which, in itself and its consequences, had a powerful influence upon the future fortunes of Mary. David Rizzio, the son of a musician at Turin, had accompanied the Piedmontese ambassador to Scotland, and gained admission into the queen's family by his musical talents. By his insinuating and supple behaviour he crept into Mary's favour, and was raised to the office of her French secretary. This good fortune rendered him so arrogant and insolent, that he was regarded by the nobles with all the ill-will usually attending a mean and worthless favourite. Darnley, not long after his nuptials, displayed such a total want of every estimable quality, and behaved with such inattention and disrespect to his royal consort, that her hasty love was succeeded by disgust, which he ascribed to her affection for Rizzio, whom he now resolved to get rid of by violence. At the same time, some men of rank, who imputed to Rizzio the queen's enmity to the exiled nobles, and deeply resented the insolence of this favourite, concurred in Darnley's project for his destruction. A conspiracy was formed for effecting the purpose; and one evening in March 1566, a band of armed men took possession of the gates of the palace of Holyrood House, while the king, with some accomplices, and lord Ruthven in complete armour, entered the chamber where Mary was at supper with the countess of Argyle and Rizzio. The unhappy victim saw his danger, and in the utmost terror ran behind the queen and clung to her for protection. Her tears, entreaties, and menaces were unavailing; he was dragged from her presence, and murdered in the next apartment within her hearing. This savage and unmanly deed, aggravated by the queen's situation, who was advanced in pregnancy, could never be forgiven. The conspirators kept possession of her person; but her artifices had so much power over the weak king, that she detached him from his associates, and persuaded him to make his escape along with her. She retired to Dunbar, where she was soon joined by some nobles at the head of their vassals, with whom she advanced towards Edinburgh. Mary, now triumphant, was at no pains to conceal her hatred of her husband, whom she treated with every mark of aversion and contempt; nor did the birth of her son, afterwards James VI. (James I. of England), produce any reconciliation. For this, besides his demerits, one reason was the influence a new favourite had obtained over her susceptible heart. This was Hepburn, earl of Bothwell, a potent nobleman, who had always shown an attachment to her cause, and been a principal instrument of rescuing her from the power of the conspirators. In 1567 Darnley, on removing from Stirling to Glasgow, was seized with a disorder which brought his life into great danger, and which was by some attributed to poison. When he was in a state of convalescence, Mary paid him a visit; and, though he had before lived apart from her, he now consented to accompany her to Edinburgh, where he was lodged, not in the palace, but in a lone house, called the Kirk of Field, in the suburbs. Mary attended on him with all the assiduity of a tender wife, and slept two nights in the chamber under his apartment. On the 9th of February, 1567, she left him about eleven at night, in order to be present at a masque in the palace on the next day; and at two o'clock on the following morning the house was blown up with gunpowder, and Darnley's dead body was found in the ruins. Of this foul murder the general opinion accused the earl of Bothwell; and the circumstances above related could not fail to throw suspicion

on the queen also as an accessary. After Darnley's father, Lennox, had publicly accused Bothwell of the murder, the queen, though she could not refuse bringing him to trial, continued to admit him to her intimacy, and even conferred upon him the command of the Castle of Edinburgh. His trial was hurried on, without regard to the requisition of Lennox for delay in order to procure evidence; and no person appearing as his accuser on the day appointed, he was acquitted. As Mary was proceeding from Edinburgh to Stirling, to visit her infant son, Bothwell suddenly appeared on the road with a large body of horse, dispersed without resistance her slender train, and seizing her person with a few of her courtiers, conveyed them to his castle of Dunbar. His next step was to obtain a divorce from his wife, on the ground of consanguinity. He then married the queen, on the 15th of May, 1567, three months after the murder of her husband Darnley. Before the marriage, Mary created Bothwell duke of Orkney; and the marriage itself was solemnized at Holyrood House by Adam Bothwell, bishop of Orkney, according to the forms both of the Romish and Protestant religions. These transactions excited a general indignation in foreign countries, and the name of Scotland became a bye word among the nations. At length the Scottish nobles themselves resumed a degree of patriotism, and entered into a league for the security of the young prince. They collected an army, and openly declared against Bothwell, who, with the queen, retired to Dunbar, and also raised troops. The forces on both sides met in nearly equal numbers; but those of the royal party showed no confidence in their cause, and, while preparing for battle near Carbery Hill, a parley ensued, in which Mary was obliged to accept the conditions of dismissing Bothwell from her presence, and surrendering herself to the confederates. Bothwell took his farewell, and rode from the field, just one month after his guilty marriage, and Mary never saw him more. She was conducted to Edinburgh, and, still warmly attached to the author of her ruin, refused to listen to any proposal of dissolving her marriage with Bothwell. The confederate nobles now committed her to custody in the castle of Lochlevin, situated upon an islet in the midst of a lake. It belonged to William Douglas, who had married the mother of Murray; and this lady, who boasted of having been the lawful wife of James V., treated with insult one whose right to the crown was, according to her pretension, inferior to that of her own son. Meanwhile several nobles who had not joined the confederacy began to concert measures in favour of the queen; and Elizabeth, who, however instrumental in exciting the disorders to which Mary was a victim, did not approve the example of subjects holding their sovereign in captivity, interposed in her behalf. After various deliberations, the confederates at length determined to oblige Mary to resign her crown to her son, and appoint Murray regent during his minority; and by threats of bringing her to a public trial they induced her to subscribe to these conditions, which her friends informed her she might revoke as extorted by fear, should she recover her power. The young king was accordingly crowned at Stirling on the 29th of July, 1567, in the second year of his age; and Murray was invested with his high office, which he executed with vigour and ability. The kingdom was brought into a state of external tranquillity, when the escape of Mary occasioned new commotions. By her blandishments she persuaded George Douglas, the younger brother of her keeper, to procure the keys of the castle, and prepare a boat, by which she reached the main land, and immediately repaired to Hamilton, where the friends and dependents of that noble house collected for her defence. She was soon at the head of a powerful body, commanded by several men of rank, with which she marched towards Dunbarton. At a place called Langside she was encountered, May 13, 1568, by the regent with an inferior army, but better disciplined. In the short conflict which ensued, the Hamiltons were totally routed. Mary fled from the field without resting till she reached the abbey of Dundrenan, in Galloway. There, looking round in vain for any other asylum, she resolved to throw herself upon the generosity of her rival Elizabeth; and, hastily embarking in a fishing-boat, she landed at Workington, in Cumberland, whence she was conducted to Carlisle. When, in consequence of the letters full of affected friendship sent her by Elizabeth, she requested to be admitted to her presence, she was told that it was first necessary to clear herself from the criminal accusations under which she laboured. The queen of Scots unguardedly offered to submit her cause to the cognizance of her sister-queen; and in July she was removed to Bolton Castle, in Yorkshire.

Finding that a more strict inquiry into her conduct than she had probably at first expected was unavoidable, she endeavoured to ingratiate herself with Elizabeth by pretending a great veneration for the Liturgy of the English church, and a willingness to hear arguments in favour of its doctrine; for she was a mistress in the art of dissimulation, to which she had been trained in her youth. Through the requisition of Elizabeth, the regent Murray was induced to appoint commissioners to support his cause; Mary did the like on her part; and Elizabeth nominated three persons of distinction to hear both parties. The conferences were opened at York, whence after a time they were removed to Westminster. After a variety of delays and subterfuges, by which both queens seemed inclined to stifle inquiry, the regent, who had come in person to England, was dismissed without either approbation or censure, whilst Elizabeth determined to support his party in Scotland, and Mary remained in custody as before. The first project for restoring her to power and liberty was by means of her marriage with the duke of Norfolk, a nobleman of the highest rank and reputation in England. Elizabeth, when this design was discovered by the vigilance of her ministers, was highly incensed, and committed the duke to the Tower. A rebellion, begun by some Popish peers in the north of England in Mary's cause, was followed by the murder of the regent, an event that revived the hopes of Mary's party, and caused great confusion in Scotland. The duke of Norfolk, now liberated from confinement, carried on a correspondence with Mary, and was led, in 1571, to join in a conspiracy originating with the king of Spain, and conducted by the bishop of Ross, Mary's agent. It was discovered, and cost the duke his life, while it confirmed Elizabeth in her animosity towards her captive, whom she entertained a project of sending to Scotland, to be brought there to a public trial, not doubting of her conviction. This, however, was not consented to by the earl of Mar, then regent, who soon after died, and was succeeded by the earl of Morton. The new regent fell into the power of his enemies, and was tried and convicted of having had a share in Darnley's death. By his dying confession Morton admitted that he had been informed by Bothwell of the conspiracy, but that, finding the queen was the author of it, he forbore to take any steps to reveal it. In 1584 a discovery was made of a plot for Mary's deliverance by Francis Throckmorton, a Cheshire gentleman, in concert with the Spanish ambassador. Another plot, in which a Scotch Jesuit was concerned, was soon afterwards detected; and Mary was herself known to be engaged in a correspondence with the English Papists. The custody of her person was now taken from the earl of Shrewsbury, who had respectfully and leniently discharged the trust for fifteen years, and she was committed to two keepers of inferior rank, and harsher temper—Sir Drue Drury and Sir Amias Paulet. Her affliction was aggravated by an undutiful letter from her son, prompted by one of his favourites, which provoked her to such a degree, that she seems to have had serious thoughts of disinheriting him. Elizabeth, meanwhile, obtained an ascendency over his councils, and engaged him in a league for the protection of the Protestant religion, now greatly endangered by the power and bigotry of Philip II. of Spain. It was not long before a new conspiracy against the life of the queen of England, known by the name of Babington's Plot, precipitated Mary's fate. It was an important object with the queen and her ministers to involve Mary as an accomplice in this conspiracy; and letters asserted to be hers were produced, which proved her participation even in the design of assassinating Elizabeth. The zeal of the nation was inflamed to the highest degree by this circumstance, and the punishment of the great culprit was loudly called for. The court, therefore, resolved to proceed to the extremity it had long meditated. Mary's papers and domestics were seized; she was conveyed to Fotheringay Castle, in Northamptonshire; and preparations were made for trying her publicly. In October 1586 a commission, composed of forty-two members of parliament and five judges, came down to Fotheringay to open the proceedings against her. Mary at first refused, but she afterwards consented, to plead. She made her defence with great dignity and presence of mind, remarked upon the incompetence of the evidence against her, and solemnly disclaimed the least concurrence in any design to take away the queen's life. The commissioners then adjourned to the Star Chamber at Westminster, where, after a personal appearance of her secretaries, who confirmed their former depositions upon oath, she was declared guilty of being an accessary to Babington's con-

spiracy. The interposition of foreign potentates, and of her son king James, to prevent the fatal catastrophe, was unavailing. The sentence was made public in December 1586, but it was not till February in the following year that Elizabeth signed the warrant for her execution, and on the 7th of that month it was carried into effect at Fotheringay Castle. Mary died at the age of forty-four years and two months, after a captivity of nearly nineteen years. Her remains were interred in the cathedral of Peterborough; but James I. at his accession, caused them to be removed to Henry VII.'s Chapel, in Westminster Abbey, where a sumptuous monument marks the spot where they repose. Mary wrote poems in the Latin, French, Italian, and Scotch languages; and was a complete mistress of music. She wrote, Royal Advice to her Son, in two books. A great number of her original letters are preserved in the king of France's library, and in the Royal, Cottonian, and Ashmolean Libraries. Eleven of her letters to Bothwell, translated from the French by Edward Simmonds, of Christ Church, Oxford, were published in London in 1726. There are ten more, with her answers to the articles against her, in Hayne's State Papers; six more in Anderson's Collections; another in the Appendix to her Life by Dr. Jebb; and some others dispersed among the works of Pius V., Buchanan, Camden, Udall, and Sanderson.

MARY OF AUSTRIA, daughter of Philip, king of Spain, married in 1521 Louis king of Hungary, who was slain five years after at the battle of Mohats. She was made governess of the Netherlands by her brother Charles V., where she behaved with great courage, and opposed with success the arms of Henry II. of France. She was the friend of the Protestants, and a great patroness of literature. Her fondness for the sports of the field procured her the name of Diana; and from her military prowess, she was called by the Spaniards, The Mother of the Camp. She left her government in 1555, and died three years after in Spain.

MARY OF CLEVES, married Henry I. prince of Condé. She was loved with such ardour by the duke of Anjou, afterwards Henry III., that, when called to the throne of Poland, he wrote to her with all the warmth of affection, and signed his name with his blood. When raised to the French throne, he formed the design of annulling Mary's marriage with his rival, but Catharine de' Medicis opposed it; and the sudden death of Mary, on the 30th of October, 1574, at the age of eighteen, as is supposed by poison, left him disconsolate.

MARY DE' MEDICIS, daughter of Francis II. duke of Tuscany, was born in 1573, and married, in 1600, Henry IV. of France. After her husband's death she was declared regent of the kingdom; but weakness marked her administration, and her partiality for the worthless marshal d'Ancre excited against her the indignation of the people, and the opposition of her son Louis XIII. Though a reconciliation was effected between her and her son, by means of cardinal Richelieu, she afterwards conceived so great a hatred against this her former favourite, that all her powers and influence were directed to seek revenge. Louis at last supported the cardinal, as the best means of consolidating his government, and Mary was banished, and her attendants and favourites, and even her physician, were sent out of the kingdom, or confined in the Bastile. From Compiegne, whither she was exiled, she retired to Brussels, and died in poverty at Cologne, on the 3d of July, 1642, aged sixty-nine. Though obstinate and revengeful, Mary was on some occasions very humane and benevolent; she patronized the arts, and by her munificence Paris was adorned by the splendid palace of Luxembourg, and some religious establishments.

MARY THERESA, of Austria, daughter of Philip IV. of Spain, married, in 1660, Louis XIV. of France, and died in 1683, aged forty-five.

MARY LECZINSKA, daughter of Stanislaus of Poland, married Louis XV. of France in 1725. She is represented as a very amiable and virtuous princess. She bore to the king two sons and eight daughters. She died universally regretted, on the 24th of June, 1768, aged sixty-five.

MASACCIO, called also MASO, or, TOMASO GUIDI, (Di San Giovanni,) an eminent painter, was born at San Giovanni di Valdarno, near Florence, in 1401, and was a disciple of Massolino da Panicale; he also received instruction from Lorenzo Ghiberti and Donatello in sculpture, and from Brunelleschi in perspective; and he is accounted the principal artist of the second or middle age of modern painting, from its revival under Cimabue. His genius was extensive, his invention ready, and his manner of design had unusual truth and elegance. He made nature his most constant study, till

he excelled in its perfect imitation. He was also the first who studied to give the draperies of his figures more dignity, by omitting the multitude of small folds employed by preceding artists, and designing them with greater breadth and fulness. He was likewise the first who endeavoured to adapt the colour of his draperies to the tint of his carnations, so as to make them harmonize with each other. The airs of his heads are distinguished by extraordinary animation and truth of expression, and are compared by Mengs to those of Raffaelle; and the attitudes of his figures much more graceful than those of any of his predecessors. His skill in perspective excited general admiration. His death, which happened in 1443, or, according to Sandrart, in 1446, was much regretted, and was attended with strong and general suspicion of his having been poisoned. The most capital work of Masaccio is the representation of Christ curing the Demoniacs. He may be considered as one of the great fathers of modern painting, for he led the way to every excellence which it has since attained. He was so absorbed in the pursuit of his art, that he acquired the name of Masaccio, from his total neglect of dress, his person, and all the common concerns of life. He was as remarkable for diligence and industry, as for the natural faculties of the mind, and was a signal instance of what well-directed diligence can accomplish in a short time. Vasari gives a long catalogue of painters and sculptors who formed their taste, and learned their art, by studying his works; among these he enumerates Michael Angelo, Leonardo da Vinci, Pietro Perugino, Bartolomeo, Andrea del Sacci, Il Rosso, Pierino del Vaga, and Raffaelle. Two noble figures were adopted by the last-mentioned painter from the designs of Masaccio; one of which he took for St. Paul preaching at Athens, and the other for the same Saint when rebuking the Sorcerer Elymas. Another figure in the same work, whose head is sunk on his breast, with his eyes closed, appearing deeply wrapped in thought, is introduced among the listeners to the preaching of St. Paul; as is also the proconsul Sergius Paulus. For the Sacrifice at Lystra, Raffaelle took the whole ceremony from Masaccio. "He had seen," says Fuseli, "what could be seen of the antique in his time at Rome, but his most perfect works are the frescos of S. Pietro del Carmine at Florence, where vigour of conception, truth and vivacity of expression, correctness of design, and breadth of manner, are supported by truth and surprising harmony of colour."

MASANIELLO, (Tomaso Aniello, commonly called,) the son of a fisherman, was born at Amalfi in 1622, and in his twenty-fifth year (7th of July, 1647) headed a revolt of the people of Naples against the oppression of the duke of Arcos, the Spanish viceroy, who had imposed a heavy tax upon fruit, which gave rise to general discontent. Masaniello, followed by the infuriated populace, attacked the palace of the viceroy, and forced him to take refuge in the fortress of Castel Nuovo. The insurgents, fifty thousand in number, then abandoned themselves to the most alarming excesses, and, headed by Masaniello, demanded the abolition of the tax, and the surrender of the charter of exemption that had been granted to Naples by Charles V. After escaping from an attempt upon his life that had been made by the duke di Monteleone and his brother the prince Caraffa, Masaniello, now attended by a hundred and fifty thousand adherents, began to exercise over the people of Naples an uncontrolled authority, and obtained from the submissive viceroy a treaty, by which that functionary conceded to the bold ringleader all that he demanded. But Masaniello, intoxicated with success, and disordered by the constant excitement of his spirits, now became quite frantic, and gave himself up for several days to a line of conduct which clearly indicated that his mind had lost its equipoise. He was assassinated on the 16th of July, only nine days after his extraordinary elevation. His head was carried on a pole by the populace, and his body was thrown into the common sewer; yet, so mutable and void of reason are the mob, on the price of bread being raised a few days after, they began to regret him, and taking up his corpse, carried it through the streets in solemn procession, and gave it a magnificent burial. The tumult he had excited did not subside till after the Neapolitans had entirely thrown off the yoke of Spain.

MASCAGNI, (Donato,) called Fra Arsenio, a painter, was born at Florence in 1579, and was one of the ablest pupils of Jacopo Ligozzi. After quitting his master, he entered a monastery, and became a monk of the order of the Servi, taking the name of Fra Arsenio, by which he is commonly known. He executed many altar-pieces for his monastery, and for the churches at Florence. There is a

fine picture by him in the library of the Servi at Vallombrosa; this beautiful work represents Matilda, countess of Ferrara, resigning her princely honours to the Romish see. Mascagni is more eminent for exactness and precision, than for graceful design, or softness of colouring. He died in 1636.

MASCAGNI, (Paolo,) a celebrated Italian anatomist, born in 1752 at Castelletto, in the territory of Sienna. He studied medicine in the university of Sienna, and in 1774 succeeded Tabarani in the professorship of anatomy. He is chiefly celebrated for his work on the absorbent system, and the beauty of his anatomical preparations, of which the greater part are preserved in the Anatomical Museum of Florence. His Vasorum Lymphaticorum Corporis Humani Historia et Ichnographia was published in folio at Sienna, 1787. It contains twenty-seven large plates, finished and in outline, of the lymphatics in different parts of the body, engraved with extreme delicacy by Cyro Sancti. In 1800 he removed to the university of Pisa, and the year after went to that of Florence. He died in 1815. After his death two works were published from his papers, Anatomia per uso degli Studiosi di Scultura e Pittura, Florence, 1816, and, Prodromo della Grande Anatomia, Florence, 1819, fol. with twenty plates, by Antommarchi, who was his pupil, and who was prevented from publishing all the posthumous works of Mascagni, by his acceptance of the post of physician to Buonaparte, at St. Helena. Mascagni also published works on the lagunes and hot-springs of Tuscany, and on the cultivation of the potato, and other branches of agriculture.

MASCARDI, (Agostino,) a distinguished writer, was born at Sarzana, in the state of Genoa, in 1591, and was educated among the Jesuits. He afterwards became chamberlain to Urban VIII., who appointed him professor of rhetoric in the college della Sapienza in 1628, and settled upon him for life a pension of 500 crowns. He wrote a great many compositions in verse and prose, the principal of which is entitled, Dell' Arte historica Trattati V. He wrote also, Dissertationes de Affectibus, sive Perturbationes Animi, earumque Characteribus; and, Saggj Accademici da diversi Nobilissimi Ingegni. He died in 1640.

MASCARON, (Julius,) an eminent French preacher, the son of a celebrated advocate to the parliament of Aix, was born in 1634 at Marseilles. He entered early among the priests of the Oratory, was employed at the age of twenty-two to teach rhetoric at Mans, and preached afterwards with such applause at Saumur and Paris, that the court engaged him for Advent 1666, and Lent 1667. Mascaron was so much admired there, that his sermons were said to be formed for a court; and when some envious persons would have made a crime of the freedom with which he announced the truths of Christianity to the king, Louis XIV. defended him, saying, "He has done his duty; it remains for us to do ours." He was appointed to the bishopric of Tulle in 1671, and translated to that of Agen in 1679. He returned to preach before the king in Advent 1694, and Louis was so much pleased, that he said to him, "Your eloquence alone neither wears out, nor grows old." He died in 1703, aged sixty-nine. A collection of his Funeral Orations has been printed, among which those on M. de Turenne and the chancellor Seguier are particularly admired.

MASCHERONI, (Lorenzo,) born at Bergamo in 1750, was an eminent mathematician, and the author of Geometria del Compasso, a Compass Geometry. He assisted in the various experiments made by the Academy of Bologna, to ascertain the figure of the earth by the descent of bodies. He published also some notes on the Differential Calculus by Euler. He died at Paris in 1800.

MASCLEF, (Francis,) a learned Orientalist, born at Amiens about 1663. He received the clerical tonsure when very young; and after having had a good classical education, and passing through the ordinary courses of philosophy and divinity in his native city, applied closely to the study of the Scriptures. That he might be able thoroughly to enter into their literal sense, and to understand their peculiar idioms, he made himself master not only of Greek and Hebrew, but also of Syriac, Chaldee, and Arabic. In Hebrew, particularly, he became profoundly skilled. His first benefice in the Church was the cure of Raincheval, near Amiens, whence he was afterwards called by M. de Brou, bishop of Amiens, who placed him at the head of the seminary belonging to his diocese for the education of young ecclesiastics, and took him for his domestic chaplain and confidential friend. He also promoted him to a canonry in his cathedral. To assist the studies of his pupils, he drew up

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A Course of Philosophy; and, A Course of Divinity. M. Sabbatier, the successor of M. de Brou, entertained very different notions from those of that prelate and of Masclef, on the subject of the Jansenist controversy, and removed the latter from the superintendence of the seminary, and his other official employments. He now retired into privacy, where he gave himself up to the pursuit of his studies. His incessant application, however, and his mortified manner of living, irreparably injured his health, and he died in 1728, about the age of sixty-six. He wrote, Ecclesiastical Conferences in the Diocese of Amiens, on the Duties and Obligations of the Ecclesiastical State, and on the principal Truths of Religion; The Catechism of Amiens; and several pieces relative to the Jansenist controversy, which are particularized in Moreri. But his fame chiefly rests upon his Grammatica Hebraica, a Punctis aliisque Inventis Massorethicis libera, Paris, 1716, 12mo. The freedom, however, with which he explodes vowel-points, and many other rabbinical trifles, gave offence to Guarin, a learned Benedictine, who, in 1724, published a Hebrew grammar on the opposite system to that of Masclef, in the first volume of which he attacked that writer's performance, and threatened to repeat his blows. To this first attack Masclef replied in a letter of twenty-four pages, in French, printed in the same year. Upon the appearance of Guarin's second volume, in 1728, Masclef began to prepare an answer, but was prevented from completing it by his death. In 1730 the abbé de la Bletterie, one of the fathers of the Oratory, and the friend of Masclef, published the second edition of his Grammar, in 2 vols, 12mo; the first consisting of the original work greatly enlarged; and the second containing three other Grammars, the Chaldee, the Syriac, and the Samaritan, together with a full reply to the objections of Guarin, by the editor, entitled, Novæ Grammaticæ Argumenta ac Vindiciæ.

MASCRIER, (John Baptist de,) a French abbé, born in 1697 at Caen. His works were chiefly formed upon the labours of others, either by translating them, or by working up the materials into a new form. He died in 1760. His publications are, A Description of Egypt, from the Mémoires of M. Maillet; An Idea of the ancient and modern Government of Egypt; A translation of Cæsar's Commentaries; Christian Reflections on the great Truths of Faith; History of the last Revolution in the East Indies; and, Lommius's Table of Diseases. He was concerned also in the great work On Religious Ceremonies, published by Picart, and in the translation of De Thou's History, and of the Epigrams of Martial. He published besides, Mémoires of the Marquis de Fouquieres; Pelisson's History of Louis XIV.; and some papers of De Maillet, under the name of Telliamed, which is De Maillet reversed.

MASDEU, (Don Juan Francesco,) a Spanish Jesuit and historian, born at Barcelona about 1740. On the suppression of his order he retired to Foligno, in Italy, and composed his history of Spain in Italian; but he rewrote it in his own language, and published it at Madrid in 20 vols, 4to, 1783—1800, under the title of, Historia critica de España, y de la Cultura Española en todo Genere. On the re-establishment of the Jesuits by Pius VII., Masdeu entered into the college at Rome; but he afterwards returned to Spain, and died at Valencia in 1817.

MASENIUS, or MASEN, (James,) a Jesuit, and a writer of Latin poetry, was born at Dalen, in the duchy of Juliers, in 1606, and was professor of eloquence and poetry at Cologne. He wrote a Latin poem, entitled, Sarcotis, or Sarcothea, which Lauder brought into new celebrity, by pretending that Milton had borrowed from it. It is an allegory describing the Fall of Man. Masenius produced also, Palæstra Eloquentiæ Alligatæ; Palæstra Styli Romani; Anima Historiæ, seu Vita Caroli V. et Ferdinándi I.; Notes and Additions to the Antiquitates et Annales Trevirensium, by Brower; and, Epitome Annalium Trevirensium. He died in 1681.

MASERES, (Francis,) commonly called Baron Maseres, an eminent mathematician, was born in London, of a Protestant family which had been driven out of France by the revocation of the Edict of Nantes, in 1731, and educated at Clare hall, Cambridge, of which he became fellow. He then removed to the Temple, and was in due time called to the bar. He was next appointed attorney-general for Canada, in which province he remained till 1773, when, on his return, he was appointed cursitor baron of the Exchequer, which office he held till his death. He was also at different times deputy recorder of London, and senior judge of the Sheriff's Court. He died in 1824, at Reigate, in the ninety-third year of his age. His celebrity arises partly from his own writings, and partly from

the munificence with which he devoted a part of his income to reprinting such works as he thought useful, either in illustration of mathematical history, or of that of his own country. In his political principles he was a zealous Whig, but a determined enemy to the French revolution, and an earnest opponent of the Roman Catholic claims. He regularly attended the parish church at Reigate, and vested money in the funds for the payment of half a guinea to each of the incumbents of four parishes adjoining, on condition of his preaching a sermon in the afternoon; and in case of a failure, the money to be given to the poor. He published, Dissertation on the Use of the Negative Sign in Algebra, 1758; Elements of Plane Trigonometry, 1750; Principles of the Doctrine of Life Annuities, 1783; Appendix to Frend's Principles of Algebra, 1799; Tracts on the Resolution of Equations, 1800; papers in the Philosophical Transactions; and political writings. He also reprinted, at his own expense, Scriptores Logarithmici, a collection, in 6 vols, 4to, 1791—1807; Scriptores Optici, 1823, a reprint of the optical writings of James Gregory, Descartes, Schooten, Huyghens, Halley, and Barrow; this was completed under the superintendence of Mr. Babbage; the tract of James Bernoulli on Permutations and Combinations; and, Colson's translation of Agnesi's Analytical Institutions. He also reprinted a large number of tracts on English history. The expense of Hales's Latin treatise on Fluxions, 1800, was also defrayed by him. The classical studies of his early years continued to delight him to the latest period of his life, and he might be said to know Homer by heart. Next to Homer, Horace and Lucan were his favourite authors. Among the moderns, Milton held the highest place; and with the works of the philosopher of Malmesbury he was particularly conversant. French was the language of his paternal roof, and he spoke it with great fluency; but it was the French of the age of Louis XIV., not of modern times; and it was amusing to contrast his pronunciation with that of the refugees. In stature he was rather below the average height. His dress was uniformly plain and neat; he retained to the last the three-cornered hat, tie-wig, and ruffles, and his manners were in correspondence with those of a gentleman of the last age. He was never married.

MASHAM, (Abigail,) the well-known favourite of queen Anne, was the daughter of Francis Hill, a Levant merchant of London, who married the sister of Mr. Jennings, the father of the celebrated Sarah, duchess of Marlborough. Upon the bankruptcy of her father, she became the attendant of lady Rivers, the wife of a baronet, and she next removed into the service of lady Churchill, who procured her the place of waiting-maid to the princess Anne, over whom, by her assiduity and complaisance, she acquired great influence. The high church principles in which she had been educated contributed to increase her credit with the queen, who was secretly attached to the Tory party, though obliged, in the beginning of her reign, to favour the Whigs. In 1707 she privately married Mr. Masham, son of Sir Francis Masham, of Oates, in Essex, which occasioned an open quarrel with the duchess of Marlborough, who bitterly upbraided her cousin with concealing her marriage from her, and even went so far as to reproach the queen herself, who, in consequence of this, forbade her the royal presence. Harley, afterwards earl of Oxford, connected himself with the new favourite; a change of ministry took place, and in 1711 Mr. Masham was raised to the peerage. He and his wife appear to have been actively engaged in the intrigues of the Tories in favour of the exiled house of Stuart. Lady Masham died at an advanced age, December 6, 1734. The title became extinct on the death of her only son in June 1776.

MASHAM, (Lady Damaris,) distinguished for her piety and extraordinary accomplishments, was the daughter of Dr. Ralph Cudworth, and was born at Cambridge in 1658. Her father, perceiving the bent of her genius, took particular pains with her education, and she soon became remarkable for her uncommon learning and piety. She was the second wife of Sir Francis Masham, of Oates, in the county of Essex, bart., by whom she had an only son, Francis Cudworth Masham, Esq., one of the masters in chancery, accountant-general of that court, and foreign opposer in the court of Exchequer. She was well skilled in arithmetic, geography, chronology, history, philosophy, and divinity; and owed a great part of her improvement to the care of Mr. Locke, who lived many years in her family, and at length died in her house at Oates. She wrote, A Discourse concerning the Love of God; and, Occasional Thoughts in reference to a Virtuous

and Christian Life. She died in 1708, and was interred in the cathedral of Bath, where a monument is erected to her memory.

MASINISSA, son of Gala, was king of a small part of Africa, and assisted the Carthaginians in their wars against Rome. He proved a most indefatigable and courageous ally: but an act of generosity rendered him steadfast to the interests of Rome. After the defeat of Asdrubal, Scipio, the first Africanus, who had obtained the victory, found among the prisoners of war one of the nephews of Masinissa. He sent him back to his uncle loaded with presents, and conducted him with a detachment for the safety and protection of his person. Masinissa, struck with the generous action of the Roman general, forgot all former hostilities, and joined his troops to those of Scipio. In the battle of Zama he greatly contributed to the defeat of Hannibal; and the Romans, who had been so often spectators of his courage and valour, rewarded his fidelity with the kingdom of Syphax, and some of the Carthaginian territories. At his death Masinissa showed the confidence which he had in the Romans, and the esteem he entertained for the rising talents of Scipio Æmilianus, by entrusting him with the care of his kingdom, and empowering him to divide it among his sons. Masinissa died B.C. 149, in the ninety-seventh year of his age, after a reign of above sixty years. He left fifty-four sons, three of whom were legitimate, MICIPSA, GULUSSA, and MANASTABAL. The kingdom was divided among them by Scipio, and the illegitimate children received, as their portion, very valuable presents. The death of Gulussa and Manastabal soon after left Micipsa sole master of the large possessions of his father. By temperance and exercise Masinissa preserved an extraordinary degree of health and vigour to a very advanced age. He always went bare-headed, and could mount without assistance, and sit on horseback without a saddle for twenty-four hours together, to the last year of his life. He reclaimed his Numidian subjects from their wandering state, and induced them to cultivate the ground. He left a numerous and well-disciplined army, and a full treasury; and was undoubtedly one of the ablest sovereigns of his time, though little scrupulous in the means for his aggrandizement.

MASIUS, or MAES, (Andrew,) a learned Orientalist, was born in 1526 at Linnich, near Brussels, and educated at the university of Louvain. Afterwards he applied to the study of the civil and canon law, of which he was made a doctor, and was nominated counsellor to William, duke of Cleves. He was intimately acquainted not only with the Italian, French, Spanish, and other European languages, but also with the Latin, Greek, Hebrew, and Syriac. In the Oriental tongues he was instructed at Rome by Moses de Maredin, the Jacobite patriarch of Antioch. He maintained a correspondence, in Latin and Hebrew, with Sebastian Munster, who says that his letters in both these languages were written with a degree of correctness and purity, which he could not have excelled had they been his mother-tongues. He is also highly commended by Simon as an expositor of the Old Testament. It is said that he was sent to Antwerp, by order of Philip II. of Spain, and associated with Arias Montanus, Fabricius, &c., in publishing the Antwerp Polyglott. Masius had been possessor of the celebrated Syriac MS. of the seventh century, afterwards the property of Daniel Ernest Jablonski, which exhibited the edition given by Origen of the book of Joshua, and the following books of the Old Testament, which was translated word for word from a Greek copy corrected by Eusebius. Jahn says that this MS. has now been missing for a long time. The works of Masius are, Grammatica Syriaca; Syrorum Peculium, or an explanation of peculiar words which occur frequently in Syriac writers; Lexicon Græcum, et Græcæ Linguæ Institutiones; Commentarius de Paradiso, translated from the Syriac of Moses Bar-Cephas, a writer who lived before the seventh century, 1569, 8vo; B. Basilii Λειτουργια, 1569, 8vo; Mosis Mardeni, Jacobitæ, &c. apud Greg. XIII. P. M. Legati, Professiones Fidei Duæ, translated from the Syriac, 1569, 8vo; Epistolæ Duæ, &c. ad Pont. Max., from the Syriac, and of the same date; and after his death were published, Explicatio in Historiam Josuæ, this is inserted in the Critici Sacri; and Dr. Henry Owen, who published a Critical Disquisition upon it in 1784, observes, that although Masius's professed design was to correct and restore the Greek text, yet his latent intention was merely to confirm the authority of the Septuagint. Masius also wrote, Disputatio de Cœnâ Domini. He died in 1573.

MASKELYNE, (Nevil,) an eminent astronomer and mathematician, the son

of Edmund Maskelyne, Esq. of Purton, in Wiltshire, was born in London in 1732, and educated at Westminster School, and at Catharine hall, and Trinity college, Cambridge. He took his degrees of A.M. in 1757, B.D. in 1768, and D.D. in 1777. Being admitted into orders, he officiated for some time as curate of Barnet; and in 1756 he became a fellow of his college. In 1758 he was chosen a fellow of the Royal Society, and soon after became an important contributor to the Philosophical Transactions. In 1761 he was sent to St. Helena, to observe the transit of Venus, and to detect, if possible, the parallax of the fixed stars. On this occasion he remained for ten months on the island, making astronomical observations and philosophical experiments; and although his observation of the transit of Venus was not completely successful, owing to the cloudy state of the weather, his voyage afforded him an opportunity of taking lunar observations, which were now for the first time made with effect. This he was enabled to do by Hadley's quadrant, recently invented, and also by professor Mayer's lunar tables, for which a parliamentary reward of 5,000*l.* was afterwards given to the author's widow, on Dr. Maskelyne's report of their correctness. The results of his other observations and experiments were inserted in the Philosophical Transactions of the above period. Soon after his return from St. Helena he published his well-known work, entitled, The British Mariner's Guide, which was followed by his Nautical Almanack, and Requisite Tables. In 1763, by appointment of the lords of the Admiralty and the board of Longitude, he sailed for Barbadoes, for the purpose of finding the longitude of that island by astronomical observations, and of trying the merits of Harrison's new time-keeper, and of Irwin's marine-chair, which was intended for making steady observations at sea, but which did not answer. He was besides, in the course of his voyage, to take lunar observations with a new Hadley's sextant, and to determine the longitude by the eclipses of Jupiter's satellites, and the occultations of fixed stars by the moon. In 1764 he was appointed to succeed Mr. Bliss as astronomer-royal. During the long period of Dr. Maskelyne's official services, his time may be considered as chiefly occupied either at the Royal Observatory, the Board of Longitude, or the Royal Society. Soon after his appointment he laid before the Board of Longitude the plan of an annual publication, to be entitled the Nautical Almanac, and Astronomical Ephemeris. The first volume was for 1767; and it was afterwards continued under his direction, up to the time of his death, making in the whole fifty volumes. Lalande, in giving an account of similar publications, says, "Le Nautical Almanac de Londres est l'Ephéméride la plus parfaite qu'il y ait jamais eu." In 1767 he published an auxiliary work, entitled, Tables requisite to be used with the Nautical Almanac, in order to find the Latitude and Longitude at Sea. This performance, well known to seamen by the name of The Requisite Tables, has passed through several editions, and has been successively enlarged, particularly by different methods of working the lunar observations, by Lyons, Dunthorne, Witchell, Wales, and by Dr. Maskelyne himself; and it has been also improved by the latitudes and longitudes of places supplied by captain Cook, captain Huddart, Messrs. Bailey, Wales, and other scientific navigators. Some time after this he published Mayer's Tables, with both Latin and English explanations, to which he added several tracts and tables of his own, and prefixed to the whole a Latin preface, with the title, Tabulæ Motuum Solis et Lunæ, &c. His publication of the Greenwich Observations took place in 1774, by command of George III. M. Lalande, in mentioning this performance in 1792, calls it "le recueil le plus précieux que nous ayons." In 1774 he went to Shehallien, in Perthshire, in order to ascertain the lateral attraction of that mountain. For his paper on this subject he was presented by the Council of the Royal Society with Sir George Copley's gold medal. He died on the 9th of February, 1811, in the seventy-ninth year of his age.

MASO. See FINIGUERRA.

MASON, (Francis,) a divine, and able vindicator of the English church, was born in 1566, in the county of Durham, and was educated at Merton college, Oxford, where, after taking his bachelor's degree, he was chosen probationer fellow in 1586. He then took orders, was presented to the rectory of Orford, in Suffolk, and was made chaplain to James I. In 1619 he was installed archdeacon of Norfolk. He wrote, The Authority of the Church in making Canons and Constitutions concerning Things indifferent, a Sermon; Vindication of the Church of England concerning the Consecration and Ordination of Priests and Deacons,

in five books, 1613, fol.; this was published in 1726 by the Rev. John Lindsay, with valuable notes; and, Two Sermons preached at Court. He died in 1621. —The Rev. Henry Mason, rector of St. Andrew Undershaft, London, was, according to Walker, a brother of the preceding, and was chaplain to Dr. King, bishop of London. Having been ejected from his living, or, as Wood says, "vexed out of it," he retired to his native place, Wigan in Lancashire, where he became a great benefactor to the poor, and to the school of that place. He died in 1647. Wood gives a list of some pious tracts by him.

MASON, (Sir John,) a distinguished statesman in the reigns of Henry VIII. Edward VI. Mary, and Elizabeth, was born of obscure parents at Abingdon, in Berkshire, and received a good education under his uncle, who was one of the monks of Abingdon abbey; and after being at All Souls, Oxford, he rose in the service of Henry VIII., who employed him in several embassies abroad, and made him a privy counsellor. He maintained his influence at court under Edward and Mary, and Elizabeth appointed him treasurer of her chamber. He was also made chancellor of the university of Oxford. His favourite maxim was, "Do, and say nothing." In gratitude for the blessings of the education which he had received at Abingdon, he was a munificent benefactor to that his native town, and left a handsome estate for the endowment of an hospital, which still shelters under its roof the infirm, the aged, and the indigent. He died in 1566.

MASON, (John,) a nonconformist divine and useful practical writer, was the son of a dissenting minister, and born at Dunmow, in Essex, in 1706. He pursued his studies under the tuition of the learned John Jennings, who kept an academy for the education of young persons designed for the ministry, at Kibworth, in Leicestershire, which he removed to Hinckley in 1722. Mason's first situation after he had completed his academical course, was that of chaplain and private tutor in the family of governor Feaks, at his seat near Hatfield. In 1730 he became pastor to a congregation at Dorking, in Surrey, with whom he continued for seventeen years. In 1740 he printed a sermon, entitled, Subjection to the Higher Powers; which was followed, three years afterwards, by an anonymous treatise, entitled, A plain and modest Plea; or, A sober and rational Appeal to Infidels, occasioned by some of their late Productions, &c. 8vo. This procured for him the degree of M.A. from the university of Edinburgh. In 1745 he published his treatise on Self-Knowledge; this has been frequently reprinted, and is deservedly esteemed as a useful treatise; it has also been translated into different foreign languages, and circulated widely on the continent. In 1746 he became pastor to a congregation at Cheshunt, in Hertfordshire, where he spent the remainder of his days. In 1751 he published the Lord's Day Evening Entertainment, in 4 vols, 8vo, containing fifty-two sermons; which he offered to the public as a Complete set of practical Discourses for the use of Families, recommending and urging the great and substantial points of Christianity in a plain and striking manner, and free from all distinguishing peculiarities in style and sentiments. In 1753 he published, A Letter to a Friend, upon his Entrance on the Ministerial Office, 8vo; this was followed, in 1755, by The Student and Pastor; or, Directions how to attain to Eminence and Usefulness in those respective Characters, 12mo. In 1758 he published, Fifteen Discourses, Devotional and Practical, &c., with an Appendix, consisting of An historical Dissertation on the Analogy between the Behaviour of God's People towards Him in the several Periods of the Jewish and Christian Church, and his correspondent Dispensation towards them in those respective Periods, 8vo. In 1761 he published, Christian Morals, in 2 vols, 8vo. In 1750 he published, An Essay on Elocution, or Pronunciation, intended chiefly for the Assistance of those who instruct others in the Art of Reading, and of those who are often called to speak in Public, 8vo, which was followed by, An Essay on the Power of Numbers and the Principles of Harmony in Poetical Compositions, 8vo; and, An Essay on the Power and Harmony of Prosaic Numbers. He died in 1763, in the fifty-eighth year of his age. An edition of his work on Self-Knowledge was published in 1811, by his relative, Mr. John Mason Good, with a life of the author prefixed.

MASON, (William,) a poet and divine, born in 1725, was the son of a clergyman who held the living of Hull, in Yorkshire, and was admitted of St. John's college, Cambridge, where he took his first degree in 1745. Thence he removed to Pembroke college, of which he was elected a fellow in 1747. He became a master

of arts in 1749, entered into holy orders in 1754, and obtained the rectory of Aston, in Yorkshire, and the appointment of chaplain to the king. In 1749 he printed an Ode on the Installation of the Duke of Newcastle, as chancellor of the university of Cambridge, which gained him reputation; A Monody to the Memory of Pope, and a poem entitled, Isis, an Elegy, directed against the supposed Jacobitism of Oxford, (and which gave occasion to the Triumph of Isis, by Thomas Warton,) added to his fame, which received a great accession from the publication in 1752 of his dramatic poem of Elfrida. In this, and also in his Caractacus, first published in 1759, it was his object to attempt the restoration of the ancient Greek chorus in tragedy. Though attempts were made to fit these dramas for representation, and they were brought upon the theatre, they could obtain no permanent place there. In 1756 he published a small collection of new Odes. An imitation of the great object of his poetical reverence, Gray, in the gorgeous array of his diction, and the dazzling splendour of his imagery, characterises these pieces, which were generally considered as displaying more of the artificial mechanism of poetry, than of its genuine spirit. In 1763 he published his Elegies. A collection of his poems, with the exception of the Installation Ode, and Isis, was published in 1764, 8vo, and afterwards went through several editions. In 1772 appeared the first book of his English Garden, a didactic and descriptive poem in blank verse, of which the fourth and concluding book was printed in 1781. As a tribute to the memory of his friend, he published in 1775, The Poems of Mr. Gray. To which are prefixed, Memoirs of his Life and Writings, 4to. With the Memoirs were agreeably interspersed original Letters, connected by narrative, in a manner which has since been adopted in several biographical works. Mason's own observations on the character and genius of his friend did honour to his taste and feelings, and the volume was favourably received by the public. Mason's political principles strongly opposed him to the American war, and he was a member of the Yorkshire association for obtaining reform of parliament. The horrors of the French Revolution, however, are said to have caused a change in his opinions; but as he was growing an old man when it broke out, the timidity of age probably worked as strongly as the reign of terror. He died in 1797, having been for thirty-two years precentor and canon-residentiary of York, to which offices he was presented by George III. There is a tablet to his memory in Poet's Corner, Westminster Abbey. Mason's mind had been early impressed with a fondness for the art of painting, and when young he had attempted a translation of Fresnoy's Latin poem on that art. This he published in 1783, in 4to, enriched with the annotations of Sir Joshua Reynolds, and other additions. He also edited, in 1788, the Poems of his friend Whitehead, the poet-laureate, to which he prefixed a biographical memoir. Mason had likewise a taste for music, and practised the art with skill; and he made his knowledge of it subservient to his clerical office, in a publication of, Essays, historical and critical, on English Church Music, which appeared in 1795, 12mo. He had married an amiable lady, who died of a consumption in 1767, and was buried at Bristol cathedral, under a monument on which are inscribed some very tender and beautiful lines by her husband.

MASON, (Charles,) an astronomer, who was an assistant of Dr. Bradley at the Royal Observatory at Greenwich. He was employed to examine the lunar tables of Mayer, and published, Mayer's Lunar Tables, improved by C. Mason, published by order of the Commissioners of the Board of Longitude, London, 1787. He was sent to America with a grand sector, to determine the limits of the provinces of Maryland and Pennsylvania: he was accompanied by Mr. Dixon, in conjunction with whom he measured a degree of the meridian; and an account of their operations was published by Dr. Maskelyne in the Philosophical Transactions for 1768. He died in Pennsylvania in 1787. He communicated to the Royal Society an account of observations on the transit of Venus, June 3d, 1769, made at Cavan, in Ireland, and other papers, which may be found in the Philosophical Transactions.

MASON, (George,) an English writer, known as the author of an essay on Designs in Gardening, 1796, with an Appendix; Answer to Thomas Paine; Supplement to Johnson's English Dictionary; Life of Lord Howe, 1803, &c. He made a valuable collection of English and foreign literature, and died of apoplexy, 4th November, 1806, aged seventy-one.

MASQUE DE FER, a person confined in the castle of Pignerol, in the Isle of

St. Margaret, and in the Bastile. He always wore a mask covered with black velvet with steel springs, which concealed his features, without incommoding him in receiving his nourishment. He died in the Bastile, in November 1703, and was privately buried under the name of Marthioli. Though no one ever could discover who he was, it is certain that he was a man of high birth, as he was treated with singular respect by his keepers, and as infinite pains were taken to prevent him from holding communication with other persons. He was supposed by some to be the count de Vermandois, by others to be the duke of Beaufort, the duke of Monmouth, count Girolamo Mattioli, an Armenian patriarch, Don Juan de Gonzague, or Fouquet. The most likely opinion is that he was a twin brother of Louis XIV.

MASSARD, (John,) a clever French engraver, was born in 1740 at Belesme, in the department de l'Orne, and practised his art at Paris. His engravings of the family of Charles I. after Vandyck, and of the Death of Socrates, after the celebrated picture of David, are greatly admired. He was admitted a member of the old Academy of Painting in the reign of Louis XVI., and on the restoration of the Bourbons in 1814, he was appointed engraver to the king. He died in 1822.

MASSARIA, (Alessandro,) an eminent physician, was born at Vicenza in 1510, and educated at Padua. He studied medicine and anatomy under Fracanziano and Fallopio. He then returned to his native city, where he practised with signal reputation, and was of great service during the dreadful plague which ravaged Vicenza in 1576. In 1578 he removed to Venice, and in 1587 he succeeded the celebrated Mercoriali in the chair of medicine at Padua. He died in 1598. He wrote, Tractatus de Peste; Dissertationes duæ, suarum prima de scopis mittendi Sanguinem in Febribus; altera de Purgatione in Morborum principio;' Practica Medica; and, Tractatus de Morbis Mulierum.

MASSENA, (Andrew,) maréchal of France, duc de Rivoli, and prince of Essling, was born in 1758 at Nice, where his father was a dealer in wines. He entered the army early in life, and embraced the principles of the Revolution. In 1792 he was made chief of battalion, and soon after became successively general of brigade, and general of division; and in 1795 he commanded the right wing of the army of Italy, and, in concert with Scherer, defeated the Austrian general Argenteau at Loano. He afterwards contributed to the victory of Millesimo, shared in that of Dego, and headed the French troops at the terrible onset at Lodi. In 1796 his uninterrupted career of success obtained for him from Buonaparte the title of "l'enfant chéri de la victoire." In July in the same year he attacked the Austrian lines between the Lago di Garda and the Adige; but he sustained a repulse soon after at Corona, and another at Lonado. He afterwards distinguished himself at Montebaldo, Roveredo, Arcole, and Rivoli; and his success at the last-mentioned place (15th January, 1797) secured for him afterwards the title of duc de Rivoli. In May 1797 he returned to Paris, where he was received with acclamations. In 1799 he was appointed by the Directory to the command of the army of Helvetia; and at Zurich he totally routed the Russian army commanded by Korsakow, and thus saved France from invasion, and broke the coalition that had hitherto existed between Russia and Austria. He afterwards bravely defended Genoa against the Austrian general Melas, to whom he was at length obliged to capitulate. In 1804 he was made maréchal of the empire, and grand officer of the Legion of Honour. In the following year he was made commander-in-chief of the army of Italy, and took Verona. He was next employed in the subjugation of Naples. In 1809 he served in the Austrian campaign, and by his firmness at Essling saved the French army; for which he was created prince of Essling. He also distinguished himself at the battle of Wagram. In 1810, in consequence of the repulse of Soult and Junot by Wellington in Spain, Napoleon sent Massena thither, as the ablest of his generals, at the head of 80,000 men; but he was routed at Busaco. He then marched upon Lisbon, the British commander retiring before him, but taking up at last an impregnable position behind the celebrated lines of Torres Vedras, from which he bade defiance to the power of France. Massena at length, with his troops wasted and disorganized, was compelled to withdraw, lost the day at Fuentes d'Onore, and finally passed the frontier of Portugal. He now fell under the displeasure of Napoleon, whose abdication in 1814 he viewed with satisfaction, and he gave in his adhesion to Louis XVIII. by whom he was made chevalier and commander of St. Louis. After the battle of

Waterloo he was made commander-in-chief of the National Guard, and maintained order at Paris. He died in 1817.

MASSIEU, (William,) an ingenious and learned French writer, was born in 1665 at Caen, and educated at Paris, in the college of the Jesuits. After he had finished his noviciate he was appointed, according to the usage of the society, to teach polite literature. They sent him to Rennes to teach rhetoric; and he afterwards returned to Paris to study divinity. But his love of the belles-lettres far exceeding his taste for theology, he quitted his order, and re-entered the world. M. de Sacy (Le Maistre) took him into his house, as a preceptor to his son; and he assisted M. de Tourreil in translating Demosthenes. He became a pensionary of the Academy of Inscriptions in 1705, and was elected professor royal of the Greek language in 1710. Homer, Pindar, Theocritus, and Demosthenes, were his favourite authors; and his lectures on them were highly admired. In 1714 he was chosen a member of the French Academy. Towards the latter end of his life he suffered from frequent and severe attacks of the gout; and two cataracts deprived him of his sight. A paralytic disorder seized him in August 1722, which, being followed by an apoplexy, proved fatal on the 26th of September. Several critical dissertations by Massieu upon classical antiquity are inserted in The Mémoires of the Academy of Inscriptions. He superintended an edition of the New Testament in Greek, Paris, 1715, 2 vols, 12mo. He also edited M. de Tourreil's works, printed at Paris in 1722, 2 vols, 4to; and published that writer's translation of Demosthenes. He was likewise the author of, Histoire de la Poésie Française; and of Caffæum, Carmen.

MASSILLON, (John Baptist,) a French prelate, and one of the greatest pulpit orators of his time, was born in 1663 at Hieres, in Provence. At the age of eighteen he entered the college of the Oratory in his native town, where he distinguished himself by his talents and agreeable manners. After studying polite literature and theology at Pezenas, Montbrison, and Vienne, he was called, in 1696, to Paris, to direct the seminary of St. Magloire, for the use of the students of which institution he wrote his celebrated Conférences Ecclésiastiques. Some time after his arrival, being asked what he thought of the preachers of most note in the capital, he replied, "They discover great genius and abilities; but if I preach, I shall not preach as they do." He kept his word, and adopted a style of pulpit eloquence that was properly his own. In some respects he might be said to make Bourdaloue his model; but his natural genius prevented him from closely imitating that great orator. The latter excelled in strict and logical reasoning; but Massillon aimed more at reaching the heart by pathetic addresses; and in this species of eloquence he became unrivalled. His style and language were simple, elegant, and perspicuous; his imagination was lively, but well regulated; his images were striking and natural; his thoughts just and delicate; and his representations animated and forcible. His manner of delivery, likewise, was admirably adapted to give success to the kind of eloquence to which his genius directed him. At the moment when he entered the pulpit, he appeared to be deeply impressed with the great truths which he was about to pronounce. When he addressed his audience, his air was modest, but collected; his eyes were humbly directed downwards; his gesture was easy and unstudied, and accompanied with little action; and his tone of voice was inimitably touching and unaffected. With these recommendations he enchained the attention of his audience, and made himself heard with that profound silence, which was a higher compliment to the orator than the most tumultuous applause. Among the crowds who resorted to the churches where he preached was one day the famous actor Baron, who, on meeting him afterwards at a house open to men of letters, said to him, "You, father, have a manner of your own: continue as you have begun, and leave rules to others." The same actor, on coming another time from hearing him, observed to one of his companions of the same profession, "Such a man is the true orator: we are merely actors." In the mean time the fame of Massillon excited the curiosity of Louis XIV. to hear him, and he was appointed to preach a course of Advent sermons at Versailles. During his attendance at court on this occasion the king took the opportunity of paying him this fine compliment: "Father, I have often had my pulpit filled by celebrated orators, with whom I have been greatly pleased; but whenever I hear you, I am much displeased with myself." In 1717 the duke of Orleans, then regent, nominated him to the see of Clermont, in Auvergne;

but, before his consecration and departure to his charge, appointed him to preach a course of Lent sermons before the young king Louis XV. These sermons, which are ten in number, and known by the name of Le petit Carême, are said by D'Alembert to exhibit a model of true pulpit eloquence. In 1719 he was admitted a member of the French Academy. Two years afterwards he was presented to the abbey of Savigny, of the Cistercian order, in the diocese of Avranches. In 1723 he pronounced at St. Denis the funeral oration of Elizabeth Charlotte of Bavaria, duchess dowager of Orleans. The remainder of his life he spent almost entirely in his diocese, diligently occupied in the discharge of his episcopal functions, and gaining all hearts by his mildness, his politeness, and his beneficence. His public and private charities were large and diffusive, and exhausted almost the whole of his income. He died of apoplexy, September 18, 1742. The only genuine edition of his works is that originally published by his nephew, a member of the Congregation of the Oratory, in 1745 and 1746, 14 vols, 12mo, of a larger, and 12 of a smaller, size. They contain a complete course of Sermons for Advent and Lent; the Petit Carême, already mentioned; several Funeral Orations, Panegyrics, &c.; Ecclesiastical Conferences; and Paraphrases of several Psalms. In 1748 the abbé de la Porte published, in one volume, 12mo, a judicious selection of the most striking and beautiful passages from Massillon's sermons, entitled, Thoughts on various Moral and Religious Topics, &c., which has since been added as a last volume to the different editions of his works.

MASSINGER, (Philip,) an eminent dramatic writer, was born in 1584 at Salisbury. His father, Arthur Massinger, was in the service of Henry, second earl of Pembroke, in whose family Philip probably had his education. In his eighteenth year he was entered at St. Alban's hall, Oxford, where he appears to have been supported at the expense of William, then earl of Pembroke. It is asserted by Antony Wood, that in the university he "gave his mind more to poetry and romance, than to logic and philosophy." He left Oxford without a degree; and his father being dead, and his patron's favour probably withdrawn, he found no other means of support than to employ his talents as a writer for the stage. Gifford thinks he has found sufficient proof in his works that he had become a convert to the Roman Catholic religion; to which circumstance may be imputed the defeat of his prospects in life, whatever they may have been. He first appeared as an author in 1622, when his Virgin Martyr made its appearance. There is reason to suppose that he was a coadjutor to Fletcher in some of the pieces that bear his name. Of his life very few circumstances are recorded, and it seems to have been spent in an unvaried attention to his business as a dramatist, and in cultivating the good graces of a few patrons, of whom the most distinguished was Philip earl of Montgomery. He seems never to have risen above indigence; and in his dedications he more than once affirms that he should have found it difficult to subsist, had he not received the aid of his benefactors. Massinger died, from a sudden indisposition in March 1640, at his house at Bankside, Southwark, and was buried in the church-yard of St. Saviour's, by the side of his brother-poet Fletcher. The list of plays composed wholly or in part by Massinger amounts to thirty-seven, of which seventeen only are printed in the fullest edition of his works. His extant plays are, The Old Law; The Virgin Martyr; The Unnatural Combat; The Duke of Milan; The Bondman; The Renegado; The Parliament of Love; The Roman Actor; The Great Duke of Florence; The Maid of Honour; The Emperor of the East; The Fatal Dowry; A New Way to Pay Old Debts; The City Madam; The Guardian; A Very Woman; and, The Bashful Lover. Not one of them has present possession of the stage, with the exception of his comedy of A New Way to Pay Old Debts. His principal excellence is in tragedy, and it would not be easy to name one of the early English dramatists who approaches nearer to Shakspeare. One of his most striking tragedies, The Fatal Dowry, has afforded the outline of the Fair Penitent of Rowe; who, in respect of moral effect, as well as of strength and dignity, has fallen beneath his model. Massinger is generally pure in his morality, though he has the grossness and indelicacy of language from which scarcely any writer of that age is free. The latest and best edition of the works of Massinger is that of Gifford, in 4 vols, 8vo, 1805. This was reprinted in 1815.

MASSINGHERD, (Sir Oswald,) last grand prior of Ireland of the order of St. John of Jerusalem, was born at Braytoft, in Lincolnshire, A.D. 1490, and was the second son of Sir Thomas Massing-

herd, knight, of Braytoft Hall. His name appears in the records still extant at Malta, among those of the earliest settlers under De L'Isle Adam, their grand-master after their expulsion from Rhodes. At the dissolution of their house under Henry VIII. he shared the fate of the rest, and went abroad; but when Philip and Mary resolved to restore the house and possessions of his order in Ireland, he was selected by cardinal Pole as its prior, and was installed at Kilmainham, A.D. 1550. On the accession of Elizabeth he resisted the new order of things, and retired beyond the pale, where he was engaged in exciting the discontent of the native Irish. Accordingly he was by special act of parliament (1 and 2 Eliz. st. 7, Irish) summoned to surrender; and on his failing to do so, another special act was passed by which he was declared a traitor, his acts and leases void, and all the possessions of his house forfeited to the crown (1 and 2 Eliz. st. 9, Irish). He escaped, and retired to Malta, where, after the death of the last grand prior of England, to whom belonged of right the office of Turcopolier of Malta, he was installed in his room, and is mentioned by Vertot as "Dernier Turcopolier."

MASSOLINO, (Panicale da,) a painter, was born at Panicale, in the territory of Florence, in 1378, and was at first a disciple of Lorenzo Ghiberti; but at the age of eighteen he learned the art of colouring from Gherardo della Starnina at Florence, and afterwards went to Rome, where he greatly improved himself, and soon met with encouragement; but the air of that city not agreeing with his constitution, he was obliged to return to Florence, where he undertook a grand design of the History of St. Peter, in the different parts of which he introduced all the memorable incidents in the life of that apostle. This picture is in the chapel of S. Pietro al Carmine. In the work of Massolino appeared a dawning of that grandeur of style and harmony of colour which were afterwards carried to a higher perfection by his pupil Masaccio. He died in 1415.

MASSON, (Jean Papire, or Papire-Masson,) a French historical and miscellaneous writer, was born at St. Germain Laval, in the territory of Forez, in 1544, and educated under the Jesuits at Billom, in Auvergne, where he applied himself to the belles-lettres and philosophy. He afterwards taught in the college of the Jesuits at Naples; but he quitted the order, and defended this step with so much moderation and candour, that the society were not displeased at it. He studied the law at Angers, under Balduinus. After two years he returned to Paris, and became librarian to the chancellor de Chiverny, in which place he continued for ten years. In 1576 he was made an advocate of parliament; yet he never pleaded more than one cause, which, however, he gained with universal applause. He wrote, Annals of France; Eulogies on illustrious Men; A Description of France by its Rivers; An Account of the French Bishoprics; De Episcopis Urbis; this is a history of the popes. Vita Joannis Calvini, 4to, a well-written work, is also ascribed to him by some, and by others to James Gillot. His friend, De Thou, has written his life, which is prefixed to his Eulogies. He died in 1611.

MASSON, (Anthony,) a French Minim, born at Roye, in Picardy, in 1620. At twenty years of age he entered into the order of St. Francis de Paulo, and died at Vincennes in 1700. He was particularly attached to the study of the sacred Scriptures, and contributed several pieces towards their illustration; such as Curious, Historical, and Moral Questions relative to the Book of Genesis determined, with the assistance of the holy Fathers and the most able Interpreters; The History of Noah and the Universal Deluge; and, The History of the Patriarch Abraham.

MASSON, (Innocent le,) a celebrated general of the Carthusian order, was born at Noyon, in Picardy, in 1628. In 1675 he was elected prior of the grand Chartreuse, and general of the whole order; and when, soon afterwards, an accidental fire had almost entirely destroyed the house of the institution, he rebuilt it in a substantial and commodious form. He died in 1703. He was the author of, A Translation of the Song of Songs, with learned notes; a treatise On Moral Theology; An Explanation of particular Passages in the Statutes of the Carthusian Order, 1683, 4to, in reply to the Strictures of the Abbé Rance, in his Duties of the Monastic Life; and, Disciplina et Annales Ordinis Carthusiensis. He was a declared enemy to the Jansenists, against whom he published some bitter controversial pieces, and was not spared by their writers in return.

MASSON, (Anthony,) a painter and engraver, was born near Orleans in 1636, and studied at Paris. He is chiefly distinguished as an engraver, and some of his portraits, especially those of Oliver

d'Ormesson, Frederic William, elector of Brandenburg, Brisacier, and Guy Patin, are among the most astonishing specimens of the art. His Travellers at Emmaus, commonly called the Table Cloth, after Titian, is reckoned his chef-d'œuvre. He was a member of the Academy of Painting. He died in 1702.

MASSON, (John,) a learned Protestant minister, was born in France about 1680, but was forced to quit his country by the revocation of the Edict of Nantes, and came to England, where he was employed as tutor in bishop Burnet's family. In 1710 he travelled with his pupils through Holland, and thence to France and Italy. He appears also to have resided in Holland, as most of his publications were printed there. The first is his Jani Templum Christo nascente reseratum, seu Tractatus Chronologico-historicus vulgarem refellens Opinionem existimantium, Pacem toto Terrarum Orbe sub Tempus Servatoris natale stabilitam fuisse, &c. Rotterdam, 1700, 4to, and 8vo. He also wrote, Histoire Critique de la République des Lettres, from 1712 to 1717, 15 vols, 12mo; Vitæ Horatii, Ovidii, et Plinii Secundi; On the Slaughter of the Children of Bethlehem, as an Historical Fact, &c.; this was printed with bishop Chandler's Vindication of Christianity, in 1728. A Life of Bayle, ascribed to him, was really written by Du Revest, a refugee. Many other critical dissertations by Masson are enumerated by Saxius. He died about 1750.

MASSON, (Francis,) a botanist, was born at Aberdeen in 1741, and after coming to London, probably in pursuit of employment as a gardener, in which capacity he was known to Mr. Aiton, the superintendent of Kew gardens, he was sent in 1771 or 1772 to the Cape of Good Hope, to collect plants for the royal gardens. In 1776 he was sent to explore the Canary islands, the Azores, Madeira, and part of the West Indies, especially the island of St. Christopher. He returned to England in 1781. During his stay at the Cape he entered into a correspondence with Linnæus. In 1783 he visited Portugal and Madeira; and in 1786 he again visited the Cape of Good Hope, whence, in 1795, he returned to England, and spent two years there among his botanical friends, after which he was sent to North America. He died in 1805, at Montreal. In 1796 he published a splendid work on the genus Stapelia, in folio, with forty-one coloured plates, accompanied by descriptions.

MASSON, (Francis,) a French sculptor, was born in 1745 at Vieille Lyre, in Normandy, and was a pupil of William Coustou at Paris. He was employed at first by the bishop of Noyon, who sent him to study at Rome, whence, after a sojourn there of five years, he returned to France, and was employed by the maréchal de Broglie in the decoration of the palace at Metz, then in course of erection under the superintendence of Clerisseau. He afterwards executed two bas-reliefs for the Pantheon, and several figures and groups for the garden of the Tuileries, a Pericles for the Chamber of Peers, a Cicero for the Chamber of Deputies, and the sculptures that decorate the tomb of Vauban in the church of the Invalides. He died in 1807.

MASSON, (Charles Francis Philibert,) a French writer, born in 1762 at Blamont, in Franche Comté. He repaired early to Petersburg, where he was patronized by Soltikoff, the minister of war, and married the baroness Rosen. But Paul I., suspecting him of entertaining revolutionary principles, caused him to be conveyed to Poland, where he wrote his Mémoires sur la Russie. He succeeded in obtaining permission to return to France, notwithstanding the law against emigrants, and became an associate member of the Institute, and of several learned societies. His best known work is entitled, Les Helvétiens, a poem in four cantos. He died in 1807.

MASSON DES GRANGES, (Daniel le,) a French priest, born in 1700. He is the author of, The Modern Philosopher; or, The Unbeliever condemned at the Tribunal of Reason, printed in 1759, 12mo, and reprinted with considerable additions in 1765. He died in 1760.

MASSOUDI, the surname of Aboul Hassan Ali, a celebrated Arabian geographer and historian of the tenth century, descended from Massoud Ibn Massoud, one of the most confidential friends of Mahomet, and flourished in the tenth century. He was the author of a work entitled, Moroug Eddheheb u Mahaden al Gevahar, or, Golden Meadows and Mines of precious Stones, which he wrote A.H. 336 (A.D. 947). It is an historical and geographical treatise, comprised in 2 volumes; the first of which commences with the creation of the world, and comes down to the birth of Mahomet; and the second continues the history from that date to the author's time. He is also the author of another history, entitled, Akhbar Alzaman, and of a register of the lands in

Egypt. He died at Cairo in A.D. 957.—There was another Massoudi, named Ahmed, who wrote a history of Syria and Damascus, entitled, Raoudh Al Scham, or, The Garden of Syria; and a work entitled, Merah alarouah fil tasrif, which is a treatise on the conjugation of the Arabic verbs, that has been commented upon by Ahmed Al Doughouz.

MASSUET, (René,) a learned French Benedictine of the congregation of St. Maur, was born in 1666 at St. Ouen, near Bernai, in Normandy. He devoted himself to the monastic life at the abbey of Notre Dame de Lyre in 1682, and became distinguished for his proficiency in ancient literature, particularly in the writings of the fathers and ecclesiastical antiquities. In 1710 he published an excellent edition of the works of St. Irenæus, fol. In consequence of the unexpected deaths of fathers Mabillon and Ruinart, his superiors engaged him on a continuation of The Lives of the Saints, and the Annals of the Benedictine Order, of which the fifth volume was printed, with the Life of Mabillon prefixed in Latin. He had begun a second edition of that father's Works of St. Bernard; and he was about to commence another volume of the Annals, when he was carried off by a paralytic attack in 1716, at the age of fifty. In 1700 he published a small piece in defence of the Benedictine edition of The Works of St. Augustine, entitled, A Letter from an Ecclesiastic to R. P. &c., meaning Father John Baptist Langlois, a Jesuit. He left in MS. Augustinus Græcus, a collection of all the passages in St. Chrysostom that refer to the doctrine of grace.

MASTELLATA. See Donducci.

MASTER, or MASTERS, (Thomas,) a poet and historian, was born at Cote, near Cirencester, in Gloucestershire, and educated at the grammar-school of Cirencester, at Winchester school, and at New college, Oxford, of which he became fellow in 1624. He afterwards took orders; and he is said to have assisted lord Herbert of Cherbury in some of his writings. He died in 1643. Lord Herbert honoured his memory with a Latin epitaph, which is among his lordship's poems, but was not inscribed on Master's tomb. He wrote, Mensa Lubrica; this is a poem in Latin and English, describing the game of shovelboard; Μονοστροφικα εις την του Χριστου σταυρωσιν; a Greek poem on the passion of Christ, which was translated into Latin by Jacob of Merton college, and into English by Cowley, and published at Oxford in 1658, 4to; Iter Boreale; Carolus Redux; and, Ad Regem Carolum.

MASTERS, (Robert,) a divine and antiquary, probably a relative of the preceding, was born in London in 1713, and educated at Corpus Christi college, Cambridge. He also obtained a fellowship of the college, and was tutor from 1747 to 1750. In 1752 he was chosen a fellow of the Society of Antiquaries, and was presented by his college, in 1756, to the rectory of Landbeach, in Cambridgeshire. He was also presented to the vicarage of Linton, which he resigned for that of Waterbeach in 1759. He died in 1798. He published, The Mischiefs of Faction and Rebellion considered, a Sermon preached at Cambridge in 1745. He is chiefly known for his valuable History of the College of Corpus Christi, &c. 1753, 4to. To the Archæologia he contributed, Remarks on Mr. Walpole's Historic Doubts, who answered them with no small display of vanity and arrogance; An Account of stone Coffins found near Cambridge Castle; and of an ancient Painting on Glass, representing the Pedigree of the Stewart Family. In 1784 he published, Memoirs of the Life and Writings of the late Rev. Thomas Baker, B.D. of St. John's college, from the papers of Dr. Zachary Grey, with a Catalogue of his MS. Collections, Cambridge, 8vo; and in 1790, A Catalogue of the several Pictures in the public Library and respective Colleges of the University of Cambridge, 12mo. His last work was, A short Account of the Parish of Waterbeach, in the Diocese of Ely, by a late Vicar, 1795, &c., with a slight sketch of Denny Abbey.

MASUCCI, (Agostino,) a painter, was born at Rome in 1691, and was the last pupil of Carlo Maratti. He was equal to his master in small pictures; and the features of his Madonnas are beautifully composed. The most excellent of his works at Rome are, St. Anna, in the church del Nome SS. di Maria; and the Holy Family, in St. Maria Maggiore. There is an admirable picture by him of St. Francesco in the church of the Observanti, at Macerata; but his most finished composition is a St. Bonaventura, at Urbino. Lanzi speaks highly of his productions. He died in 1758.

MATANI, (Antonio,) a physician and mathematician, born at Pistoia in 1730. He became professor of medicine at Pisa, where he took his degrees, and died, uni-

versally respected, at Pistoia, in June 1779. He published, De Aneurismaticis Præcordiorum Morbis Animadversiones; Heliodori Larissæi Capita Opticorum e Græco Latine conversa; Account of the Natural Productions of Pistoia; and, De Nosocomiorum Regimine. He was a member of the Royal Society of London, and of the Societies of Göttingen, Montpellier, and of the Curiosorum Naturæ.

MATERNUS DE CILANO, (George Christian,) a native of Presburg, was author of treatises, De Terræ Concussionibus; De Causis Lucis Boreal.; De Motu Humorum Progress. Veteribus non Ignoti; De Saturnalium Origine, et Celebrandi Ritu apud Romanos, &c. He died in 1773.

MATHER, (Richard,) the first of a family of nonconformist divines, of considerable reputation both in the new and old world, was born at Lowton, in the parish of Winwick, in Lancashire, in 1596, and educated at Winwick school, and at Brasennose college, Oxford. He afterwards took orders; but in 1633 he was suspended for nonconformity; and although this suspension was soon taken off, his prejudices against the church establishment became so strong, that he determined to settle in New England, where, in 1635, he was chosen minister of a congregation newly formed at Dorchester, where he remained until his death, in 1669.

MATHER, (Samuel,) eldest son of the preceding, was born in Lancashire in 1626, and, going with his father to New England in 1635, was educated at Harvard college, of which he became the first fellow who took a degree there. In 1650 he returned to England, spent some time at Oxford, where and at Cambridge he again took his degrees, was chaplain of Magdalen college, and often a preacher at St. Mary's. He then went with the English commissioners to Scotland, and preached at Leith for two years. He returned to England in 1655, and having visited Ireland with Henry Cromwell, and Drs. Harrison, Winter, and Charnock, he was made senior fellow of Trinity college, Dublin, and became a popular preacher. Soon after the Restoration he was suspended for preaching against the revival of the Liturgy; on which he returned to England; but when the Bartholomew Act took place, he removed again to Dublin, where for some time he preached to a small congregation in his own house, until the laws against nonconformity obliged him to desist. He died in 1671. After his death appeared a course of sermons that were very popular, entitled, The Figures and Types of the Old Testament explained and improved, Dublin, 1683, 4to. He also wrote a pamphlet against Greatrakes, the noted quack; "but," says Calamy, "he was not allowed to publish it, so great a favourite was Greatrakes at that time."

MATHER, (Increase,) youngest son of Richard, was born at Dorchester, in New England, in 1635, and studied at Harvard college, where he took his degree of B.A. in 1656. In the following year he came to England, and thence went to Ireland, and joined his brother. He then entered himself of Trinity college, Dublin, where he was offered a fellowship; but, finding the climate unfavourable to his health, he returned to England, and officiated for some time as minister, in the room of Mr. Howe, at Great Torrington, in Devonshire. In 1659 he became chaplain to colonel Bingham, governor of the island of Guernsey. After the Restoration he returned to New England, where he was chosen minister to the new church at Boston. In 1664 he was ordained to the pastoral office, the duties of which he zealously performed to the end of his life. In 1683, when Charles II. required the inhabitants of New England to surrender their charter, Mr. Mather attended at a meeting of the freemen of Boston, and by his zealous persuasions determined them to reject a motion for that purpose unanimously. Upon the publication of James II.'s declaration for liberty of conscience, some of the ministers of New England, and their churches, drew up addresses of thanks to him for the benefits which they enjoyed in consequence of it, and Mr. Mather embarked for England April 7th, 1688, for the purpose of presenting them, and was favourably received at court. While he continued in England the Revolution took place, and he obtained from William III. a new charter, containing the whole of the old one, with the addition of new and more ample privileges. In 1692 he returned to America, and resumed his labours in the church, and at Harvard college, of which he was chosen president in 1684, and also created D.D. He died in 1723. He was the author of, The first Principles of New England, respecting the Subject of Baptism and Communion of Churches, 1675, 4to; A brief History of the War with the Indians, in

New England, from June 24th, 1676, to August 12th, &c. 1676, 4to; The Divine Right of Infant Baptism, asserted and proved from Scripture and Antiquity, 1680, 4to; Practical Truths, tending to promote Godliness in the Power of it, 1682; Diatribe de Signo Filii Hominis, et de Secundo Messiæ Adventu, 1682, 8vo; De Successu Evangelii apud Indos, in Nova Anglia, Epist. ad Clar. Vir. D. Joh. Leusdenum, 1688, 8vo.; An Essay for the Recording of Illustrious Providences, wherein an Account is given of many Remarkable and Memorable Events which have happened in this last Age, especially in New England, 1684, 8vo; A Discourse concerning Comets, 1683, 8vo; A Discourse concerning Earthquakes; and a variety of Sermons, Dissertations, Practical Pieces, &c.

MATHER, (Cotton,) son of the preceding, and the most eminent of the family, was born in 1663 at Boston, in New England, where he was educated at the free school till he was twelve years old. Young as he then was, he was admitted into Harvard college, where he took his first degree at sixteen, and his second at nineteen. He had from infancy an impediment in his speech, which induced him to lay aside all thoughts of the ministry, and apply himself to the study of medicine; but having at length, by persevering in a deliberate mode of speaking, got rid of the impediment, he returned to the study of divinity. He began to preach in 1680, and in May, 1684, became the minister of Boston; in the diligent discharge of which office, and in writing books, he spent his life. He applied himself also to the study of modern languages, the French and Spanish particularly; and in his forty-fifth year he made himself so far master of the Iroquois Indian tongue, that he wrote and published treatises in it. He planned and promoted several excellent societies, particularly a society for suppressing disorders; a society for reforming manners; and a society of peacemakers, whose professed business it was to compose differences, and to prevent lawsuits. He published also a proposal for an evangelical treasury, in order to build churches, distribute books of piety, relieve poor ministers, &c. In 1710 the university of Glasgow sent him a diploma for the degree of D.D.; and in 1714 the Royal Society of London chose him one of their fellows. He died in 1728. He published a prodigious number of pieces, many of them small, as single sermons, essays, &c. Among those of a larger size were, Magnalia Christi Americana, or, An Ecclesiastical History of New England, from its first planting in 1620 to 1698, fol.; The Christian Philosopher; Ratio Disciplinæ Fratrum Nov-Anglorum; Directions to a Candidate for the Ministry; Psalterium Americanum. But the most remarkable of all his works was that in which, like Glanville, he defended the reality of witchcraft. This is entitled, The Wonders of the Invisible World; being an Account of the Trials of several Witches, lately executed in New England, and of several remarkable Curiosities therein occurring. Together with, Observations upon the Nature, the Number, and the Operations of the Devils; A short Narrative of a late Outrage committed by a Knot of Witches in Swedeland, very much resembling, and so far explaining, that under which New England has laboured; Some Counsels directing a due Improvement of the terrible things lately done by the unusual and amazing Range of Evil Spirits in New England; A brief Discourse upon those Temptations, which are the more ordinary Devices of Satan. By Cotton Mather. Published by the special command of his excellency the governor of the province of Massachusetts Bay in New England. Printed first at Boston in New England, and reprinted at London in 1693, 4to.

MATHEWS, (Charles,) an eminent comedian, was born in 1776, in the Strand, London, (where his father, a Wesleyan Methodist, carried on the trade of a bookseller,) and educated at Merchant Tailors' School. An early and uncontrollable inclination for the stage frustrated the designs of his father, who wished him to follow the same business with himself, and young Mathews made his first appearance as an amateur in the parts of Richmond in Richard III. and Bowkit in The Son-in-Law, at the Richmond theatre, September 7th, 1793; and on the 19th of June, 1794, he made his first appearance as a regular comedian at the Theatre Royal, Dublin, in the characters of Jacob in The Chapter of Accidents, and Lingo in The Agreeable Surprise. On the 15th of May, 1802, he appeared at the Haymarket theatre, and on the 17th of September, 1804, at Drury-lane, in the character of Don Manuel, in She Would and She Would Not. On the 12th of April, 1808, at the Theatre Royal, Hull, he made his first trial of those popular performances, his Entertainments and At Homes, by the recital

of his Mail Coach Adventures, or Rambles in Yorkshire. On the 2d of April, 1818, he commenced his engagement with Mr. Arnold, of the English Opera House, and gave his first At Home in London. In 1822 he visited New York, returned to England in the following year, and in 1824 produced his entertainment entitled, A Trip to America. In January 1828 he accepted a short engagement at Drury-lane, and in the autumn of the same year became joint proprietor of the Adelphi theatre. In 1834 he again visited America, but was compelled by ill health to return prematurely, having played only thirty nights. On the 28th of June, 1835, he died at Plymouth after considerable suffering. His memoirs, partly autobiographical, and edited by his widow, were published in 8vo. He was twice married, and had one child only, Charles, a popular comic actor.

MATHIAS, (Christian,) a native of Meldorp, in Holstein, professor of philosophy and divinity in various universities, died at Utrecht in 1655, aged seventy-one. He wrote, Historia Patriarcharum; and, Theatrum Historicum.

MATHIAS, (Thomas James,) an ingenious writer, educated at Eton, and at Trinity college, Cambridge, of which he became fellow in 1776. His first publication was Runic Odes, imitated from the Norse Tongue, in the manner of Mr. Gray, London, 4to, 1781. In 1783 he published, An Essay on the Evidence, external and internal, relating to the Poems attributed to Thomas Rowley. In 1794 appeared the first part of an anonymous poem, entitled, The Pursuits of Literature, which, when completed in four parts, attracted universal attention, chiefly on account of the notes, which abound in deep and discriminating criticism on public men and opinions. Besides several minor pieces of his own, he published the Works of Thomas Gray, with his Life, and Additions, Cambridge, 1814, 2 vols, 4to. He afterwards took up his residence at Naples, where he died in 1835. He was well skilled in the Italian language, and published several works in it; among these were, Rime Scelte de Francesco Petrarca; Componimenti Lirici de' piu Illustri Poeti d'Italia; Aggiunti ai Componinenti Lirici; Comentari interno all' Istoria della Poesia Italiana, da Crescembini; Istoria della Poesia Italiana da Girolamo Tiraboschi; Canzoni Toscani de T. J. Mathias; Saffa, drama lirica tradotta dell' Inglese di Mason; Licidas di Giov. Milton, tradotta dell' Inglese; and, Della Ragion Poetica de Gravina.

MATHON DE LA COUR, (James,) a mathematician, born at Lyons in 1712. He was an active member of the Academy of Lyons, and wrote a Mémoire on the best method of supplying the Action of wind on large Vessels; Elements of Dynamics and Mechanics; and, Essay on calculating the Movements of Machines by the Reaction of Water. He died in 1770.

MATHON DE LA COUR, (Charles Joseph,) son of the preceding, born at Lyons in 1738. He came early to Paris, and there distinguished himself by his literary labours, and the prizes which he obtained in various learned academies. The Revolution at last came to embitter his days; after the siege of Lyons in 1793, he was condemned to death, and shared with several others the fatal blow which hurried so many unhappy victims to an untimely grave. He wrote, Dissertation on the Causes which altered the Laws of Lycurgus at Lacedæmon, a prize essay, 1771; Discourse on the Danger of reading Books hostile to Religion, a prize composition; Testament de Fortuné Ricard; this was long ascribed to Franklin; Idylles in prose; Éloges; and, Letters on the Public Pictures exhibited in 1763, 5, and 7, &c.

MATIGNON, (James Goyon de,) prince of Mortagne, count of Thorigni, was born at Lonay, in Normandy, in 1525, and early became eminent as a soldier. He was distinguished at the battles of Jarnac, Roche-abeille, and Moncontour, and was commander-in-chief in Normandy in 1572, and made a maréchal of France by Henry III. in 1579. He assisted at the coronation of Henry IV. as constable, and died in 1597.

MATILDA, countess of Tuscany, famous for her attachment to the papal see, was born in 1046, and was the daughter of Boniface III. marquis of Tuscany, who died in 1054. She first married Godfrey le Bossu, son of the duke of Lorraine; but she was left a widow in 1076; and in the same year, by the death of her mother Beatrice, succeeded to vast possessions in Italy. These consisted of Tuscany, Mantua, Parma, Reggio, Placentia, Ferrara, Modena, a part of Umbria, the duchy of Spoleto, Verona, almost all the country afterwards called the Patrimony of St. Peter, and part of the marche of Ancona. Her dislike to the emperor, Henry IV., and

her devotion to the holy see, then governed by the haughty and ambitious Gregory VII., induced her to put herself entirely under the direction of the pontiff, and to espouse his cause with all the zeal of a partisan. It was at her castle of Canosa that the pope gratified himself with the humiliation of the emperor, previously to his obtaining absolution. Such was Gregory's influence over the mind of his devotee, that in this year, 1077, she made a reversionary grant of all she possessed to the church, to the prejudice of the emperor, to whom they would have devolved on her death. She assisted the pope with all the forces she could raise, and several times appeared in person at their head. After the death of Gregory in 1085, Matilda still continued to give her support to the Roman see under his successors Victor *III.* and Urban *II.* In 1089 she took for a second husband Guelph, son of the duke of Bavaria, a distinguished leader in the party adverse to the emperor. Her arms were unfortunate in Lombardy, but at length she recovered all the country she had lost beyond the Po. She died in 1115, at the age of sixty-nine according to some writers, of seventy-six according to others, having solemnly confirmed her donation to the holy see. The popes were not able, however, to take possession of those vast estates; and the contest for them was the source of long-continued wars between them and the emperors. Only part of the donation finally took effect; but Matilda is justly regarded by the votaries of the see as the greatest temporal benefactor it ever had.

MATILDA, or MAUD, empress of Germany and queen of England, daughter of Henry I. king of England and Matilda of Scotland, was born about 1102. She was betrothed at eight years of age to Henry V. emperor of Germany, and was sent over to that country for education. That emperor dying without issue in 1125, Matilda returned to the court of her father, whose only hope she now was, as his son had been drowned in his passage from France. He caused all the nobles and prelates to swear fealty to her as his successor in case he should die without male issue; and in 1127 he married her to Geoffrey Plantagenet, eldest son of Fulk, count of Anjou. She went to reside in Normandy; and upon a visit to her father in 1131 he caused the barons of his kingdom to renew their oath of fealty to her. She was delivered of her first son, afterwards Henry II., in 1132; and by the death of her father in 1135, she became heiress of all his dominions in England and France. She was then in Anjou with her husband, of which circumstance Stephen, earl of Blois, and count of Boulogne, Henry's nephew, took advantage to hasten to England and usurp the crown. The barons of Normandy followed the example of the English in submitting to Stephen, so that Matilda found herself frustrated of all the inheritance which her father had attempted to secure for her. David, king of Scotland, indeed, levied an army for the purpose of sustaining the cause of his niece; but he was defeated by Stephen, and accepted conditions of peace. Discontents, however, arose in England with the government of Stephen, and in 1139 Matilda landed in the country, and was admitted into Arundel castle by her step-mother Adelaide, the queen dowager. She thence removed first to Bristol, and then to Gloucester, and a number of potent barons declared in her favour. A civil war ensued, which overspread the whole kingdom. In 1141 Stephen was taken prisoner by Matilda's party; and through the influence of the legate, bishop of Winchester, whom, though brother to Stephen, the empress had gained over, she was solemnly crowned queen of England in the cathedral of Winchester. She was not able, however, long to preserve her good fortune. Naturally of a warm and imperious disposition, she refused to listen to the request of several nobles for the liberation of Stephen, and haughtily rejected the petition of the Londoners for the restoration of the laws of Edward the Confessor. A conspiracy was formed to seize her person, which she escaped by retiring to Oxford. She was afterwards besieged by the adherents of Stephen in Winchester castle, whence she withdrew during a suspension of arms occasioned by a festival of the church. She was again invested in Oxford castle, which was on the point of surrendering, when she found means to escape by the stratagem of dressing herself and three attendants all in white, while the river was frozen and the ground covered with snow. Her son prince Henry was now come over, and her cause was supported by the vigour of her natural brother the earl of Gloucester; but that nobleman dying in 1147, Matilda withdrew to Normandy in the following year, whence she never returned. She died there in 1167. After Stephen's

death, the son of Matilda by Geoffrey Plantagenet, count of Anjou, her second husband, became king of England, under the title of Henry II.

MATILDA CAROLINE, queen of Denmark, and sister of George III. of England, was born in 1751, and was the youngest child of Frederic Lewis, prince of Wales, and granddaughter of the unfortunate Sophia, princess of Zell. In her fifteenth year she was married to Christiern VII. of Denmark, from whom she was divorced in April, 1772, upon a charge of adultery with count Struensee, brought against her by the queen dowager, Julia Maria. She was at first imprisoned in the fortress of Cronnenborg, whence, on the interference of her brother, George III., she was soon after removed to Zell, in the electorate of Hanover, where she died on the 10th of May, 1775, in the twenty-fourth year of her age.

MATSYS, or MESSIS, (Quintin,) an eminent painter, called the Blacksmith of Antwerp, was born in that city in 1460, and followed the trade of a blacksmith or farrier till he was in his twentieth year. Authors vary in their accounts of the cause of his quitting his first occupation, and attaching himself to painting. Some affirm that the first unfolding of his genius was occasioned by the sight of a print, which was shown to him by a friend, who came to pay him a visit while in a declining state of health from the labour of his former employment; and that by his copying the print with some degree of success, he was animated with a desire to learn the art of design. Others say that he fell in love with the daughter of a painter, whose hand was to be obtained only by a master of the same profession; and this additional motive urged him to the rapid progress which he made, and which has conferred distinction on his name. By the more sentimental biographers, the whole change is represented as one of the miracles of love; which is the notion inculcated by the line in his epitaph, "Connubialis amor ex Mulcibre fecit Apellem." Whatever were the causes that awakened his genius, it is certain that he displayed great talents for the art of painting, in which he adopted a manner that was peculiarly his own. It was marked by truth of imitation and strong and natural expression, with a degree of dryness and hardness which might be expected from one who had not acquired freedom of pencil by early practice, and the study of good models. By competent judges it was believed, when they observed the strength of expression in some of his compositions, that if he had studied in Italy, and acquired a knowledge of the antique, and the great masters of the Roman school, he would have proved one of the most eminent painters of the Low Countries. But he only designed from ordinary life, and seemed more inclined, or qualified, to imitate the defects than the beauties of nature. Some historical compositions of his deserve commendation; particularly a Descent from the Cross, painted for the cathedral of Antwerp, and now in the Museum of that city. Sir Joshua Reynolds says there are heads in this picture equal to any painted by Raffaelle. But the most remarkable and best known picture of Matsys is that of the Two Misers, in the gallery at Windsor, which has been engraved, and a duplicate of which is at Hagley, the seat of lord Lyttleton. Dr. Waagen speaks in the highest terms of a Mary Magdalen, half-length, three-quarters the size of life, in the gallery at Corsham House, the seat of lord Methuen. Matsys died in 1529.—His son, JOHN, who was born at Antwerp, became his father's disciple, and painted in the same style and manner, but not with equal reputation; though many of his pictures are sold to unskilful purchasers for the paintings of Quintin. His most frequent subject was the representation of misers counting their gold, or bankers examining and weighing it,—very common occurrences when Antwerp was in her glory.

MATTATHIAS, a Jewish priest, founder of the family of Maccabees, was descended from the family of Joarib, one of the twenty-four appointed by David to officiate in the temple, and was of the branch named Asmoneans. The persecution of his countrymen and profanation of their religion by Antiochus Epiphanes, and the apostates under him, were so grievous to him, that he retired from Jerusalem to his native place, Modin, in order to avoid the sight. One of the king's officers, named Apelles, coming thither to enforce his master's commands, assembled the people, with Mattathias and his five sons, and endeavoured to persuade them to compliance; but the zealous and patriotic priest loudly declared, that should the whole nation abandon the religion of their fathers and pollute themselves with idolatry, he and his family would continue faithful to their God. Not satisfied with this assertion of his pious constancy, he was moved by the

warmth of his zeal to put in practice an injunction of the Mosaic law, by killing on the spot a Jew who presented himself to sacrifice at the altar of an idol. His sons, at the same time, fell upon and slew the king's officer and his attendants, overthrew the idol, and ran through the city, calling upon all who were attached to their law to follow them. By this means they raised a numerous troop, which accompanied them to the deserts of Judea; and a number of fugitives arriving from all quarters, they soon found themselves at the head of a considerable body of men. Mattathias, recollecting the fate of those of their countrymen who had suffered themselves to be massacred rather than fight on the sabbath day, held a consultation on the subject with several priests and rulers, who came to a resolution that it was not only lawful but obligatory to resist an attack from their enemies on the sabbath. The fugitives were now strong enough to descend to the plain and carry on active hostilities; and as many prisoners as they took of the apostate brethren, Mattathias caused to be put to death without mercy. He marched from city to city, overthrew the altars of idolatry, and restored the worship of the true God. He died at an advanced age, B.C. 166, leaving behind him the honourable memory of a valiant and faithful assertor of the religion and liberty of his country.

MATTEI, (Paolo da,) called Paoluccio, a painter, was born at Naples in 1662, and for some time studied at Rome; but he afterwards became a disciple of Luca Giordano, from whom he acquired an expeditious hand, and a free pencil; resembling him also in that wonderful expertness of imitating Raffaelle, Guido, Titian, Correggio, Caracci, and other famous painters, so exactly as to deceive even good judges. He was invited by Benedict XIII. to Rome, where he painted several pictures for La Minerva, and the church of Ara Cœli. In the church of S. Girolamo, at Genoa, are pictures by him of the Immaculate Conception, and of St. Jerome. In the church of St. Xavier, at Naples, is a fine composition by him, of which some parts are deservedly admired. Most of the ceilings of the same church are likewise by this master; but though exceedingly well composed, and possessing great harmony, yet, from a want of broad masses of light and shadow, they have but a feeble effect. He died in 1728.

MATTHÆI, (Christian Frederic,) an eminent and indefatigable Greek scholar, was born at Grost, in Thuringia, in 1744, and studied under Ernesti. He was invited by the empress of Russia to occupy the chair of belles-lettres in the university of Moscow. In 1785 he returned to Germany to search for ancient MSS. in the public and private libraries. In 1789 he accepted the professorship of philosophy at Wittemberg; but, having finished his researches, he returned to Russia, laden with the learned treasures which he had collected. In 1805 he was nominated aulic counsellor, and professor in ordinary of classical literature at Moscow, where he died on the 26th of September, 1811. He distinguished himself by the discovery of the Hymn to Ceres, attributed to Homer; and part of the Clytemnestra of Sophocles, which, however, has been rejected by most critics as supposititious. Besides an edition of the New Testament in Greek and Latin, 12 vols, 8vo, Riga, 1788, he published, Chrestomathia Græca; Glossaria Græca Minora, et alia Anecdota Græca; Xiphilini et Basilii Macedonis aliquot Orationes ineditæ; Isocratis X., Demetrii Cydone VIII., et Michaelis Glycæ III. Epistolæ, cum Oratione Dionis Chrysostomi; Gregorii Thessalonicensis X. Orationes, cum singulis Chrysostomi et Amphilochii, necnon Fragmento Joannis Damasceni; Accurata Codicum Græcorum MSS. Bibliothecarum Mosquensium sanctissimæ Synodi Notitia et Recensio; Plutarchi Libellus de Superstitione, et Demosthenis Oratio Funebris in Laudem Atheniensium qui pro Patriâ pugnando cæsi sunt ad Chæroneam; Vetustum Ecclesiæ Græcæ Constantinopolitanæ Evangeliarium; and, an edition of Euripides, 1813, 1814, 2 vols, 8vo, Leipsic.

MATTHESON, (John,) an eminent musical composer and performer, born at Hamburgh in 1681. At the age of eighteen he composed an opera, and performed in it the principal part. He became secretary to the English resident at Hamburgh, but he did not relinquish the study of music; and when George I. succeeded to the crown of England, he composed a serenata on the occasion. In 1715 he obtained the reversion of the office of chapel-master in the cathedral of Hamburgh. He practised on the harpsichord with unremitting attention, and on that instrument he was reckoned one of the best performers of his time. He composed anthems and operas, and produced treatises on music and on the longitude. He was intimate with Handel,

though before the latter settled in England they were in some degree rivals for public favour; and on one occasion, in consequence of a dispute on a trivial subject, they fought a duel in the Market-place of Hamburgh, which was only prevented by accident from being attended with fatal consequences. Mattheson died in 1764.

MATTHEW OF WESTMINSTER, an old English Chronicler, who flourished, according to some, in 1377; while Nicolson thinks he did not outlive 1307, was a Benedictine monk of the Abbey of Westminster. From the title of his history, Flores Historiarum, he has often been called Florilegus. His history commences from the creation of the world, and is entitled, Flores Historiarum, per Matthæum Westmonasteriensem collecti, præcipuè de Rebus Britannicis, ab exordio Mundi, usque ad annum 1307; it was published in London in 1567, and at Frankfort in 1601, fol. It is divided into six ages, but is comprised in three books. The first extends from the creation to the Christian era; the second, from the birth of Christ to the Norman conquest; the third, from that period to the beginning of Edward II.'s reign. Seventy years more were afterwards added by another hand, which carried it down to the death of Edward III. in 1377. He formed his work upon the model and plan of Matthew Paris, whom he carefully imitated. He wrote with so scrupulous a veracity, that he is never found to wander from the truth; and with such diligence, that he omitted nothing worthy of remark. He is commended also for his acuteness in tracing, and his judgment in selecting facts, the regularity of his plan, and his skill in chronological computations. He is, on the whole, except by bishop Nicolson, very highly esteemed, as one of the most venerable fathers of English history.

MATTHEW, (Tobias,) an eminent prelate, was born in Bristol in 1546, and educated at Wells, and at Christ Church, Oxford. He then entered into orders; and in 1569 he was elected public orator of the university. In 1570 he was made canon of the second stall in the cathedral of Christ Church, and in the same year was admitted archdeacon of Bath. In 1572 he was made prebendary of Teynton-Regis with Yalmeton in the cathedral of Salisbury; and in July following was elected president of St. John's college, Oxford; at which time, being in high reputation as a preacher, he was appointed one of the queen's chaplains in ordinary. In 1574 he proceeded D.D. In 1576 he was made dean of Christ Church; and then obtained, from the pen of Camden, the distinguished character of Theologus Præstantissimus. Camden adds, that learning and piety, art and nature, vied together in his composition. Sir John Harrington is also full of his praises; and even Campian the Jesuit speaks highly of his learning and virtues. In 1579 he served the office of vice-chancellor of the university. At a convocation held in 1580, archbishop Grindal being then under the queen's displeasure, Matthew drew up an address for his restitution. In 1583 he was collated to the precentorship of Salisbury; and September 3d following, he was made dean of Durham, on which he resigned his precentorship. In 1590 he was inducted to the rectory of Bishopwearmouth, in the county of Durham; and in 1595 he was consecrated bishop of Durham. He attended the Hampton Court Conference, in January 1603, of which he gave an account at large to archbishop Hutton. In July 1606 he was translated to the archiepiscopal see of York. He died at Cawood, in March 1628, and was buried in our Lady's Chapel in York Minster, where a long Latin epitaph is inscribed on his tomb.—He had three sons, TOBIAS, JOHN, and SAMUEL; of whom he once said to lord Fairfax, who inquired why he appeared so pensive: "My lord," said the archbishop, "I have great reason of sorrow with respect to my sons. One of them has wit and no grace, the other grace but no wit, and the third neither grace nor wit." Lord Fairfax replied, "Your grace's case is sad, but not singular. I am also disappointed in my sons. One I sent into the Netherlands, to train him up as a soldier, and he makes a tolerable country justice, but is a mere coward at fighting; my next I sent to Cambridge, and he proves a good lawyer, but is a mere dunce at divinity; and my youngest I sent to the inns of court, and he's good at divinity, but nobody in the law." Archbishop Matthew appears to have been a man of great wit, of a sweet disposition, very bountiful and learned, and as a divine, most exemplarily conscientious and indefatigable both in preaching and other duties. Preferment never once induced him to desist from preaching, and there was scarcely a pulpit in the dioceses of Durham or York, in which he had not appeared. "No imputation," says Mr. Lodge, "remains

on his memory, except the alienation of York house in the Strand to the duke of Buckingham, for which he is said to have accepted lands in Yorkshire of inferior value." The only publication of his is entitled, Concio Apologetica contra Campianum, 1581 and 1638, 8vo. His library was presented to the cathedral at York by his widow, who was buried there, and upon whose tomb there is a long and singular inscription.

MATTHEW, (Tobias,) eldest son of the preceding, was born at Oxford in 1578, and was educated at Christ Church. In 1605 he visited Italy, where he was converted to popery by the celebrated Jesuit Parsons, who gave him to read Mr. William Reynolds's Reprehensions of Dr. Whitaker, which he esteemed the most valuable work on wit and humour he had ever seen. It affords, however, no very favourable idea of Mr. Matthew's conversion, that it was begun by an imposture, (the pretended liquefaction of the blood of St. Januarius at Naples,) and perfected by wit and humour. In 1606 he returned to London, where, upon his refusal to take the oath of allegiance, he was committed to the Fleet prison. The plague raging in London, his friend, Sir Francis Bacon, procured him a temporary release; and some time after he was finally released, on condition of going abroad, and not returning without the king's leave. While in France he became acquainted with Villiers, afterwards duke of Buckingham, who, when he came into favour with James I. obtained permission for Mr. Matthew to return to England, which he did in 1617; and in 1622, by the king's command, he followed prince Charles into Spain. On their return, he was received into full favour with the king, who, in 1623, conferred the honour of knighthood upon him. In Charles I.'s reign he was invited by the earl of Strafford, when appointed lord-lieutenant of Ireland, to accompany him thither. When the rebellion broke out he joined the Jesuits at Ghent, where he died in 1655. Lord Orford informs us that he had some skill in painting, and that he made a portrait of the Infanta; and the famous character of Lucy Percy, countess of Carlisle, inserted by Fenton in his notes on Waller, was the production of his pen, and printed first in his volume of Letters. His excellent constitution required but few hours' sleep, which he frequently took in a great chair, and rising by break of day, he used to dip his head in cold water. He was then fresh as the morning, and in spirits to write panegyrics upon lady Carlisle, or to pursue whatever else was started by his volatile genius. He was often, adds Granger, a spy upon such companies as he was admitted into upon the footing of an agreeable companion; and with the most vacant countenance would watch for intelligence to send to Rome. His published works are, The Life of St. Teresa; A Translation of St. Augustine's Confessions; The Penitent Banditto, or the History of the Conversion and Death of the most illustrious Lord Signor Troilo Savelli, a baron of Rome; A Collection of Letters made by Sir Tobie Matthews, knight, with a Character of Lucy, Countess of Carlisle. There are also some of his letters in the Cabala, and the Scrinia Sacra.

MATTHIAS CORVINUS, king of Hungary, son of the great Huniades, was a prisoner at his father's death, together with his elder brother Ladislaus, on account of the share the latter had in the assassination of the count de Cilley, for which he was afterwards executed. Matthias was detained in custody at Vienna, whence he was removed to Bohemia, and thence to Prague, where he was still held in confinement, when, upon the death of Ladislaus the Posthumous in 1458, he was elected king of Hungary, being then about the age of eighteen. From his early years he had manifested a martial spirit, inflamed by the perusal of the romances of chivalry, and he excelled in manly and warlike exercises. The emperor Frederic having got possession of the ancient crown of Hungary, superstitiously regarded as conveying a right to the kingdom, Matthias found himself obliged to go to war for its recovery, which at length was procured by a treaty. He then marched into Bosnia, and recovered Jaycza the capital from the Turks. For some subsequent years he was engaged in suppressing revolts in Transylvania and Moldavia, which had been excited by the Turks, with whom he made a truce in 1468. He was induced by his ambition and the persuasions of the pope to accept of the crown of Bohemia, offered him by the pontiff on condition of extirpating the heresy of the Hussites in that country, against whom he carried on a sanguinary war. Soon after some Hungarian prelates and nobles, discontented with the arbitrary government of Matthias, offered the crown to Casimir, second son of the king of Poland, who entered Hungary with a

Polish army, which was joined by a number of revolters. In resentment for this hostility Matthias marched into Silesia, and took possession of Breslau. He was there invested by a great army of Poles, Lithuanians, Tartars, and Hussites; but he not only defended himself, but routed his foes. He next turned his arms against the Turks, and blockaded Semendria; but his martial ardour was slackened by the celebration of his second marriage, with Beatrice, daughter of Ferdinand, king of Sicily. In 1478 he had a quarrel with the emperor Frederic III.; but after ravaging Austria, and laying siege to Vienna, he consented to withdraw his troops on being paid the expenses of the war, and receiving the investiture of Bohemia from the emperor, who was to renounce his title of king of Hungary. The payment being refused, and the title still retained, Matthias invaded Lower Austria, of which, together with Vienna, he made himself master in 1487. He died in that city in 1490, about the fiftieth year of his age, and thirty-third of his reign, leaving no issue but a natural son. Matthias was one of the most illustrious monarchs of his age, he was brave and enterprising, liberal and magnificent, an encourager of learning and the fine arts, himself acquainted with a variety of languages, lively and pleasant in conversation. His chief defects were ambition and violence of temper, which made him sometimes forgetful of justice and humanity, though they did not exclude generosity of sentiment and magnanimity.

MATTHIAS, emperor of Germany, was born in 1557, and was the son of the emperor Maximilian II. and of Mary of Burgundy, daughter of Charles V. He succeeded his brother Rodolph II. in 1612, and died in 1619.

MATTHIEU, (Peter,) a French poet and historian, was born in 1563 at Pesme, in Franche Comté, of a family in humble life. He studied among the Jesuits, and became principal of the college of Verceil, and afterwards was an advocate at Lyons. He first cultivated his talents in poetry and oratory; but upon coming to Paris he attached himself to history. He was a very zealous Leaguer, and had an intention of writing the history of Alexander, prince of Parma, whom he went to visit in the Low Countries, but he was not permitted to stay there. He was introduced to Henry IV. by the president Jeannin, and at the death of Du Haillon was made historiographer of France; and being continued in his office by Louis XIII., he accompanied him in his wars against the Huguenots. He died in 1621. He wrote, L'Histoire des Choses mémorables arrivées sous le Règne de Henri le Grand; Histoire de la Mort déplorable du Roi Henri le Grand; Histoire de St. Louis; Histoire de Louis XI.; Histoire de France sous François I., Henri II., François II., Charles IX., Henri III., Henri IV., et Louis XIII.; this was published by his son, who continued the history of Louis XIII. to 1621. He also published some moral verses, entitled, Quatrains sur la Vie et la Mort; and, La Guisiade, and Esther, both tragedies.

MATTHISSON, (Frederic,) an eminent German lyric poet, was born at Hohendodeleben, near Magdeburg, in 1761, and educated at the school at Klosterbergen, and at the university of Halle, where he studied theology. He supported himself for some time as a private tutor at Altona, Heidelberg, and Mannheim; after which he resided for two years with his friend Bonstetten, at Nyon, on the lake of Geneva. In 1794 he was appointed reader and travelling companion to the reigning princess of Anhalt-Dessau; and he afterwards spent seven or eight years in travelling in Italy, the Tyrol, and part of Switzerland, relative to which countries his Briefe and his Erinnerungen furnish many interesting details. His Elegy in the Ruins of an old Castle is hardly less popular with the Germans than Gray's Elegy is with us, and is one of those productions which are of themselves sufficient to give the writer a lasting reputation. Matthisson also published, Lyrische Anthologie, in 20 vols, Zurich, 1805-7; this collection contains select pieces from 202 lyric poets, commencing with Weckherlin, Zingref, Opitz, and other earlier poets, and terminating with Tiedge. Matthisson died in 1831.

MATTI, (Don Emmanuel,) a Spanish poet, born at Oropesa, in New Castile, in 1663. His poetical essays were published in 1682, in 4to. He then went to Rome, where he became a member of the Arcadi; and Innocent XII., delighted with his talents, appointed him dean of Alicant, where he died in 1737. His letters and Latin poetry, published at Madrid in 1735, in 2 vols, 12mo, prove that he was gifted both with facility of writing and with imagination.

MATTIOLI, (Pier Andrea,) Lat. *Matthiolus*, an eminent physician and medical botanist, was born at Sienna in 1500. He passed his early years at Venice,

where his father practised physic, and was thence sent to study jurisprudence at Padua; but he relinquished the law for the study of medicine. He had practised successively at Sienna, Rome, Anania, and Gorizia, when, in 1554, he accepted an invitation from Ferdinand, king of the Romans, to take the office of physician to his second son, the archduke Ferdinand. He was greatly honoured in the imperial court, and in 1562 was created aulic-counsellor to the emperor Ferdinand. Maximilian II. prevailed upon his brother to part with him, and made him his first physician. At length, desirous of passing his old age in repose, he took leave of the court, and retired to Trent, where he soon after died of the plague in 1577. His fame is chiefly owing to his labours on Dioscorides. He began in 1548 to illustrate this ancient author, in an edition with copious commentaries in the Italian language, printed at Venice, which was soon twice reprinted. It appeared in Latin first at Venice in 1554 with small plates. Many improved editions were afterwards given, of which the best is that of Venice, 1565, fol., with large plates and numerous additions and corrections. It has been translated into several modern languages. With respect to his merits in this work, Haller remarks, that while Mattioli was deep in the study of the Arabians and their followers, he too much neglected the original sources, and the examination of plants. He was therefore frequently imposed upon by his friends and correspondents; nor did he scruple sometimes to give fictitious figures drawn from the descriptions of the ancients. His other medical works are, Epistolarum Medicinalium Lib. V.; De Simplicium Medicamentorum Facultatibus; and, De Curâ Morbi Gallici. An edition of all his medical writings was given by Caspar Bauhin, with additional figures, &c., at Basle, in 1598, fol.; reprinted in 1674. He also translated into Italian Ptolemy's Geography, Venice, 1548. He wrote likewise, Ars Memorativa, a curious book.

MATURIN, (Charles Robert,) a divine, poet, and writer of romances, was born in Dublin in 1782, of a French Protestant family that had been expatriated by the revocation of the Edict of Nantes. He was educated at Trinity college, Dublin, where he greatly distinguished himself; and after taking orders, he became curate of St. Peter's parish, and, owing to the misfortunes of his father, was obliged to seek an addition to his stipend by keeping a school, which, however, he was forced to relinquish in consequence of his having become surety for a person who afterwards absconded, and left him answerable for his debts. He now became an author by necessity, and published his tragedy of Bertram, which, through the influence of Sir Walter Scott with lord Byron, was produced at Drury-lane Theatre, and met with decided success, to which the acting of Edmund Kean greatly contributed. Two other tragedies (Manuel and Fredolpho) which he afterwards produced were less fortunate. He was also the author of several romances. Of these the most popular were, Montorio, or The Fatal Revenge; and, Pour et Contre. He published, in 1821, a poem in blank verse, entitled, The Universe, which brought him more of profit than reputation; and in 1824 appeared six of his Controversial Sermons, chiefly directed against the errors and corruptions of the Romish Church, and preached at St. Peter's during the Lent of that year. These exhibit him as a well-read scholar, and an acute reasoner, and are perhaps the best foundation on which to rest his claims to the notice of posterity. He is said to have been remarkably felicitous in their delivery, and to have attracted by his eloquence very large congregations. He died in 1824.

MATURINO, an eminent painter, born at Florence in 1490. He was one of those who had the advantage of studying under Raffaelle, and was employed by him in ornamenting the loggie of the Vatican. He became the intimate friend and coadjutor of Polidoro da Caravaggio, with whom he applied himself to an assiduous study of the antique bassi-relievi, and other remains of Grecian sculpture; by which means he acquired an elegance of taste, and a purity of design, in which Polidoro alone excelled him. In conjunction with that great master he was much employed in ornamenting the exterior of the palaces at Rome. One of the most celebrated of their united works was the Death of the Children of Niobe, at the Maschero d'Oro, now unfortunately destroyed; the admirable composition is, however, preserved to us in the engraving of Cherubino Alberti. The sacking of Rome by the Spaniards in 1527 separated the two friends; and Maturino did not long survive, being cut off by the plague in the thirty-seventh year of his age.

MATY, (Matthew,) an eminent physi-

cian and polite writer, born at Montfort, near Utrecht, in 1718, was the son of Paul Maty, a Protestant minister, and was originally intended for the church; but, in consequence of some mortifications his father received from the synod on account of particular sentiments which he entertained about the doctrine of the Trinity, he turned his thoughts to physic. He took his degree at Leyden; and in 1740 he came to England, where, in 1750, he began to publish, in French, an account of the productions of the English press, from January 1750 to December 1755, printed at the Hague, under the name of the Journal Britannique. This publication introduced him to the acquaintance of some of the most eminent literary characters in England. In 1758 he was chosen fellow, and in 1765, on the resignation of Dr. Birch (who died a few months after, and made him his executor), secretary of the Royal Society. He had been appointed one of the under-librarians of the British Museum at its first institution in 1753, and became principal librarian at the death of Dr. Godwin Knight in 1772. He died in 1776. His body being opened, the appearances which presented themselves were thought so singular, that they were described before the Royal Society by Dr. Hunter, whose account is inserted in vol. lxvii. of the Philosophical Transactions. He was an earnest advocate for inoculation; and when a doubt was entertained whether one might have the small-pox after inoculation a second time, he tried the experiment upon himself, unknown to his family. He was a member of the medical club (with the doctors Parsons, Templeman, Fothergill, Watson, and others) which met every fortnight in St. Paul's Church-yard. A portrait of Dr. Maty, by his own order, was engraved after his death by Bartolozzi, to be given to his friends; of this no more than one hundred copies were taken off, and the plate was then destroyed. At his death he had nearly finished the Memoirs of the Earl of Chesterfield, which were completed by his son-in-law, Mr. Justamond, and prefixed to that nobleman's Miscellaneous Works, 1777, 2 vols, 4to.

MATY, (Paul Henry,) son of the preceding, was born in 1745, and educated at Westminster School, and at Trinity college, Cambridge. He soon obtained a travelling fellowship, which enabled him to pass three years on the continent; and in 1774 he was appointed chaplain to lord Stormont, then ambassador at the court of France. Some scruples having arisen in his mind on the subject of the Articles, he refused to accept of any ecclesiastical appointment; and, after the death of his father in 1776, he withdrew himself entirely from the ministry of the Established Church. His reasons for this step, dated October 22, 1777, were printed at his own request in the Gentleman's Magazine for that year. They chiefly refer to the doctrines of the Trinity, of original sin, and of predestination. His life was thenceforward devoted to literary pursuits, and he was appointed assistant librarian in the British Museum. He was afterwards advanced to be one of the under-librarians of the same establishment, in the department of Natural History and Antiquities. In November 1778, on the resignation of Dr. Horsley, he was appointed one of the secretaries to the Royal Society. In January 1782 he began a review of publications, principally foreign, which he continued with considerable success till September 1786, when he was compelled by ill health to discontinue it. In the disputes which arose in the Royal Society, in 1784, respecting the re-instatement of Dr. Hutton as secretary for foreign correspondence, he took so warm a part, that, in a fit of irritation, he resigned his office of secretary. After having made an unsuccessful attempt to add to his income by private tuition, he died in 1787, in the forty-second year of his age. Besides his review, he published a translation of the travels of Riesbeck through Germany; and he translated into French the accounts of the gems, in that magnificent work, the Gemmæ Marlburienses, which Mr. Bryant had first written in Latin. After his death a volume of his sermons was published by subscription.

MAUBERT DE GOUVEST, (John Henry,) a noted political adventurer and journalist, born at Rouen in 1721. He took the habit of a Capuchin in 1740, but broke through his religious engagements as soon as he found them incompatible with his inclinations, and fled from France, and, after various adventures, became an author. The first publication that made him noticed was his Testament politique du Cardinal Alberoni, one of those fictions that were once very common in France and Holland on the death of any minister of state of great eminence. Of this kind were the Testaments of Richelieu, Mazarin, Colbert, Louvois, &c.—vehicles for political sentiment, but of no authority as to the parties whose names are assumed. The

reputation he acquired by this work (which was well enough written to deceive Voltaire into the opinion that it was the production of one long acquainted with the courts and politics of Europe) encouraged Maubert to publish Histoire politique de Siècle, 1757, 2 vols, 4to. About this time, or soon after, he came to England, where he obtained the patronage of lord Bolingbroke. He soon found it necessary to quit this country, and fled to Holland, and thence to Brussels, where he became editor of the Brussels Gazette, a paper that under his management was for some time proverbial for want of veracity, marked hostility to the principles of liberty, and ignorance of the real state of the political affairs it professed to discuss or narrate. This character applied also with peculiar justice to Maubert's Historical and Political Mercury, two numbers of which were translated and published in English in 1760, and to his other political pamphlets, Testament politique du Walpole; Ephraim justifié, &c. He died at Altona in 1767.

MAUCROIX, (Francis de,) a French translator and poet, born at Noyon in 1619. For a time he followed the profession of an advocate; but being disgusted with the law, he took orders, and became an abbé, and canon of the cathedral of Rheims. His works consist chiefly of translations, which are written in a pure, but inanimate style. The principal of them are, The Philippics of Demosthenes; The Euthydemus, and the greater Hippias of Plato; Some Orations of Cicero; The Rationarium Temporum of father Petau; Sanderus's History of the English Schism; The Lives of Cardinals Pole and Campeggio; and, The Homilies of St. Chrysostom addressed to the people of Antioch. Maucroix was intimately connected with Boileau, Racine, and particularly with La Fontaine, in conjunction with whom he published, in 1685, a collection of their miscellaneous works, in 2 vols, 12mo. In 1726 were published, Nouvelles Œuvres diverses de Maucroix. He died in 1708.

MAUDUIT, (Michael,) a French divine, born at Vire, in Normandy, in 1644. He at first taught the learned languages, and afterwards was employed in preaching, and in missions. His principal productions are, A Treatise on Religion, against the Atheists, the Deists, and the new Pyrrhonians; the best edition is that of 1698; A translation of the Psalms in French verse; this has no great excellence; Miscellanies; Analyses of most of the Books of the New Testament, in 8 vols, 12mo; these still maintain a high character; Meditations for an Ecclesiastical Retreat of Ten Days; and, A Dissertation on the Gout. Father Mauduit was candid as a scholar, and exemplary as a minister. He died in 1709.

MAUDUIT, (Israel,) a political writer, was the son of a Dissenting minister at Bermondsey, in Southwark, and was born there in 1708, and was himself educated for the ministry among the Dissenters. After some time, however, he relinquished the ministerial office, and became a merchant. His first appearance as an author was in 1760, when he published anonymously a pamphlet, entitled, Considerations on the present German War. In this he endeavoured to show the impropriety of involving this nation in continental wars. He published soon after, Occasional Thoughts on the present German War. In 1763 he was appointed customer of Southampton, and some time after agent for the province of Massachusetts, which led him to take an active part in the disputes between the American colonies and the mother country. In consequence of this he published, in 1769, his Short View of the History of the New-England Colonies. In 1774 he took up the cause of the Dissenting clergy, in a pamphlet entitled, The Case of the Dissenting Ministers; addressed to the Lords Spiritual and Temporal. In the same year he published, Letters of Governor Hutchinson, &c. In 1778 and 1779 he produced several severe tracts against Sir William and lord Howe, as, Remarks upon General Howe's Account of his Proceedings on Long Island; Strictures on the Philadelphia Mischianza; and, Observations upon the Conduct of Sir William Howe at the White Plains. In 1781 he again attacked the same brothers, in, Three Letters addressed to Lieutenant-General Sir William Howe, &c.; and, Three Letters to Lord Viscount Howe. In May 1787 he was appointed governor of the Society among the Dissenters for Propagating the Gospel in Foreign Parts, but died on the 14th of the ensuing month, at the age of seventy-nine, in Clement's-lane, Lombard-street, a bachelor, and possessed of an ample fortune. He is said by some to have been the author of a letter to lord Blakeney, on the defence of Minorca in 1757; and of other tracts on political and temporary subjects.

MAUNDREL, (Henry,) an enterprising and enlightened traveller. He was

chaplain to the English factory at Aleppo, whence he set out in February 1697, with several of his countrymen, for Jerusalem, for the purpose of being present at the Holy Sepulchre during Passion Week in that year. The party visited the Jordan, the Dead Sea, and Bethlehem, and took their course homeward by way of Nazareth, Mount Tabor, Damascus, Balbec, Mount Libanus, and Tripoli. Maundrel afterwards published an account of his travels, which was printed at Oxford in 1698, in 8vo, with plates. The date of his death is not known.

MAUPEOU, (René Nicholas Charles Augustin de,) born in 1714, was made chancellor of France in 1768, and at the close of the reign of Louis XV. banished the parliament; and when Louis XVI. caused them to be recalled, Maupeou was exiled to his estate, at Thuit, near Andelis, where he died in 1792, having previously made a gift to the nation of the sum of 800,000 francs.

MAUPERTUIS, (Peter Louis Moreau de,) a celebrated French mathematician and astronomer, was descended from a noble family, and born at St. Malo in 1698. When he was sixteen years of age he was sent to the college of La Marche at Paris, where he was placed under the tuition of the learned professor of philosophy M. le Blond, and instructed in mathematics, by M. Guisnée, of the Academy of Sciences. In his twentieth year he determined on the military life, and entered among the mousquetaires, and two years after obtained a company in a regiment of cavalry, which he held for about three years. At length his attachment to the exact sciences led him to quit the profession of arms, and he devoted himself to the study of the mathematics and astronomy, partly under the direction of Nicole. In 1723 he was received into the Royal Academy of Sciences; on which occasion he read his first performance, A Memoir upon the Construction and Form of Musical Instruments. In 1727 he visited London, and was admitted a member of the Royal Society. After his return to France he made an excursion to Basle, where he formed a friendship with the celebrated Bernoullis. In 1736 Louis XV. determined to send a number of French mathematicians into Lapland, for the purpose of measuring a degree of the meridian within the polar circle, in order to set at rest the question respecting the oblate figure of the earth, to which the Newtonian theory led, and with which the result of the measurement of the arc of the meridian by Dominic and James Cassini (since ascertained to be erroneous) was directly at variance. Maupertuis was placed at the head of that undertaking, and had for his coadjutors, Clairaut, Camus, Le Monnier, and Outhier; and he was rendered so famous by its successful issue, that he was admitted a member of almost every academy in Europe. In 1740 he received an invitation from the king of Prussia to go to Berlin, to be president and director of the Royal Academy of Sciences and Belles-lettres there. He accordingly went to Berlin; and as Frederic was then at war with the emperor, Maupertuis, whose love for his first profession of arms was not wholly extinct, determined to follow the king to the field. He was present at the battle of Molwitz; but before the day was gained by the Prussians, his ungovernable horse ran away with him into the enemy's ranks, where he was taken prisoner, plundered, and at first but roughly used by the Austrian hussars. Being carried to Vienna, he there met with the most honourable reception from the emperor. That prince, upon inquiring into the circumstances of his capture and subsequent treatment, hearing him regret much the loss of a watch by Graham, the celebrated English chronometer maker, which was of great use to him in making his astronomical observations, and happening to have another by the same artist, but enriched with diamonds, presented it to him, saying, "The hussars were only in jest with you; they have sent me your watch, and I return it to you." In the course of a conversation with which he was honoured by the empress queen, her majesty observed to him that she had been informed that the princess Louisa Ulrica of Prussia, with whom he was acquainted, and who was afterwards married to the prince royal of Sweden, was the most beautiful princess in the world. "Till this day, madam," replied Maupertuis, "I was entirely of that opinion." Soon afterwards he had permission to return to Berlin. He soon after went to Paris, whither he was called by business, where, in 1742, he was chosen director of the Academy of Sciences. In the following year he was received into the French Academy, and was the first instance of a person being member of both the Academies of Paris at the same time. In 1744 he returned to Berlin, where he married a lady of

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great beauty and merit, nearly related to M. de Borck, at that time minister of state. To this lady he was extremely attached, and considered his alliance with her as the most fortunate event of his life. In 1746 the king of Prussia made him president of the Royal Academy of Sciences at Berlin; and soon afterwards honoured him with the Order of Merit. He also admitted him to his most intimate confidence. In the midst of his honours and advantages, however, Maupertuis was far from being a happy man, owing to his own restlessness of spirit, and gloomy, melancholy disposition. Such a temperament, as might be expected, involved him in several disputes. One of these was with König, professor of philosophy at Franeker, respecting an important mechanical principle. Another more violent quarrel took place between him and Voltaire, who, notwithstanding the king's wish that he would preserve a strict neutrality, engaged against Maupertuis in his quarrel with König, and wrote in favour of the latter his famous Diatribe du Docteur Ακακια, Médecin du Pape. On this occasion the poet exerted all his wit and satire to expose the mathematician to ridicule, and so highly excited his resentment, that when Voltaire had quitted the court of Prussia in disgrace, Maupertuis is said to have sent him a letter, threatening to take on him a personal revenge; to which Voltaire replied only by reiterating the strokes of the most ludicrous satire. In 1757 he spent some months in the south of France, and had thoughts of going to Italy, in hopes that a milder climate would restore his declining health; but finding himself growing worse, in 1758, after making some stay at Neufchâtel, he went to Basle, where he was received by his friend Bernoulli and his family with the utmost tenderness and affection. Here, after languishing many months, he died on the 27th of July, 1759, when about sixty-one years of age. He was unquestionably a man of very considerable abilities as a mathematician and philosopher; but his acquaintance with literature in general was far from extensive. In conversation, his head and his eyes were always in motion; and as his physiognomy was very indifferent, and he affected a peculiarity and negligence in his dress and manners, to strangers he appeared a singular personage. The marquis de Villete says, that "Maupertuis was a fiery, but gloomy genius; overbearing in company; one of the most amiable men alive when all attention was paid to him, and every preference shown him; but, as soon as his vanity was hurt, the austerity and melancholy of his countenance suddenly betrayed the haughtiness of his disposition. It was nearly with this kind of expression that he had his picture drawn; the head erect; a stern countenance, with one hand flattening the poles of the earth, and by this attitude assuming the honour of a discovery which belonged to Newton. He appears to have been a man of probity, and of regular and virtuous manners; but his ideas of human life were very gloomy." Lord Chesterfield had a high opinion of him, and expressed it earnestly in one of his letters to his son. Maupertuis published, Anecdotes, Physical and Moral; Nautical Astronomy, or Elements of Astronomy, alike applicable to a fixed and moveable Observatory; Memoirs read before the Royal Academies of France and Prussia; Memoir on the Moon's Parallax; Discourse on the different Forms of the Stars, with an Exposition of the Systems of Descartes and Newton; A Latin Inaugural and Metaphysical Dissertation on the System of Nature; Dissertation on the White Negro; Elements of Geography; Eloge of Montesquieu; Essay on Cosmology; Essay on Moral Philosophy; Disinterested Examination of the different Undertakings for determining the Figure of the Earth; Examination of the three Dissertations published by M. Desaguliers on the Figure of the Earth; (this book, though attributed to Maupertuis, is said by some to have been written by the Count de Bièvre;) The Figure of the Earth, as determined by the Observations of MM. Maupertuis, Clairaut, Camus, Le Monnier, Outhier, Celsius, &c., near the Polar Circle; Letter to Madame de Vertillac; Letter to Euler; Letter of an English Clockmaker to an Astronomer of Pekin; this is a humorous satire against MM. de Cassini on the subject of the measurement of the meridian; Letter upon a Comet; Letter on the Progress of the Sciences; The Measurement of a Degree of the Meridian between Paris and Amiens, determined by Picart, with the Observations of MM. Maupertuis, Clairaut, Camus, and Le Monnier; Miscellaneous Works; Philosophical Reflections on the Origin of Language and the Signification of Words; A Method of Superseding the Action of the Wind; Venus Physique. The works of Maupertuis were collected

and published at Dresden, in 1752, 4to; and at Lyons, in 1754 and 1768, in 4 vols, 8vo. Among the memoirs in the Transactions of the French Institute, his Balistic Arithmetic, 1731, and an elegant Commentary upon the 12th section of the first book of the Principia, 1732, deserve particular notice.

MAUPIN, (Mademoiselle,) a celebrated singer at the Paris Opera, born in 1673. She possessed great personal courage, and on some occasions assumed male attire, to avenge boldly on her opponents those insults which her sex forbade her openly to resent. She left the stage in 1705, and died two years after.

MAUR, (St.) a disciple of St. Benedict, who died about 584, abbot of Glauseuil, in Anjou. A Congregation bearing his name was formed in France in 1618. Pope Gregory XV., at the instance of Louis XIII., gave it his approval by his brief dated 17th of May, 1621; and Urban VIII. granted it new privileges by a bull dated 21st of January, 1627. The report of the sanctity of this congregation induced several bishops, abbots, and monks, to submit their monasteries to the direction of its superior, so that the congregation at last became divided into six provinces, of which each contained about twenty religious houses. The most considerable were, St. Denys, St. Germain-des-Prés, St. Remi at Rheims, Marmonstier, St. Pierre de Corbie, Fleuri or St. Benoit sur Loire, Fescamp, and the Trinité de Vendôme. The advantages which letters have derived from this famous congregation, whose researches took in the whole circle of sciences, philosophy excepted, are well known. Among its more eminent members in the seventeenth century may be enumerated Menard, D'Acheri, Mabillon, Ruinart, and Montfaucon. Moreri gives a list of the general-superiors of this congregation from 1630 to 1756.

MAURAND, (Peter,) a leading man among the Albigenses in Languedoc, born of an illustrious family of Toulouse in the twelfth century. In consequence of his zeal in denouncing the corruptions of Popery, he was stripped of his property, and condemned, after severe trials, to make a pilgrimage to the Holy Land, and there to administer to the relief of the indigent. He underwent this sentence, and returned to Toulouse, where he died in 1199.

MAUREPAS, (John Frederic Phelippeaux, count de,) grandson of the chancellor Pont-Chartrain, who was minister under Louis XIV., was born in 1701, and obtained an appointment of secretary at court in 1715. He was superintendent of the king's household in 1718, and of the marine in 1723; and in 1738 he was appointed minister of state. In 1749 he was exiled to Bourges, by the intrigues of madame de Pompadour, whom he had offended by an epigram. In 1774 he was recalled to the ministry by Louis XVI. who treated him with unbounded confidence. His views of objects were rapid, yet were generally considered as profound; though in recommending the conduct which France pursued with respect to America, at the time of the revolt of that country, he certainly laid the foundation for the destruction of the French monarchy. He was, however, a man of much public spirit, and one who contributed not a little to the improvement of the French marine. His correspondence was a model of precision, expressing much meaning in very few words. He died, at the age of eighty, in 1781. He left some curious Mémoires, of which three editions were published in 1790 and 1792, 4 vols, 8vo, by the abbé Soulavie.

MAURICE, (Mauritius,) emperor of the East, was born about 539 at Arabissus in Cappadocia, of a family originally Roman. He entered at an early age into the army, and acquired so much reputation for valour and conduct, that the emperor Tiberius Constantine placed him at the head of the army sent against the Persian king Hormisdas. He gained two victories over the Persians; and, returning to Constantinople, was rewarded with the hand of the emperor's daughter, and the dignity of Cæsar. At the death of Tiberius, in 582, Maurice succeeded without opposition to the throne. Various causes of discontent rendered him very unpopular among the troops; and upon the arrival of an order for them to cross the Danube into the country of the Avars, they broke out into a general mutiny, and investing Phocas, a centurion, with the purple, marched back towards Constantinople. The populace of that capital, partaking in the disaffection, rose in revolt, and assaulted Maurice, who made his escape to the Asiatic shore, whence he sent his eldest son Theodosius to implore the protection of the Persian king. In the mean time Phocas made his entry into Constantinople, where he was consecrated by the patriarch. Being soon after, in a tumult at the Circus, reminded that Maurice was still alive, he

resolved to remove him from all future rivalship. He sent his executioners to Chalcedon, who dragged the unfortunate man from his sanctuary, and barbarously murdered five of his sons before his face. The wretched parent fortified himself under this cruel scene with the spirit of pious resignation, exclaiming at every blow, "Just art thou, O Lord! and righteous in all thy judgments." Lastly he himself underwent the stroke, A.D. 602, in the twentieth year of his reign, and sixty-third of his age. He is highly praised by the ecclesiastical historians for his piety and orthodoxy. He was well acquainted with the theory of the military art, concerning which he composed twelve books, still extant, which were published by John Scheffer, at Upsal, in 1664, at the end of the Tactics of Arrian.

MAURICE, elector of Saxony, born in 1521, was the son of Henry the Pious, of the Albertine branch of the Saxon family, and came to the possession of the territory belonging to that branch in his twentieth year. He was educated in a zealous attachment to the Protestant doctrines; yet when the princes of that persuasion entered into the League of Smalcalden in defence of their civil and religious liberties, he refused to join it, and attached himself to the party of the emperor Charles V. His cousin, John Frederic, then elector of Saxony, was one of the chiefs of that league; and the unjust design of supplanting him, and making himself the head of his house, seems to have been the spring of his conduct from his first appearance as a public character. At the diet of Worms in 1545 he differed from his Protestant brethren, by showing an inclination to gratify the emperor in opening a communication with the council of Trent, and granting an aid towards the Turkish war. When, in the following year, the Protestant confederacy openly took up arms and declared war against Charles, Maurice made a secret treaty with him. His powers of dissimulation enabled him to lull the suspicions of the other party, till, by virtue of an imperial rescript, he invaded and took possession of the electorate of Saxony. This conduct appeared in such a heinous light to the Protestants in general, that he was branded with the names of traitor and apostate, and became the theme of the warmest invectives from the pulpit and the press. The elector soon after recovered his dominions, and even overran Misnia, which was Maurice's hereditary possession. As soon, however, as Charles was at leisure to turn his arms against him, he was obliged to quit his conquests; and at the fatal battle of Muhlberg in 1547 he lost his liberty and sovereignty. Maurice was thereupon formally invested in the electoral dignity at the diet of Augsburg in the year 1547. He afterwards enforced throughout Saxony the Interim, or temporary plan of religion, which was to continue till its final settlement, but which was highly obnoxious to the zealous Protestants. In this he was supported by Melancthon, and other moderate or timid divines. He next strengthened himself by a treaty with Henry II. of France, the professed object of which was to restore the landgrave of Hesse to liberty, and to preserve the German constitution. When this was effected, he once more, in his own name and that of the elector of Brandenburg, made a demand of the landgrave's liberation, which Charles eluded. It seems extraordinary that even when he was just on the eve of taking arms, the emperor and his council should still have been the dupes of his artifice; but the imperial minister, cardinal Granvelle, besides the contempt in which he held the political skill of the Germans, had contributed to his own deception by the bribing of two of Maurice's ministers; for their master, having discovered their treachery, took care to give them false ideas of his designs. In March 1552, Maurice suddenly joined in Thuringia a considerable army which he had collected, and issued a manifesto containing his reasons for taking arms: the king of France added one in his own name; and both their forces began to act. Maurice advanced into Upper Germany, everywhere restoring the magistrates whom the emperor had deposed, and reinstating the Protestants in the churches from which they had been ejected. He took possession of Augsburg, scaled the strong castle of Ehrenberg, and with hasty marches proceeded towards Innspruck, where Charles then was. A temporary mutiny in his troops alone gave that powerful monarch time to escape out of the town in a litter by torch light, before Maurice entered it. Charles fled across the Alps, having first liberated the former elector of Saxony; the council of Trent broke up in confusion; and the affairs of Germany assumed a totally new aspect. It was not long before negotiations for peace were opened at Passau, where Maurice appeared as

the head of the Protestants, and Ferdinand king of the Romans represented his brother the emperor. Maurice's demands were supported by the princes of the empire, as well Popish as Protestant, and the emperor found it necessary to enter into terms of accommodation. At length the Peace of Religion was concluded at Passau in August 1552. Thus Maurice, who in the beginning of his career had rendered himself suspected of apostasy from the Protestant cause, had the glory of establishing the Reformation in Germany upon a solid basis. In 1553 the ambition and turbulence of Albert of Brandenburg having excited great commotions in the empire, a confederacy was formed against him, of which Maurice was appointed the commander-in-chief. On the 9th of June, 1553, the two armies met at Sievenhausen, in the duchy of Lunenburg, when a fierce engagement ensued, which ended in Albert's total defeat. But the victors had to lament the loss of Maurice, who, on leading a body of cavalry to a second charge, received a wound, of which he died two days after, in the thirty-second year of his age, and the sixth from his possession of the electoral dignity.

MAURICE OF NASSAU, prince of Orange, son of William prince of Orange, by his second wife Ann, daughter of the preceding Maurice of Saxony, was about eighteen years of age at the time of his father's assassination in 1584. He was thereupon appointed by the states of Holland and Zealand their stadtholder and captain-general. He made himself master of Breda in 1590; and in the following year, when he was also created stadtholder of Guelderland, he took several important places. His capture of the strong fortress of Gertruydenberg, notwithstanding all count Mansfeldt's attempts to relieve it, in 1593, made him equal to the ablest captains of his time, among whom was the prince of Parma, whose antagonist he was. He gradually recovered almost all the places within the Seven Provinces which had been taken by the Spaniards; and in 1600 he gained the memorable battle of Nieuport against the archduke Albert. After the prince of Parma's death Maurice seems to have had no antagonist worthy of him, till Spinola took the command. This great general was engaged in the siege of Ostend, while Maurice took the strong fortress of Sluys. The latter next made a bold attempt upon Antwerp, which failed through the shipwreck of the vessels employed in the enterprise. Every stratagem of war was exhausted in the campaigns between these two masters of the art of war, who balanced each other's success. Negotiations were entered upon for a peace; but Maurice, whose power and reputation greatly depended upon the continuance of hostilities, threw every obstacle in the way of an accommodation. At length, upon the offer of Spain to treat with the United Provinces as independent states, the assiduity and talents of Barneveldt, grand pensionary of Holland, and the interference of foreign ministers, prevailed, and a truce for twelve years between the contending powers was concluded in April 1609. The violence with which the religious contests were attended in many of the Dutch towns and provinces gave Maurice a pretext to interpose with a strong hand, by virtue of his office of stadtholder; and as his political antagonists were the Arminians, who were also the smaller number, he threw all his influence into the scale of their enemies, the Gomarists, who were loud in their demands of a national synod finally to settle all disputes, not doubting that their party would be the majority. To this proposal Maurice lent all his assistance. Still the firmness and talents of Barneveldt were powerful obstacles to his ambitious schemes, and he resolved upon his ruin. In order to throw him off his guard, Maurice heaped favours upon his family, and conferred considerable posts upon his sons. At length, in 1618, the famous synod of Dort was assembled. The result of its deliberations was the condemnation of the Arminian doctrines, and of those who held them. Maurice followed up the blow, by ordering the apprehension of Barneveldt, Grotius, Hoogenberts, and other heads of that party, who were imprisoned in the castle of Louvenstein. Barneveldt was condemned to die; and his death not only fixed an indelible stain on the memory of Maurice, but greatly injured his popularity, as soon as the nation became cool enough to estimate the man they had lost. The truce between Spain and Holland expired in 1621, and a renewal of the war followed. Spinola appeared in the field with so much more strength than Maurice, that the latter was obliged to act on the defensive. A reinforcement under Mansfeldt, however, enabled him in 1622 to raise the siege of Bergen-op-Zoom, which Spinola had pushed with great vigour. Maurice made another

attempt on Antwerp, which was frustrated by several unforeseen accidents, to his severe mortification. His health now began rapidly to decline. He was unable to relieve Breda, closely invested by Spinola, and died at the Hague in 1625, in the fifty-eighth year of his age, after forty years of toil and care in his country's service. He was never married. Prince Maurice was generally accounted the most consummate warrior of his time, and his camp was resorted to from various countries as the best military school in Europe. There was no part of the science of war with which he was not thoroughly acquainted; but he particularly excelled in the art of fortification, and the selection of strong posts. His mind was likewise stored with general knowledge, and he had cultivated a taste for the fine arts. His temper and talents were admirably calculated to support a tottering cause, and render it triumphant; and he may justly be reckoned one of the founders of the Batavian liberty.

MAURICE, (Thomas,) a poet and historian, was born in 1754 at Hertford (where his father held the appointment of head-master of the school belonging to Christ's Hospital), and educated at Christ's Hospital, at Ealing, and at Stanmore, near Harrow, under the care and protection of Dr. Samuel Parr. At the age of nineteen he was entered at St. John's college, Oxford; and in about a year afterwards he removed to University college, under the tuition of the late lord Stowell. Whilst at the University he cultivated his poetic talents, and produced a clever translation of the Œdipus Tyrannus of Sophocles; The School-Boy, a poem, written in imitation of the Splendid Shilling; The Oxonian, a poem; Netherby; Hagley; Monody to the Memory of the Duchess of Northumberland; and, Warley, a satire. After taking his degree of B.A. he was ordained by bishop Lowth, and became curate of Woodford, in Essex. In 1782 he composed Ierne Rediviva, an ode addressed to the Volunteers of Ireland; and in 1784 he published his elegiac poem, Westminster Abbey. In 1791 he published the two first volumes of his Indian Antiquities, or Dissertations relative to the ancient geographical Divisions, the pure System of primæval Theology, the grand Code of Civil Laws, the original Form of Government, and the various and profound Literature of Hindostan, compared throughout with the Religion, Laws, Government, and Literature of Persia, Egypt, and Greece; the whole intended as introductory to the History of Hindostan, upon a comprehensive Scale, 8vo, with plates. Three more volumes followed in quick succession; the work was completed in seven volumes. The demise of Sir William Jones, in 1794, was lamented by him in an Elegiac Poem, of considerable merit, published in the following year. In the same year (1795) appeared the first volume of his History of Hindostan. The second volume followed in 1798; and the third and final part in 1799. In 1798 he published Sanscrit Fragments, or Extracts from the several Books of the Brahmins, on Subjects important to the British Isles, 8vo. His poem entitled The Crisis, the only political one he ever published, was composed at the period of the menaced invasion in 1798. In the same year he was presented by earl Spencer to the vicarage of Wormleighton, in Warwickshire; and the year following he received the appointment of assistant librarian to the British Museum. In 1800 appeared a new edition of his Poems, Epistolary, Lyric, and Elegiacal, in three parts. In the same year, in consequence of a demand for particular portions of his Indian Antiquities, increased by the commendation of the work by bishop Tomline, he published those portions in a separate form, under the title of, A Dissertation on the Oriental Trinities, 8vo. About the same time he obtained, by the persevering interest of bishop Tomline with Mr. Pitt, the pension that had been before bestowed upon the poet Cowper. In 1802 he published the first volume of his Modern History of Hindostan, and in 1804 the second volume. In 1804 he was presented by the lord chancellor to the vicarage of Cudham, in Kent. In 1810 appeared A Supplement to the History of India, 4to. In 1812 he published Brahminical Fraud detected, in a Series of Letters to the Episcopal Bench; and in 1816, Observations connected with Astronomy and Ancient History, sacred and profane, on the Ruins of Babylon, as recently visited and described by Claudius James Rich, Esq. 4to; and in 1818, Observations on the Remains of Ancient Egyptian Grandeur and Superstition, as connected with those of Assyria: forming the Appendix to Observations on the Ruins of Babylon, with illustrative engravings, 4to. In 1821 he reprinted his History of Ancient India. This was followed by an interesting Memoir of his own Life. He died in 1824.

MAURICEAU, (Francis,) a celebrated

accoucheur, born about the middle of the seventeenth century, at Paris, where he practised surgery many years at the Hôtel Dieu, and died in 1709. His works are, Traité des Maladies des Femmes Grosses, et celles qui sont Accouchées, 4to, 1668, often reprinted, and translated into various languages; Observations sur la Grossesse et l'Accouchement des Femmes; Dernières Observations sur les Maladies des Femmes Grosses et Accouchées; and, Aphorismes touchant l'Accouchement, la Grossesse, et les Maladies des Femmes. All his works were printed collectively at Paris, in 2 vols, 4to, 1712.

MAURO, (Fra,) an eminent cosmographer of the fifteenth century, was a monk of the order de' Camaldolesi, of the monastery of San Michele di Murano, near Venice. His map of the world, executed for his monastery, was long held in high estimation, and copies of it were solicited by the maritime states of the time, particularly by those of Venice and Portugal. In 1804 the English East India Company caused a copy to be made of it, which was executed by William Fraser, and is now deposited in the British Museum. The date of Mauro's death is not known; but he was living in 1459. The republic of Venice caused a medal to be struck in honour of him, in the legend of which he is styled "Cosmographus Incomparabilis."

MAUROCORDATO - SCARLATI, (Alexander,) a political and literary character, born at Chio about 1636. He received his earlier education at the Urban college at Rome, whence he went to Padua to study medicine. He then removed to Bologna, where in 1664 he took his doctor's degree, maintaining for his inaugural disputation a thesis entitled, Pneumaticum Instrumentum circulandi Sanguinis, sive de Motu et Usu Pulmonum. In this he attempted to prove that the blood acquires its heat from the pressure it undergoes by the action of the lungs. He then repaired to Constantinople, where his father resided, and there he practised medicine with so much success, that he was made physician to the grand signior. His great facility in the acquisition of languages caused him, however, to be appointed successor to Panagioti as court-interpreter; and he afterwards became first-interpreter to the Ottoman empire. In 1683 he was involved in the changes consequent upon the death of the grand vizier Cara Mustapha, and suffered a long imprisonment. On the accession of Solyman III., in 1687, he was restored to his posts; and in the following year he was one of the ambassadors sent to Vienna; and it was chiefly through his management that the negotiations were set on foot which terminated in 1699 in the peace of Carlowitz. A translation of the great Dutch Atlas by Blaeuw (in 12 vols, fol.) into Turkish was undertaken by him at the command of the grand signior in 1675, and completed with the assistance of a French Jesuit. He died in 1709.—His son, JOHN NICHOLAS, was nominated hospodar of Wallachia and Moldavia in 1709; but after his father's death he was deposed on suspicion of a secret correspondence with the czar Peter.

MAUROLYCO, (Francesco,) a celebrated mathematician, descended from a noble Greek family, driven to seek an asylum in Sicily from the persecution of the Turks, was born at Messina in 1494. He became abbot of Santa Maria del Parto, in Sicily; but his favourite studies were those of the belles-lettres, and the mathematical sciences. For a long time he filled the mathematical chair in his native city with great reputation; and his fame as a mathematician extended over Europe, and he enjoyed the esteem and friendship of the most illustrious persons of his time, among whom was cardinal Bembo. He died in 1575. His printed works are numerous, and those which remain in MS. are more so; a list is given by the abbé Scina. Among the former must be mentioned an edition of Autolycus, with commentaries; of Archimedes; the Phenomena of Euclid; and an edition of Theodosius and Menelaus, which contains a table of secants, being the first introduction of these lines; Opuscula, Venice, 1575, containing treatises on the sphere, the calendar, astronomical instruments, gnomonics, music, and arithmetic; treatise on Cosmography, 1543. Maurolyco will be remembered for his geometrical writings, particularly his manner of treating the conic sections, for his optical theorems, and for his arithmetical works. M. Chasles, in his work on the history of geometry, appears to claim for Maurolyco a higher reputation than an examination of his published writings will warrant.

MAURUS TERENTIANUS, a Latin grammarian, said to have been born at Carthage, and to have lived during or a little before the time of St. Augustine, who mentions him in terms of the highest respect. (De Civitate Dei, vi. 2; De Utilitate Credendi, c. 17.) The only work

of his which has come down to us is entitled, De Litteris, Syllabis, Pedibus, et Metris Carmen. It is inserted in the Grammatici Veteres, edited by Putschius, Hanover, 1605; and in Maittaire's Corpus Poet. Lat.; and it has been also edited by D. J. V. Lennep, Leyden, 1825; and by Lachmann, Leipsic, 1836. Maurus is supposed to have been præfect of Syene, in Upper Egypt.

MAURY, (John Siffrein,) a French cardinal, was born, of an obscure and indigent family, at Vaureas, in the comté of Venaissin, in 1746, and educated at Avignon. He went early in life to Paris, where in his twentieth year he published his Eloge Funèbre du Dauphin, and his Eloge de Stanislas. He soon after took orders, and preached in several of the churches in the capital. In 1771 he obtained from the Academy the accessit for an Eloge on Fénélon; on this occasion the prize was awarded to Laharpe. In the following year he was chosen to pronounce the panegyric on St. Louis before the Academy, by which society he was recommended for ecclesiastical promotion to the king, who gave him the abbey of Frenade. In 1775 he delivered the panegyric of St. Augustine before the assembly of the clergy. In 1777 he published his Discours sur l'Eloquence de la Chaire; and, Réflexions sur les Sermons de Bossuet. In 1785 he succeeded Lefranc de Pompignan as member of the Academy; and four years after he was chosen deputy to the States-General, where he eloquently defended the interests of the noblesse, and of the Gallican Church; and on more than one occasion obtained advantages in debate over Mirabeau himself. He was as remarkable for his courage and self-possession, as for his wit. The populace having once assailed him with the ominous cry, "A la lanterne l'abbé Maury!" he undauntedly faced them, and exclaimed, "Eh bien, le voilà l'abbé Maury; quand vous le mettriez à lanterne, y verriez-vous plus clair?" and thus escaped by a repartee! At the close of the session of the States-General he repaired to Rome, at the invitation of Pius VI., and was received there with general acclamations, was made bishop of Nicæa *in partibus*, and sent as papal nuncio to the diet at Frankfort. In 1794 he was made a cardinal, and bishop of the united sees of Montefiascone and Corneto; but on the irruption of the French troops into Italy, he fled to Russia. In 1806 he tendered his submission to Napoleon, who, in 1810, appointed him archbishop of Paris; but when the usurper fell, Maury returned to Rome, where he was confined in the Castle of St. Angelo, whence he was removed after six months to the house of the Lazarists, where he remained for six months more. He died in 1817.

MAUSSAC, (Philip James,) an eminent Greek scholar and critic, born about 1590 at Corneillan, near Beziers. In 1614, after travelling for the purpose of exploring various libraries and collating valuable MSS., he published Harpocration's Greek Lexicon of the Ten Orators, with notes, and a dissertation on the author and his works; this was reprinted in Holland in 1683, with the notes of Henry de Valois. In 1615 he published a collection of Greek Opuscula, in which he inserted a Treatise on Rivers, ascribed to Plutarch, and an Appendix to the notes on the Lexicon of Harpocration. In 1619 he published Aristotle's History of Animals, with a Latin version and notes by Julius Cæsar Scaliger; he dedicated this work to the republic of Venice, and in the title-page styles himself a counsellor of the parliament of Toulouse. He was afterwards president of the Court of Aids at Montpellier. He died in 1650, with the reputation of being one of the best Greek scholars of his age.

MAUTOUR, (Philibert Bernard Moreau de,) a learned French antiquary, was born at Beaune in 1654, and educated at Toulouse. He became auditor of the Chamber of Accounts at Paris, and member of the Academy of Inscriptions. His poems are scattered in the Mercure, and various other collections. He published also a translation of Petau's Rationarium Temporum, in 4 vols, 12mo; and was author of many learned and acute dissertations in the Mémoires of the Academy of Belles-lettres. He had also a share with Jussieu in the third edition of the Dictionnaire de Trévoux, Paris, 1732, 5 vols, fol. He died in 1737.

MAUVILLON, (James,) professor of the military sciences at the Caroline college at Brunswick, was born, of Protestant parents, at Leipsic in 1743. His favourite pursuits here were languages, drawing, and the mathematics. Though of small stature and weak in constitution, he had a strong attachment to a military life, and during the Seven Years' War was admitted into an Hanoverian corps of engineers. He was afterwards appointed engineer of bridges and highways at Cassel, and teacher of the military sciences. He now became a contributor to some

periodical works, and wrote his Letters on the Merits of the German Poets, which, on account of the severity of his animadversions, excited against him a great many enemies. In 1775 he translated Raynal's History of both the Indies; Turgot's work, Sur les Richesses; and, Ariosto; and he was also engaged in several of the journals. About this time the physiocratic system had excited considerable notice in Germany; and he wrote his Physiocratic Letters, addressed to professor Dohm, which were published at Brunswick in 1780. In the same year he was elected a member of the Society of Antiquaries at Cassel, and contributed several papers to its Transactions. In 1781 he wrote his Introduction to the Military Sciences, with an Essay on the Thirty Years' War, and another on the Influence which the Invention of Gunpowder has had in Modern Wars. He next repaired to Potsdam, and solicited an appointment from Frederic II.; but he soon returned to Cassel, where he composed his System of Religion, took a share in the Military Journal, and formed the plan of his Dramatic Proverbs, which were published at Leipsic in 1785. The same year he was invited to Brunswick to be major in the corps of engineers and professor in the Caroline college. He now continued his literary studies, began a translation of general Templehoff's History of the Seven Years' War, and in 1786 formed an acquaintance with Mirabeau, which soon ripened into an intimate friendship; a history of which may be seen in Mirabeau's Letters to Mauvillon, published under the title of Lettres du Comte de Mirabeau à un de ses Amis en Allemagne, écrites durant les Années 1786—90, Brussels, 1792. The count persuaded his new friend to draw up jointly with him a kind of politico-philosophical work on the Prussian states, considered in their external and internal relations; and he afterwards urged him to engage in a similar work in regard to England, which country he and Mauvillon, attended by the eldest son of the latter as draughtsman, visited for that purpose; but Mirabeau's political engagements, and sudden death, prevented this plan from being carried into execution. Mauvillon's next publication was entitled, Man and Woman, written in answer to a book on the same subject by Brandes. In 1792 he began a Life of Prince Ferdinand of Brunswick, which in respect to style is the best of all his productions. He died in the following year. On the breaking out of the French Revolution he adopted the republican principles; but he highly disapproved of the horrid massacres which then took place in France, and particularly of the murder of Louis XVI.

MAWE, (Joseph,) a clever mineralogist and conchologist, born about 1755. He published in 1802, The Mineralogy of Derbyshire, with a description of the most interesting Mines in the North of England, Scotland, and Wales. He afterwards undertook a commercial voyage to Rio de la Plata, whence he went to Brazil, where he was well received by the prince regent, afterwards John VI. of Portugal, by whom he was employed, in 1810, to survey the extensive gold and diamond districts, and also to investigate the state of agriculture in that country. On his return to England he published, Travels in the Interior of Brazil, 1812, 4to, which has since passed through numerous editions, and has been translated into several languages. In 1813 appeared his Treatise on Diamonds and Precious Stones, which was followed by, Familiar Lessons on Mineralogy and Geology; An Introduction to the Study of Conchology; The Linnæan System of Conchology; and, A New Descriptive Catalogue of Minerals. He was a member of the Mineralogical Society of Jena, and of the Geological Society for several years, and kept a shop in the Strand, London, for the sale of mineral specimens and other natural curiosities. He died in 1829.

MAWMOISINE, or MALVOISINE, (William de,) said to have been a native of France, settled early in Scotland, where he was made one of the *clerici regis*, and archdeacon of St. Andrew's, and in 1199, chancellor of Scotland, and bishop of Glasgow. In 1202 he was translated to the see of St. Andrew's, when he seems to have resigned the office of chancellor. In 1211 he assembled at Perth a council of the clergy and people, to press upon the nation an expedition to the Holy Land. In 1215 he went with the bishops of Glasgow and Moray and the mitred abbot of Kelso to the Fourth Lateran Council, where the doctrines of Wickliffe were condemned, and seems to have remained abroad till 1218. From the continent he brought with him into this country various orders of monks and mendicants, till then unknown here, and had convents of Black Friars erected at Aberdeen, Ayr, Berwick, Edinburgh, Elgin, Inverness, Montrose, Perth, and

Stirling, and monasteries for the monks of Valliscaulium at Pluscardine, Beaulieu, and Ardchattan. He died in 1238.

MAXENTIUS, (Marcus Aurelius Valerius,) one of the six Roman emperors who wore the purple at one and the same time, was a son of the emperor Maximianus. After the abdication of Diocletian, and of his father, he declared himself independent emperor, or Augustus, A.D. 306. He afterwards incited his father to re-assume his imperial authority, and in a perfidious manner destroyed Cæsar Severus, who had delivered himself into his hands, and relied upon his honour for the safety of his life. Galerius Maximianus opposed him with a powerful force. The defeat and voluntary death of Galerius soon restored peace to Italy, and Maxentius passed into Africa, where he rendered himself odious by his cruelty. He soon after returned to Rome, and on being informed that Constantine was come to dethrone him, he gave his adversary battle near Rome, and after he had lost the victory, fled back to the city. The Milvian bridge, over which he crossed the Tiber, was in a decayed state, and he fell into the river and was drowned, on the 28th of October, A.D. 312. The cowardice and luxuries of Maxentius were as notorious as his cruelties. He oppressed his subjects with heavy taxes to gratify the cravings of his pleasures, or the avarice of his favourites; and he was debauched, voluptuous, and slothful in his manners.

MAXIMIANUS, (Marcus Aurelius Valerius,) a native of Sirmium, in Pannonia, served as a common soldier in the Roman armies, and was made by Diocletian his colleague in the empire, A.D. 286. In Africa he defeated and put to death Aurelius Julianus, who had proclaimed himself emperor. Soon after Diocletian abdicated the imperial purple, and obliged Maximianus to follow his example on the 1st of April, A.D. 305. Maximianus reluctantly complied with the command; but before a year had elapsed, he assumed the imperial dignity. But his troops mutinied against him, and he fled to Gaul, to the court of Constantine, to whom he gave his daughter Faustina in marriage. Here he once more assumed the imperial power, which his misfortunes had obliged him to relinquish. This offended Constantine. But when open violence seemed to frustrate the ambitious views of Maximianus, he had recourse to artifice. He prevailed upon his daughter Faustina to leave the doors of her chamber open in the dead of night; and when she promised faithfully to execute his commands, he secretly introduced himself to her bed, where he stabbed to the heart the man who slept by the side of his daughter. This was not Constantine; Faustina, faithful to her husband, had apprised him of her father's machinations, and an eunuch had been placed in his bed. Constantine watched the motions of his father-in-law, and when he heard the fatal blow given to the eunuch, he rushed in with a band of soldiers, and secured the assassin, whom he permitted to choose his own death. He strangled himself at Marseilles, A.D. 310, in the sixtieth year of his age.

MAXIMIANUS, (Galerius Valerius,) a native of Dacia, who in the first years of his life was employed in keeping his father's flocks. He entered the army, where his valour and bodily strength recommended him to the notice of Diocletian, who invested him with the purple in the East, and gave him his daughter Valeria in marriage. He conquered the Goths and Dalmatians, and checked the insolence of the Persians. In a battle, however, with the king of Persia he was defeated; but he soon after gained a complete victory over that monarch. Diocletian himself dreaded his power, and, it is said, even abdicated in consequence of his threats. Galerius was thereupon proclaimed Augustus, A.D. 304; but his cruelty soon rendered him odious, and the Roman people, offended at his oppression, raised Maxentius to the imperial dignity the following year, and Galerius was obliged to yield to the torrent of his unpopularity, and to fly before his more fortunate adversary. He died in the greatest agonies, A.D. 311. The bodily pains and sufferings which preceded his death were, according to the ecclesiastical writers, the effects of the vengeance of an offended Providence for the cruelty which he had exercised against the Christians.

MAXIMILIAN I. archduke of Austria, son of Frederic III., born in 1459. By his marriage with Mary, daughter of Charles le Téméraire, last duke of Burgundy, he rose to consequence as an independent prince, and in 1486 he was elected king of the Romans, and in 1493 emperor. He was successful in his war against Louis XI. of France; but his forces were defeated in Italy and Switzerland. In his eagerness to enlarge his dominions he expressed a wish to be the coadjutor of Julius II. on the papal

throne, and, like some of the Roman emperors, he assumed the title of pontifex maximus. He afterwards made an alliance with Henry VIII. of England, against France, and even served as a private soldier in the English army on the continent. The commencement of the Reformation under Luther seemed not greatly to interest him. The solicitations of the monks, however, induced him to apply to Leo X. to terminate the religious disputes by his decision, and he summoned Luther to appear with a safe-conduct before the diet of Augsburg. His own cares were chiefly employed to secure the succession to the imperial crown for his grandson Charles. To this there existed the obstacle, that as he himself had never been crowned by the pope, he was only regarded by the Roman see as king of the Romans, and therefore Charles could not be invested with that dignity. Whilst he was taking measures to overcome this difficulty, he was attacked by an intermitting fever, which violent exercise and an imprudent indulgence in melons rendered continual; and a dysentery supervening, he was carried off on the 11th of January, 1519, in the sixtieth year of his age. With some amiable and respectable qualities, Maximilian obtained little esteem among his contemporaries, on account of a radical inconstancy and indecision of temper, and a profuseness that involved him in perpetual pecuniary embarrassments, and destroyed all dignity of character. He was beneficent and humane, and rendered an important service to Germany by abolishing the famous secret tribunal of Westphalia. He was the author of some poems, and composed memoirs of his life. His fortunate alliance with Mary of Burgundy, by which he became possessor of the vast domains of that house, furnished the subject of the well-known epigram, ascribed to Matthias Corvinus:

"Bella gerant alii; tu, felix Austria, nube:
Nam quæ Mars aliis, dat tibi regna Venus."

MAXIMILIAN II. son of Ferdinand I. was born at Vienna in 1527, and was elected king of the Romans in 1562, and succeeded his father two years after as king of Hungary and Bohemia, and emperor of Germany. He was of a peaceful disposition, and suffered from the inroads of the Turks upon his dominions. He died at Ratisbon, 12th October, 1576. By his wife, Mary of Austria, sister of Philip II. of Spain, whom he married in 1548, he had several children, of whom the eldest, Rodolph, succeeded him.

MAXIMILIAN, (Emmanuel,) elector of Bavaria, distinguished himself by his many services in the cause of the emperor Leopold. He was at the siege of Neuheusel, in 1685, when the Turkish forces were defeated; and the next year he was at the siege of Buda; and the year after at the battle of Mohatz. His merits placed him at the head of the Hungarian army, and in 1689 he took from the Turks the city of Belgrade, and afterwards commanded the imperial troops at the siege of Mentz, and on the banks of the Rhine. In 1692 he was made governor of the Low Countries by the king of Spain; but during the war of the Spanish Succession he sided with France, and exposed himself to the resentment of the emperor, who deprived him of his electoral honours, to which he was restored at the general peace. He died in 1726.

MAXIMILIAN, (Leopold,) elector of Bavaria, son of the emperor Charles VII. succeeded to the electorate in 1746. He died 30th of December, 1777; and, as he left no issue, the succession to his dominions occasioned a war between the empire and Prussia, which was terminated by the peace of Teschen in 1779.

MAXIMINUS, (Caius Julius Verus,) Roman emperor, was born about A.D. 183, in a village of Thrace. He was at first employed as a herdsman; and, as he advanced to maturity, he was distinguished by a gigantic stature, and correspondent strength. This led to his being admitted into the ranks; and not long afterwards, coming up to the emperor as he was on horseback, Severus put his steed to the gallop, when the young recruit kept close to his side during the whole course. "Thracian," said the emperor, "are you inclined to wrestle after your race?" "Most willingly," he replied; and immediately he threw seven of the strongest soldiers in the army one after the other. He obtained a golden collar for his reward, and was enrolled among the body guards. Under Caracalla he rose to the rank of centurion. On the accession of Heliogabalus he was appointed military tribune. He, however, to his credit, kept at a distance from court during this infamous reign. Alexander Severus committed to his care a legion newly raised in Pannonia, as the fittest officer in the army to bring them into proper discipline. He appears afterwards to have

had the particular command of the Triballian horse in the troops designed to act against the Germans, with the general inspection of all the recruits brought to the army. His elevation now began to inspire him with ambitious views, and he employed emissaries to sow discontent in the army, and excite contempt of an effeminate emperor, controlled by his mother Mammæa. The consequence was, that the army, now encamped on the banks of the Rhine, in March A.D. 235, tumultuously proclaimed Maximinus emperor, and then murdered Alexander and his mother. The new emperor now conferred on his son, also named Maximinus, a youth of admirable endowments of body and mind, the title of Cæsar. A conspiracy, real or pretended, against his life, projected by Magnus, a senator of consular dignity, served him for a pretext for the most sanguinary cruelty, and a vast number of persons of rank lost their lives on the occasion with various circumstances of barbarity. Maximinus soon became the object of universal dread and detestation, and was ranked among the most sanguinary tyrants who had disgraced the Roman purple. He crossed the Rhine into Germany with a numerous and well-disciplined army, laid waste a wide tract of country with fire and sword, and destroyed a great number of the natives who opposed him. He then repaired to Illyricum to fight the Dacians and Sarmatians. But his cruelty and rapacity roused enemies against him in various parts of the empire. The province of Africa revolted, and proclaimed Gordianus, who was soon after acknowledged by the senate and the people of Rome, (A.D. 237.) But Capellianus, governor of Mauritania for Maximinus, defeated Gordianus and his son, who fell in the struggle, after a nominal reign of little more than a month. Rome was in consternation at the news, expecting the vengeance of Maximinus. The senate proclaimed emperors Clodius Pupienus Maximus and Decimus Cælius Balbinus; but the people insisted upon a nephew of the younger Gordianus, a boy twelve years of age, being associated with them. In the spring of 238, Maximinus began his march, and crossed the Alps without opposition. The country as he advanced was deserted by its inhabitants, and Aquileia was the first place that shut its gates against him. He laid siege to it, and experienced a resistance that inflamed his passions and put him in ill humour with his own troops. Disaffection began to prevail among them; and the pretorian guards, who had families at Rome, were especially disinclined to persist in a civil war for the sake of a barbarian tyrant. They seized their arms and mutinously advanced to the imperial tent, whence Maximinus, hearing the tumult, came out to meet them. They immediately dispatched him, with his son, and fixing their heads upon spears, displayed them to the rest of the army, which joined in declarations of fidelity to the senate and its emperors. This event took place in March 238, three years after the accession of Maximinus, and about the fifty-fifth year of his age. This emperor is by the ecclesiastical writers reckoned among the persecutors of the Christians. It is said that Origen was particularly an object of his displeasure, from the effects of which, however, he escaped.

MAXIMINUS, (C. Galerius Valerius,) Roman emperor, was an Illyrian peasant, son of the sister of the emperor Galerius, and was known by the name of Daia, or Daza, when, in 305, upon the abdication of Diocletian and Maximian, he was raised by his uncle's influence to the rank of Cæsar. In the division of the empire, the provinces of Egypt and Syria were placed under his government. When Licinius, in 307, was raised by Galerius to the rank of Augustus, Maximinus, disdaining an inferior title, insisted on the same elevation; and, upon the reluctance of Galerius to grant it, he caused himself to be nominated to that dignity by his assembled troops. Thus, for the first and last time, the Roman world, in A.D. 308, witnessed at once six Augusti, or emperors. On the death of Galerius in 311, Maximinus shared his dominions with Licinius, and added the Asiatic provinces to his former possessions. At the time when Galerius issued his edict of toleration in favour of the Christians, Maximinus, though in his heart a bitter enemy of that sect, thought proper to concur in it. He had nothing, however, more at heart than to re-establish the pagan worship, with all its impostures of magic and divination, upon the ruins of the rival faith. He was therefore preparing to renew the persecution, and the principal cities of his dominion, especially Nicomedia, Antioch, and Tyre, were instigated to send addresses to him, expressing their abhorrence of the Christians, and requesting their expulsion. The dangers that menaced Christianity in Asia were, however, averted by the war which, in 313,

took place between Maximinus and Licinius. The latter had lately made an alliance with Constantine; and the apprehension of its consequences seems to have been the motive of Maximinus, who began the attack. With a powerful army he moved from Syria into Bithynia during the winter, and arrived at the Thracian Bosphorus before the troops of Licinius were prepared to oppose his passage. He appeared before Byzantium, and took it after a short siege. He next made himself master of Heraclea; but Licinius by this time had assembled his army, and had arrived within a day's march of his adversary. In the action that ensued Maximinus was entirely defeated; and not daring again to face his conqueror, he retreated to Tarsus, where, about four months after his defeat, he terminated his life by poison.

MAXIMUS, (M. Claudius Pupienus,) Roman emperor, was the son of a mechanic. He entered at an early age into the army, where he distinguished himself so as to pass through the different stages of promotion, till he became qualified to aspire to the public offices of the state. He was first made prætor; and about A.D. 227, he obtained the consulate; and he was afterwards successively proconsul of Bithynia, Greece, and Narbonnensian Gaul. He was appointed to military commands in Illyria against the Sarmatians, and on the Rhine against the Germans. He was afterwards made præfect. When the murder of the two Gordians (A.D. 237) deprived Rome of the emperors it had chosen in place of the deposed tyrant Maximinus, in the midst of the public consternation it was resolved by the senators to supply their places by a new choice, and the merit of Maximus caused him to be invested with the purple together with Balbinus. The people, however, who dreaded the severity of Maximus, rose in a tumult, and obliged the senate to add another colleague of their own nomination, who was the younger Gordian, then a boy. On the approach of Maximinus to invade Italy, Maximus took upon himself the command of the forces raised to oppose him. He posted himself at Ravenna, where he watched the motions of the tyrant, who occupied himself in the siege of Aquileia. Thither the heads of Maximinus and his son, massacred by their own guards, were brought to him; upon which event he repaired to Aquileia, and engaged the whole rival army to acknowledge the new emperors. He prudently dismissed the legions of Maximinus to their quarters, and returned to Rome with the prætorians alone. But the prætorians, long accustomed to make and depose emperors at their pleasure, and jealous of being supplanted by the German guards whom Maximus had brought with him, and in whose fidelity he trusted, rose in mutiny, and marched towards the palace. A secret jealousy had for some time subsisted between the two emperors, and, when Maximus sent for his Germans to protect him, he found that Balbinus, suspicious of his intentions, had given counter-orders. Being thus left defenceless, they were seized by the mutineers, and dragged with blows and insults through the streets of Rome towards the prætorian camp. The fear of a rescue caused their sufferings to be cut short by death. They fell in July 238, after a reign of little more than a year.

MAXIMUS, (Magnus,) an imperial usurper, of the fourth century, was a native of Spain, probably of low origin. He served in the Roman army in Britain with Theodosius, afterwards emperor. Ambition or discontent induced him to foment disaffection among the troops in Britain against Gratian, emperor of the West. Such was his success, that they invested him with the purple, A.D. 383; and the natives from all parts flocking to his standard, he soon saw himself at the head of a numerous army. He transported into Gaul a number of Britons, estimated by archbishop Usher at 30,000 soldiers and 100,000 plebeians. As he advanced, he was joined by the Gallic armies, and even the household troops deserted Gratian, then resident at Paris. He fled before the usurper, and met with his fate at Lyons. Maximus, now acknowledged as emperor by all the provinces of the West, declared his infant son Victor his colleague, and proposed an alliance to Theodosius, emperor of the East. That prince did not disdain his proposals, and received him as a partner in the Roman empire, stipulating, however, that he should not pass the Alps, beyond which Valentinian, the brother of Gratian, reigned over Italy, Illyricum, and Africa. The ambition of Maximus, however, stimulated him in A.D. 387 to invade Italy, and he took Milan. Valentinian with his mother fled to implore the aid of Theodosius, who marched against Maximus, then encamped near Siscia, a city of Pannonia, upon the Save, and having forced the passage of the river, gave a

total defeat to Marcellinus, the usurper's brother. Maximus fled to Aquileia, where he was soon invested by the troops of the conqueror. His own soldiers rose upon him, and delivered him up to Theodosius, who seemed touched with his humiliation and pretended remorse. The surrounding soldiers, however, without waiting for orders, dragged him away, and struck off his head, A.D. 388. His son Victor met with a like fate in Gaul. Maximus is stigmatized as the first Christian prince who shed the blood of his Christian subjects on account of their religious opinions.

MAXIMUS, (Petronius,) a short-lived emperor of the West in the fifth century, was a Roman of noble birth, descended from the Anician family, and born in A.D. 395. He was thrice prætorian præfect of Italy, twice was invested with the consulship, and obtained the dignity of patrician. He had lately married a young and beautiful woman, who inspired the emperor Valentinian III. with a lawless passion. In order to gratify it, he decoyed her to the palace by a fictitious message, and ravished her. She acquainted her husband with the brutal outrage, who, resolved upon vengeance, instigated two barbarians to assassinate Valentinian, March 455. On the following day Maximus was elected emperor by the unanimous voice of the Roman people. If ambition had rendered him desirous of this elevation, it was soon satiated; for on the very next day, having reflected on the change from ease and quiet to toil and anxiety, he was heard to exclaim, alluding to a well-known story, "Happy Damocles, whose reign began and ended with a dinner!" Soon afterwards Genseric, king of the Vandals in Africa, prepared for the invasion of Italy. As soon as his fleet appeared in sight, Maximus, deprived of all courage and presence of mind, thought only of making his escape. As he appeared in the streets for that purpose, the indignant populace rose upon him, and a soldier gave him a fatal blow. His body was dragged through the streets, and thrown into the Tiber. Such was his end, at the age of about sixty, after a reign of less than three months.

MAXIMUS, (Tyrius,) a celebrated philosopher and rhetorician in the second century, was a native of Tyre, in Phœnicia, whence he took his name. Suidas says that he lived under the emperor Commodus; while Eusebius and Syncellus place him under Antoninus Pius. He resided principally at Athens, but sometimes visited Rome. He appears to have adopted the principles of the Platonic school, with some tendency towards scepticism. Forty-one of his Dissertations, on various philosophical topics, are still extant, and are written in a pleasing style. The first Latin version of them was published at Basle, by Cosmo Pazzi, archbishop of Florence, in 1519, fol.; and Henry Stevens first printed the original Greek, at Paris, in 1557, 8vo, to which he added Pazzi's version, with numerous alterations and corrections. In 1607 Daniel Heinsius published an edition of them at Leyden in Greek and Latin, 8vo; the version being his own, and illustrated with notes. Of this edition Dr. John Davies gave a new impression, Cambridge, 1703, 8vo, with corrections, additional notes, and two useful indexes; this was reprinted, with annotations, by Markland, London, 1740.—Some have confounded Maximus Tyrius with Maximus of Ephesus, the preceptor of Julian the Apostate, who wrote a poem upon astrology, entitled, Περι καταρχων, which is published, with a Latin version by another hand, by Fabricius, in the twenty-fifth chapter of the fifth book of his Bibliotheca Græca. It is imperfect at the beginning.

MAXIMUS, (the Cynic,) a pagan philosopher and pretender to theurgic arts in the fourth century, was a native of Ephesus, and studied under Ædesius of Cappadocia, a philosopher of the Eclectic school, and the immediate successor of Jamblicus. According to Eunapius, he was appointed by the emperor Constantius preceptor to Julian the Apostate: but according to the Christian historians, he introduced himself to that emperor at Nicomedia, either while he was pursuing his studies there, or during his expedition into the East. Julian placed in him his entire confidence, and was confirmed by him in his hatred to the Christian religion, and in his attachment to the heathen superstitions, and the practice of pretended magical arts. During the short reign of Jovian, Maximus is said to have been treated with great respect; but he met with different usage from the emperors Valentinian and Valens. He was put to death about A.D. 373, by the proconsul Festus, the distinguished minister of the emperor Valens's cruelties.

MAXIMUS, (of Turin,) a celebrated bishop of that see in the fifth century. He was present at the synod of Milan,

in which the provincial bishops were obliged to support with their sentence what pope Leo wrote to the patriarch Flavianus against Eutyches. He was also present at the council of Rome in 465, and is said to have died in the following year. He was the author of several Homilies, which are still extant, and, though short, are for the most part commendable both for their eloquence and piety. They were first published at Cologne, in 1535, and afterwards at Rome, Paris, and Lyons, and they are inserted in the sixth volume of the Bibl. Patr. In the second part of his Musæum Italicum, Mabillon published from very ancient MSS. twelve additional ones, three of which had appeared among the works of St. Ambrose; and to these Martenne and Durand added six others, in the ninth volume of their Amplissima Collectio.

MAXIMUS, a saint in the Roman calendar, and one of the most learned Greek ecclesiastics in the seventh century, was descended from a noble family at Constantinople, where he was born in 580. He was engaged by the emperor Heraclius to reside in his palace, for the purpose of writing the History of the Emperors, and he became chief secretary of state to that prince. When, however, Heraclius embraced the opinion of the Monothelites, he retired from court, and entered the monastery of Chrysopolis, near Constantinople, the monks of which not long afterwards elected him their abbot. In 645 Maximus went to Rome, where he had no little share in influencing Martin I. to summon the Lateran council in 649, at which the most dreadful anathemas were pronounced against the Monothelites. By his activity in this business he provoked the resentment of the emperor Constans, who gave directions for his being seized by the military power, and sent prisoner to Constantinople. Here he was unjustly accused of various pretended crimes, which he proved to be the inventions of his enemies. He was then ordered to subscribe the Type, or Formulary, which had been issued by the emperor in 648, prohibiting all debate on the questions relative to the number of wills in Christ; and upon his refusal he was banished to a small town of Thrace, named Byzias. Afterwards he was harassed from prison to prison, and treated with great severity, till at length he fell a sacrifice to the cruelties of his enemies in 662, when he was about eighty-two years of age. An edition of the greater part of his works was published at Paris by Combefis, in 1675, in 2 vols, fol. with notes, and the Life of the Author prefixed.

MAXIMUS, (the Greek,) a native of Arta, in Albania, where he was born towards the end of the fifteenth century, after studying at Paris, Florence, and other cities then distinguished as seats of learning, entered the cloister of Mount Athos. The grand duke Vassili Ivanovitch, having desired the patriarch of Constantinople to send two persons to arrange and describe a vast number of Greek manuscripts and books that had recently been discovered in the palace, the choice fell upon Maximus for one of them. He accordingly set out for Moscow, and on his arrival there, was directed by Vassili to examine the books, and to select such as were most deserving of translation. Desirous of returning to his convent, it was only at the instance of the Czar, who wished him to revise the earlier translated books of the Greek church, that he remained and undertook that task. He was afterwards disgraced, and imprisoned, for giving some offence to Daniel, the metropolitan. At length the next Czar, Ivan Vassilivitch, consented to his being removed to the monastery of St. Sergius, where he continued until his death, in 1556. A great number of works by him are extant (chiefly in manuscript), on a variety of subjects, dogmatical, polemical, philosophical, &c.

MAXWELL, (Robert, lord,) son of John, third lord Maxwell, who was killed at Flodden, in September 1514. In 1524 he was appointed provost of Edinburgh, and was afterwards chosen one of the privy-council. In 1536 he was made one of the lords of the regency to whom the government of the kingdom was entrusted during the absence of king James V., on his matrimonial expedition to France; and the next year he was himself despatched to negotiate the marriage of Mary of Lorraine. He afterwards became a prisoner to the English; but, on the death of James V., he was allowed to return to Scotland, in the hope that he would further the projects of Henry VIII. in reference to the marriage of the young queen of Scots. In the first parliament of Mary, which met in March 1543, he presented to the lords of articles one of the most important acts of the time, which had considerable effect in accelerating the progress of the Reformation. This was a writing for an act of

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parliament to allow the reading of the Scriptures in the vulgar tongue. The lords of articles pronounced the proposal to be reasonable; and it was accordingly brought into parliament, and passed into a law notwithstanding the protest and opposition of the lord chancellor and the whole hierarchy of the kingdom. Towards the end of the same year Beaton became chancellor, and lord Maxwell was apprehended; but he contrived to make his escape almost immediately after. He died in 1546.

MAXWELL, (Sir Murray,) a brave naval officer, was born at Leith, and commenced his career under Sir Samuel Hood; obtained his first commission as a lieutenant in 1796; and was promoted to the command of the *Cyane* sloop of war, at the Leeward Islands, in 1802. He distinguished himself at the reduction of St. Lucia, in June 1803; and served at the capture of Tobago, Demerara, and Essequebo, in the following autumn. He was subsequently employed in the blockade of Martinique; and in April 1804 he accompanied commodore Hood and major-general Sir Charles Green, on the expedition against Surinam, to the capture of which he mainly contributed. He returned to England in June 1804; and was afterwards appointed to the *Alceste*, 46, formerly *La Minerve*, one of the frigates captured by Sir Samuel Hood in September 1806. In April 1808 he attacked and defeated a superior Spanish force off Rota, in the presence of eleven French and Spanish line-of-battle ships lying ready for sea. He was next employed on the coast of Italy, where he assisted at the destruction of several armed vessels and martello towers. On the 22d of May, 1810, a party from the *Alceste* landed near Frejus, stormed a battery of two 24-pounders, spiked the guns, broke the carriages, blew up the magazine, and threw the shot into the sea. In the ensuing autumn captain Maxwell was attached to the inshore squadron off Toulon. In the following year he had a gallant action in the Adriatic with three French frigates. In 1815 he accompanied lord Amherst in his celebrated embassy to China. On his return home the Alceste was unfortunately lost, by striking on a sunken rock, until then unknown, in the straits of Gaspar; but on his trial at Portsmouth, in August 1817, the decision of the court martial was expressed in the following terms:—"That captain Murray Maxwell, previous to the circumstance, appears to have conducted himself in the most zealous and officer-like manner; and, after the ship struck, his coolness, self-collection, and exertions, were highly conspicuous; and that every thing was done by him and his officers within the power of man to execute, previous to the loss of the ship; and afterwards to preserve the lives of the right hon. lord Amherst, his majesty's ambassador, and his suite, as well as those of the ship's company, and to save her stores on that occasion; the court, therefore, adjudge the said captain Murray Maxwell, his officers and men, to be most fully acquitted." He was nominated a C.B. in 1815, and received the honour of knighthood on the 27th of May, 1818. At the general election in the same year he was an unsuccessful candidate for the city of Westminster. On the 20th of May, 1819, the East India Company presented him with the sum of 1500*l.* for the services rendered by him to the embassy, and as a remuneration for the loss he sustained on his return from China. In May 1831 he was appointed lieutenant-governor of Prince Edward's Island; and was preparing to take his departure, when he was carried off by a sudden illness on the 26th of June following.

MAY, (Thomas,) an English poet and historian, son of Sir Thomas May, knight, of Mayfield, in Sussex, was born at that place about 1594, and educated at Sidney Sussex college, Cambridge, whence he removed to London, and was admitted a member of Gray's Inn; but he does not appear to have studied the law professionally. In 1616 he succeeded to the estate of Mayfield, which he sold next year. He made the acquaintance of several eminent courtiers and wits of those times, and obtained the countenance of Charles I. and his consort. While he resided at court he wrote the five following plays; The Heir, a comedy; Cleopatra, a tragedy; Antigone, the Theban princess, a tragedy; Agrippina, empress of Rome, a tragedy; The Old Couple, a comedy. The second and last of these are reprinted in Dodsley's Collection. He also translated, Virgil's Georgics, with Annotations, published in 1622; to which are subjoined, selected Epigrams from Martial; but what contributed principally to his reputation was his translation of Lucan's Pharsalia, and his own continuation of that poem to the death of Julius Cæsar, both in Latin and English. The translation of the Pharsalia was first printed in 1627, and the,

continuation of it in English in 1630. The Latin continuation of it was printed at Leyden in 1640, 12mo, under the title of, Supplementum Lucani, Libri. VIII. Authore Thoma Maio, Anglo. Dr. Johnson preferred the Latin poetry of May to that of Cowley and Milton. He was concerned also in the translation of Barclay's Argenis, and Icon Animorum. Among his original compositions are, The reign of king Henry II. written in seven books, by his majesty's command, a poem; to which is added, in prose, The Description of Henry II. with a short survey of the changes of his reign; also, The single and comparative Characters of Henry and Richard, his sons, 1633, 8vo. In 1635 he published, by the king's special command also, an historical poem in seven books, entitled, The victorious reign of Edward III. Though May had been patronized by the king, yet, at the breaking out of the civil wars, he sided heartily with the parliament. Fuller says that "some disgust at court was given to, or taken by him, as some would have it, because his bays were not gilded richly enough, and his verses rewarded by king Charles according to expectation." Others, as Phillips and Winstanley, say more particularly, "that his desertion from the court was owing to his being disappointed of the place of queen's poet, to which Sir William Davenant, his competitor, was preferred before him;" and lord Clarendon seems to have suggested this opinion. However, he recommended himself so effectually to the parliament, that they appointed him their secretary and historiographer. Agreeably to the duties of this last office he published, in 1647, The History of the Parliament of England, which began November 3d, 1640; with a short and necessary view of some precedent years, folio. The first book of this history begins with short characters of queen Elizabeth and king James, passing through the former part of king Charles's reign to 1641; and the last ends with a narrative of the first battle of Newbury, in 1643. He afterwards made an abstract of this history, and a continuation of it to the death of Charles I. in Latin, in 1649; and then an English translation of it, entitled, A Breviary of the History of the Parliament of England, 1650, 8vo. Granger is of opinion that there is more candour in this history than the royalists were willing to allow him, but less elegance than might have been expected from the pen of so polite and classical a scholar. Warburton's praise of this work is perhaps of more value. In a letter to Dr. Hurd he says, "May's History of the Parliament is a just composition, according to the rules of history. It is written with much judgment, penetration, manliness, and spirit; and with a candour that will greatly increase your esteem, when you understand that he wrote by order of his masters the parliament. It breaks off (much to the loss of the history of that time) just when their armies were new modelled by the self-denying ordinance." A few months after the publication of The Breviary, the 13th of November, 1650, May died suddenly in the night, without previous illness, in the fifty-fifth year of his age. Andrew Marvell, in a poem of a hundred lines, represents him as a martyr to Bacchus, and says he died by the force of good wine. He was interred near Camden, in Westminster Abbey; which caused Fuller to say that "if he were a biassed and partial writer, yet he lieth buried near a good and true historian indeed." Soon after the Restoration his body, with those of several others, was dug up, and buried in a pit in St. Margaret's church-yard; and his monument, which had been erected by the command of the parliament, was demolished.

MAY, (Louis du,) a French historian of the seventeenth century, of the Protestant persuasion, whose writings, though they are now considered as feebly written, and are little known or consulted, had a degree of reputation in their day. The principal of them are, Etat de l'Empire; Science des Princes; this is an edition of the political considerations of Gabriel Naudée, with Reflections added by du May; and, The prudent Voyager.

MAYER, (John Frederic,) a learned Lutheran divine, born at Leipsic in 1650. He was deeply skilled in the Hebrew, Greek, and Latin languages, and was a professor at Wittemberg, then at Hamburgh, and afterwards at Stettin in Pomerania, where he became superintendent of the churches of that province. He wrote, Bibliotheca Biblica; this treats of the most celebrated Jewish, Christian, Romish, Calvinistic, and Lutheran expositors of Scripture; the best edition of it was printed at Rostock in 1713, 4to; On the best Method of Studying the Sacred Scriptures; The History of Martin Luther's German Version of the Bible, with a short Account of the Translations of the Sacred Books before his time, &c.; An Account of the Moderns who have written

against the Sacred Scriptures; An Exposition of the two first Psalms; Tractatus de Osculo Pedum Pontificis Romani; several Enquiries, Dissertations, Controversial Treatises; and, De Fide Baronii et Bellarmini, ipsis Pontificiis Ambiguâ. He died in 1712. His learning was undoubtedly great, but it is not set off to advantage by his style, which is dry and harsh.

MAYER, (Tobias,) one of the greatest astronomers and mechanics of the last century, was born at Marbach, in the duchy of Wirtemberg, in 1723. Left an orphan and unprovided for at a very early age, he gained a livelihood by teaching the mathematics; and at the age of twenty he studied the principles of gunnery, probably with a view of entering the army. In 1746 he took an active part in the establishment of the Cosmographical Society of Nuremberg, to whose Transactions he contributed several interesting memoirs. Among these is one, published in 1750, On the Libration of the Moon, in which he for the first time employed equations of condition, which are now of such extensive and important application. In 1751 the university of Göttingen appointed him mathematical professor; and every year of his short but glorious life was thenceforward marked with some considerable discoveries in geometry and astronomy. He died, worn out with labour, in 1762, in the thirty-ninth year of his age. His éloge was written by Kästner. His Table of Refractions, deduced from his astronomical observations, agrees with that of Bradley; and his theory of the Moon, and Astronomical Tables and Precepts, were so well esteemed, that they were rewarded by the English Board of Longitude with the premium of 3000*l.* which sum was paid to his widow after his death. His Tables and Precepts were published by the Board in 1767; and likewise his Solar Tables in 1770. To Mayer is also due the discovery of the principle of the repeating circle, which was afterwards so fully developed by Borda, and employed by him in the measurement of the arc of the meridian. Mayer's published works are, Description of a new Globe of the Moon; Terrestrial Refractions; Geographical Maps; Description of a new Micrometer; Observations on the Solar Eclipse of 1748; Conjunctions of the Moon and Stars observed in 1747-8; Proofs that the Moon has no Atmosphere; Motion of the Earth explained by a Change in the Direction of Gravity; Determination of the Latitude of Nuremberg, with other Astronomical Observations; Memoir on the Parallax of the Moon, and upon the Distance of that Satellite from the Earth, as deduced from the Length of the second Pendulum; On the Transformation of Rectilinear Figures into Triangles; Inclination and Declination of the Magnetic Needle, as deduced from Theory; and, On the Inequalities of Jupiter. All these were written in German. He published also many very exact maps. A volume of his works in folio was published at Göttingen in 1775, by Lichtenberg, his successor at the Observatory.

MAYERNE-TURQUET, (Theodore de,) an eminent physician, was the son of Louis de Mayerne, author of a General History of Spain, who removed from Lyons to Geneva on account of his religion, which was that of the Calvinists. In that city Theodore was born in 1573, and had Theodore Beza for his godfather. After acquiring the rudiments of learning in his native place, he was sent to Heidelberg, whence he repaired to Montpellier, and pursued the study of medicine in that school, in which he took his doctor's degree in 1597. He then went to Paris, where in 1600 he was appointed to be physician to the duke de Rohan, deputed ambassador to the diet at Spire. On his return he practised in the metropolis; and, under the protection of De la Rivière, physician to Henry IV., he opened public courses in anatomy and pharmacy for the instruction of the young surgeons and apothecaries. He obtained the esteem of the king to such a degree, that he would have been nominated first physician, had not his religion been an insuperable obstacle. In 1607 he came to England, and was introduced to James I. He returned to France, where he continued till after the assassination of Henry IV. In 1611 he was invited by James I. to take the office of his first physician, with which he complied. He was admitted to the degree of doctor in both universities, was aggregated to the College of Physicians, and obtained the highest professional honours. He received the honour of knighthood in 1624; and on the accession of Charles I. he was appointed first physician to him and his queen. After that king's death he was continued in the same post by Charles II. He died at Chelsea in 1655, in the eighty-second year of his age, and was buried at St. Martin's-in-the-fields. He left behind him only a daughter, who brought

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her great fortune in marriage to the marquis de Montpouvillan, grandson of the marshal duke de la Force; but she died in childbed at the Hague in 1661. After his death were published, Medicinal Counsels and Advices, with a Treatise on the Gout, 1676, translated by Dr. Sherley from the Latin of Theophilus Bonet of Geneva; Praxeos Mayernianæ in Morbis internis gravioribus et chronicis Syntagma, 1690; Tractatus de Curâ Gravidarum, added to the above; and, Mayernii Opera Medica, complectentia Consilia, Epistolas et Observationes, Pharmacopœiam variasque Medicamentorum Formulas, 1701, fol. edited by Dr. Joseph Browne. Mayerne was acquainted with every branch of the profession, and seems occasionally to have practised in all: nor did he disdain to give directions to his royal and noble patients of the female sex, for cosmetics, and other less creditable applications. The library at the College of Physicians was partly given to that society by Sir Theodore Mayerne. Granger says, that some valuable papers by him, written in elegant Latin, are in Ashmole's Museum. Lord Orford, in his Anecdotes of Painting, says that the famous Petitot owed the perfection of his colouring in enamel to some chemical secrets communicated to him by Sir Theodore Mayerne. He was likewise conversant with natural history, and edited Mouffet's posthumous Theatrum Insectorum.

MAYNARD, (Francis,) a French poet, born at Toulouse in 1582. He came to court when young, and was secretary to queen Margaret. He connected himself with the wits of the time, and was the poetical disciple of Malherbe. He was a member of the French Academy at its first institution, and took pains to ingratiate himself with cardinal Richelieu, but without success. He died in 1646. His works consist of Epigrams, Songs, Odes, and other miscellaneous poems, with some Letters in prose. He succeeds best in the light and easy style, and several of his short pieces are happily turned.

MAYNARD, (Sir John,) an able lawyer, was born in 1602 at Tavistock, in Devonshire, and educated at Exeter college, Oxford, whence he removed to the Middle Temple, and was in due time called to the bar. In 1640 he obtained a seat in parliament for Totness, and was appointed one of the managers of the evidence against the earl of Strafford, and of that against archbishop Laud. He was also one of the laymen nominated in the ordinance of the Lords and Commons to sit with the Assembly of Divines, whose object was to establish the Presbyterian form of church government in England. In 1653 he was by writ called to the rank of serjeant at law; and in May of the same year he was made, by patent, Cromwell's serjeant. He was afterwards continued serjeant to Richard Cromwell. Immediately after the Restoration he was called again to be serjeant at law (June 1660), and made the king's serjeant on the 9th of November following, and knighted. In 1661 he was chosen member of parliament for Berealston, in Devonshire, and soon after, disliking the measures of the king's ministers, engaged in opposition to them. He appears also to have sat, either for Berealston or Plymouth, in every parliament until the Revolution. In 1680 he was one of the committee appointed to manage the evidence against William viscount Stafford, impeached of high treason for being concerned in the Popish plot. He was afterwards a member of the Convention which brought about the Revolution, and was active in promoting that event, ably supporting the parliamentary vote that the "king had abdicated, and that the throne was thereby vacant." He was now about eighty-seven years old, yet possessed his original vigour of understanding. Burnet relates, that, on his first waiting on the prince of Orange, afterwards William III., the prince, noticing his great age, observed that he must have outlived all the lawyers of his time; whereupon Sir John replied, that "he had like to have outlived the law itself, if his highness had not come over." In 1689 Sir John was appointed one of the lords commissioners of the great seal of England, and next year was chosen member of parliament for Plymouth; but being now very infirm, he resigned his commissioner's place, and returned to his house at Gunnersbury, near Ealing, where he died October 9, 1690. Serjeant Maynard was esteemed a very able advocate, and has been called the best old book lawyer of his time. Some of his reports and speeches have been printed. There is also a report of his of a very singular case of murder, in The Works of the Learned, for August 1739, communicated by Dr. Rawlinson.

MAYNE, (Jasper,) a poet and divine, was born at Hatherlagh, in Devonshire, in 1604, and educated at Westminster School, and at Christ Church, Oxford, of

which he became student. After entering into holy orders, he was presented by his college to the vicarages of Cassington, near Woodstock, and of Pyrton, near Watlington, in Oxfordshire. He wrote about this time two plays, The City Match, a comedy; and The Amorous War, a tragi-comedy. When Charles I. was obliged to keep his court at Oxford, Mayne was one of those divines who were appointed to preach before his majesty. In 1647 he published, ΟΧΛΟ-ΜΑΧΙΑ, or the People's War examined according to the Principles of Scripture and Reason, in two of the most plausible pretences of it: in answer to a Letter sent by a person of quality, who desired satisfaction. This led to his being deprived of his studentship at Christ Church in 1648, and soon after of both his livings. During the time of the usurpation he was chaplain to the earl of Devonshire, and consequently became the companion of the celebrated Hobbes, who then attended his lordship; "but," as Wood informs us, "Mayne and he did not agree well together." At the Restoration he not only recovered both his livings, but, for his services and attachment to the royal cause, was promoted to a canonry of Christ Church, and made archdeacon of Chichester, and chaplain in ordinary to Charles II., which preferments he held till his death, in 1672. Though very orthodox in his opinions, and severe in his manners, he is said to have been a most facetious and pleasant companion, and a great joker. Langbaine says that Mayne had a servant who had long lived with him, to whom he bequeathed a trunk, "with something in it," as he said, "which would make him drink after his death." The doctor dying, the poor fellow immediately paid a visit to the trunk; but, instead of a legacy, he found only a red herring. Besides the writings above mentioned, Mayne published, A Poem upon the Naval Victory over the Dutch by the Duke of York; and four Sermons. He translated some of Lucian's Dialogues, in 1638; and also Donne's Latin Epigrams, in 1652, which he entitled, A Sheaf of Miscellany Epigrams.

MAYNE, (John,) a Scotch poet, born and educated at Dumfries. He is the author of The Siller Gun, Hallowe'en, and, Glasgow, poems of considerable merit and popularity, which seem to have early attracted the attention and formed the taste of Burns. Mayne settled in London, and became editor of the Star evening paper, and contributed to the journals and periodical publications of the day. He died in 1836.

MAYNO, (Juan Baptista,) a Spanish artist, was born at Toledo in 1594, and studied under Domenico delle Grecche, or Domenico Teotocopoli. He was drawing-master to Philip IV., and designed for the monastery of San Pedro the Martyr, at Toledo, four beautiful works; viz. the Nativity; the Resurrection; the Descent of the Holy Ghost; and the Mystery of the Trinity: there is also another fine picture by this artist in the same church, representing the Repentance of St. Peter. Philip IV. engaged Mayno to paint his grand battle-piece in the Bueno Retiro, in which the Duke d'Olivarez is delineated in the act of encouraging the troops to victory, by displaying the portrait of king Philip. Mayno died at Toledo in 1654.

MAYNWARING, (Arthur,) a political and miscellaneous writer, was born at Ightfield, in Shropshire, in 1668, and educated at Shrewsbury School, and at Christ Church, Oxford, where he was placed under the care of Smalridge, afterwards bishop of Bristol. He staid several years at Oxford, and then went into the country, where he prosecuted his studies in polite literature with great vigour; and afterwards, coming to London, he applied himself to the law. He had contracted an extreme aversion to the government of William III., which he displayed in a satire against king William and queen Mary, entitled, Tarquin and Tullia, printed in the State Poems, vol. iii. p. 319. He also wrote several pieces in favour of James II.'s party; but, upon being introduced to the acquaintance of the duke of Somerset, and the earls of Dorset and Burlington, he began to be reconciled to the Revolution. He studied the law till he was five-and-twenty; and, upon the conclusion of the peace of Ryswick, he went to Paris, where he became acquainted with Boileau. In the beginning of queen Anne's reign he was made auditor of the imprests, by the lord-treasurer Godolphin, an office worth 2,000*l.* per annum. In the parliament which met in 1705, he was chosen a burgess for Preston, in Lancashire. He died at St. Alban's, November 13, 1712, leaving Mrs. Oldfield, the celebrated actress, his executrix. This lady had lived with him as his mistress, and by her he had one son. He published a great number of compositions in verse and prose, which gained him credit and reputation. Sir Richard Steele dedicated to him the first volume of the

Tatler. Even his adversaries could not deny him merit. Thus the Examiner, his antagonist in politics, allowed that he wrote with "a tolerable spirit, and in a masterly style." In 1715 Oldmixon published, The Life and Posthumous Works of Arthur Maynwaring, Esq., containing several original pieces and translations, in prose and verse, never before published, 8vo, dedicated to Sir Robert Walpole, of whom Maynwaring was a firm adherent.

MAYOW, (John,) an ingenious physician and physiologist, was born in Cornwall in 1645, and educated at Wadham college, Oxford; and he afterwards became a probationer-fellow of All Souls. He graduated in civil law, but turned his studies to medicine, of which he became a practitioner. He seems chiefly to have resided at Bath, but he died at the house of an apothecary in York-street, Covent-garden, in 1679, in the thirty-fourth year of his age. He published at Oxford in 1669, Tractatus duo, quorum Prior agit de Respiratione, Alter de Rachitide. These were reprinted in his Tractatus Quinque Medico-Physici, Oxford, 1674, 8vo, with three additional treatises. Their subjects are, on nitre and nitro-aerial spirit; on respiration; on the respiration of the fœtus in the uterus and egg; on muscular motion; and on the rickets. The first of these treatises has given the author a just title to be regarded at least as a precursor to some of the most remarkable modern discoveries in pneumatic chemistry. His nitro-aerial, or igneo-aerial spirit, a constituent part of atmospherical air, and the food of life and flame, the existence of which he proves by many ingenious and decisive experiments, is the same with the modern dephlogisticated or pure air, or oxygen; and the idea he entertained of its important agency in the operations of nature seems confirmed by the late chemical theories. In particular, its absorption by the blood in respiration, and the production of animal heat by its means, are admitted facts in modern physiology. The public attention was recalled to this writer by Dr. Beddoes in a republication of his chemical tracts in 1790; and with the excusable partiality of an admirer of singular and neglected genius, he attributed to him a share of relative merit perhaps beyond his due, and somewhat derogatory from the just claims of later chemists, especially of Scheele and Priestley.

MAZARIN, (Julius,) a cardinal and celebrated minister of state, was the son of Pietro Mazzarini, a nobleman of Sicily, and was born on the 14th of July, 1602, at Rome, according to some authorities, but more probably at Piscina, in the Abruzzo. He commenced his studies at Rome, whence in his seventeenth year he accompanied the abbé Girolamo Colonna, afterwards cardinal, to Spain, where he studied jurisprudence at the universities of Alcala and Salamanca. At his return to Rome he abandoned the law for military service, which last, in turn, he exchanged for the career of diplomacy, which was the vocation for which he was best fitted by inclination and capacity. He frequented the court of Rome, and attached himself to Sacchetti, afterwards cardinal, whom he accompanied into Lombardy, where a war was then carrying on concerning Cassel and Montferrat. Cardinal Barberini afterwards went thither in quality of legate to his uncle the pope, and Mazarin, who had remained there, and had paid great attention to the politics of that part of Italy, gave him much assistance in his attempts to effect an accommodation between the different powers. When the French were just preparing to attack the Spanish lines before Cassel, Mazarin rode out of them on the gallop, crying Peace! Peace! and brought proposals to maréchal de Schomberg, the French general, which caused a suspension of arms, and were followed in 1631 by the treaty of Cherasco. His services in this business were rewarded by the pope with the place of referendary; and in 1634 he was sent as vice-legate to Avignon, and nuncio to the court of France. He there acquired the esteem of Richelieu, and of Louis XIII., who procured his elevation to the cardinalate in 1641, and after the death of that minister, created him counsellor of state, and made him one of his testamentary executors. Louis XIII. died on the 14th of May, 1643; and Mazarin was immediately placed at the head of the government by the regent, Anne of Austria. His character was in many respects the reverse of that of Richelieu. He was simple and modest in his appearance and equipage, affable, supple, and insinuating, and affected to carry points rather by gentle means than by the force of authority. The imposts, however, with which the people were burthened, the discontents of the great, controlled in their ambitious and selfish views, and the rapacity with which the minister seized every occasion to amass a private fortune, soon raised a powerful party

against him. Some edicts of taxation issued according to the plans of Emeri, superintendent of the finances, being refused verification by the parliament of Paris, Mazarin caused the president Blancmesnil, and the counsellor Broussel, to be imprisoned. This act was the signal for the civil wars which commenced in 1648 with the Day of the Barricades. The queen, with the king and the minister, was obliged to take refuge at St. Germain; Mazarin was proscribed as a disturber of the public peace; Condé, then on the side of the court, besieged Paris; and the War of the Fronde ensued. At length the dread of the interference of the Spaniards produced an accommodation in 1649, by which the parliament preserved its right of assembling, and the queen kept her favourite minister. In the following year the parliament issued a decree banishing Mazarin from the kingdom. Mazarin in 1652 returned to France with 7,000 men whom he had raised. The parliament, however, continued to regard him as a public enemy, and he was obliged a second time to retire. It was not long before the court-party recovered a superiority which prepared a triumphant return for the cardinal. In 1653 he entered Paris amidst the acclamations of the inconstant people, and even the parliament received him with distinguished honours. He was feasted at the Hotel-de-Ville, lodged in the Louvre, one of his nieces was married to the prince of Conti, and thenceforth his power was unlimited. The war with Spain, which had been conducted with little glory, was advantageously terminated in 1659 by the peace of the Pyrenees, negotiated in person between Mazarin and the Spanish prime minister, Don Luis de Haro. The cession of Alsace to France was one of its conditions; and the marriage of the young king, Louis XIV., to the Infanta of Spain, an event productive of great political consequences, was another. Mazarin is accused of having been the cause of the notorious ignorance in which that monarch was brought up, for the purpose of keeping him longer under tutelage. It is likewise made a charge against him, that his administration was not signalized by a single grand or useful national establishment. He was, however, uncontrolled master of the finances; but he employed this advantage in accumulating a greater private fortune than almost any other minister had possessed, amounting, it is said, to 200 millions of livres, according to the modern computation. Much of this, indeed, was the product of the numerous benefices he possessed, consisting of the bishopric of Metz, and of several of the richest abbeys in the kingdom. This great prosperity was not of long duration. His incessant application to business brought on a disease which his constitution was unable to resist. When he became sensible of his danger, he felt some scruples concerning the wealth he had amassed, and his confessor plainly told him that restitution was necessary for his salvation. As it was not easy to separate his lawful from his fraudulent gains, he was advised to make a donation of the whole to the king, in the hope that, as was the case, his majesty would restore it to him. "And I must quit all this!" was one of his latest reflections. He died on the 9th of March, 1661, at the age of fifty-nine. He left 800,000 crowns for the establishment of a college, to which he gave his magnificent library, that had been dispersed during the troubles of the Fronde, but which he had afterwards caused to be recovered at a great expense. This college was called the College Mazarin, or that of the Four Nations (Pignerol, Alsace, Artois, and Roussillon), because it was designed for the reception of young men of those provinces, which had been annexed to France during his administration. Mazarin had a brother—MICHAEL, a Dominican monk, and afterwards bishop of Aix, and cardinal—and four sisters. Of his nieces, to each of whom he left a colossal fortune, his favourite one, Hortense Mancini, was married to the son of the duc de la Meilleraie, who took the name of Mazarin. In 1690, thirty-six of Mazarin's Letters, written while he was negotiating the peace of the Pyrenees, were published at Paris; and in 1693 a second volume appeared, containing seventy-seven more; the whole was reprinted in two parts in 1693. These letters are not arranged in the order of their dates; but this error was amended in a later edition, published at Amsterdam, by Zachary Chatelain, in 1745, in 2 vols, 12mo. For this we are indebted to the care of the abbé d'Allainval; but this edition is more valuable than any of the others, as it contains more than fifty letters which had never before appeared. The title of the work is, Letters of Cardinal Mazarin, containing the Secrets of the Negotiations concerning the Pyrenean Peace, and the Conferences which he had on

that subject with Don Louis de Haro, the Spanish minister; the whole enriched with historical Notes.

MAZDAK, or MAZDEK, a famous Persian priest and impostor, born at Istakhar about A.D. 501. Taking advantage of a famine, followed by a pestilence, which desolated the country, he excited an insurrection among the lower orders, and preached the necessity of a community of goods, and a general equality of civil rights. He obtained a vast multitude of adherents, and at length made a disciple of the king (Cobad) himself. Mazdak was afterwards put to death by Khosrou.

MAZEAS, (John Maturin,) an eminent mathematician, was born at Landernau in 1716, and educated at Paris, where he filled the chair of philosophy at the College de Navarre, and in 1783 he was made canon of Nôtre Dame. He died in 1801. He wrote, Eléments d'Arithmétique, d'Algèbre, et de Géométrie, avec une Introduction aux Sections Coniques; Institutiones Philosophicæ, sive elementa Logicæ, Metaphysicæ, &c.; and he furnished numerous articles to the Dictionnaire des Arts et Métiers.

MAZEPPA, hetman, or commander-in-chief, of the Cossacks, the hero of a poem of Byron, was the son of a Polish gentleman in Podolia, and served for some time as a page at the court of John Casimir, where he acquired some education. On his return to his native province he carried on an intrigue with the wife of one of his neighbours. Being surprised by the offended husband, he was bound by his orders to one of those wild horses which roam about the Ukraine, and the terrified animal, being turned loose, ran with his burden till it reached the country of the Cossacks, where Mazeppa, half dead, was released by the peasants, under whose hospitable treatment he was restored to health. He at length, in 1687, rose to the rank of their commander on the death of Hetman Samoilowich. Mazeppa was much in favour with Peter the Great, to whom he had rendered many eminent services, and, being strongly attached to the liberties of his adopted country, is said to have made earnest but unavailing remonstrances to that monarch, when he had resolved to violate them. The czar bestowed on him the cordon of St. Andrew, and the title of privy-counsellor. Created prince of the Ukraine, he became tired of his dependence on the emperor, and entered into a secret league with Charles XII. of Sweden. His scheme being discovered, and his capital, Batourin, having been taken by the Russians, he joined the Swedish king, who was advancing towards the Ukraine. The battle of Pultowa was the result of his councils; and after that disastrous engagement he took refuge at Bender, where he died in 1709.

MAZOIS, (Francis,) an eminent architect and draughtsman, was born at Lorient in 1783, and studied architecture under Percier. He afterwards went to Italy, where his abilities procured him permission to copy the remains of antiquity at Pompeii, and the result of his labours appeared in 4 vols, fol.; the last volume was edited by M. Gau, after the death of Mazois, which took place in 1826.

MAZZA, (Angelo,) an Italian poet, was born at Parma in 1741, and educated at Reggio, where he studied philosophy and Greek under Spallanzani; he then went to Padua, and thence to Venice. In 1768 he returned to his native place, where he was appointed Greek professor. He died in 1817. His works were published at Parma in 1821, 6 vols, 8vo.

MAZZINGHI, (Joseph, count,) an eminent musical composer, born in 1765. At the age of nineteen he was regarded as qualified to hold the important office of director at the Opera House. When that building was destroyed by fire in 1789, and all the music of Paesiello's opera, La Locanda, burnt, Mazzinghi wrote from memory in an incredibly short space of time new orchestral parts, which gained him great credit. He composed several successful operas for Covent-garden and Drury-lane, the Blind Girl, the Exile, Chains of the Heart, Ramah Droog, Free Knights, Paul and Virginia, the Turnpike Gate, &c. Many of his songs obtained an extraordinary popularity; and his adaptations of pieces from Sir Walter Scott's poetry elicited from the author a letter of thanks couched in very complimentary terms. He was a favourite with George III.; and he was entrusted by George IV. with the superintendence of the concerts at Carlton House and the Pavilion. He was a member of the Royal Society of Musicians for fifty-seven years. The general characteristic of his compositions is the pleasing flow and popular nature of his melodies. He died at Bath in January 1844, and was interred in the Catholic chapel at Chelsea, upon which occasion was performed Mozart's celebrated Requiem.

MAZZOCCHI, (Alessio Simmacho,) a learned and indefatigable antiquary, was born in 1684 at Santa Maria, near Capua, and educated at the Campanian Seminary, and at Naples. He was ordained priest in 1709, and became professor of Greek and Hebrew in the archiepiscopal seminary at Naples. In 1711 he was made a canon of Capua; and successively theological professor at Naples, and royal interpreter of the Holy Scriptures. He died in 1771. He published, Commentarium in mutilum Campani Amphitheatri titulum, aliasque nonnullas Campanas Inscriptiones Commentarius, 1727, 4to; this was afterwards inserted in Poleni's New Thesaurus of Greek and Roman Antiquities; De Dedicatione sub Asciâ; In vetus marmoreum S. Neap. Eccles. Kalendarium Commentarium; and several other detached dissertations of this kind; besides one in Italian, on the origin of the Tyrrhenians, published in the third volume of the Academy of Cortona. Also, Notes on the Old and New Testaments; Dissertations on the Poetry of the Hebrews; Antiquities of the Campagna of Rome. He left besides, in manuscript, a book on the origin of the city of Capua.

MAZZUCCHELLI, (Pier Francesco,) called Morazzone, a painter, was born at Morazzone, in the Milanese, in 1571. He resided at Rome in the early part of his life, and there he improved himself by studying after the remains of antiquity, and the grand paintings in the churches. An indiscreet amour compelled him to fly to Venice, where he added considerably to his knowledge, and united the colouring of that school with true taste of design. Several grand altar-pieces at Milan from his hand are much admired, and procured him the esteem of the duke of Savoy, who took him into his service, bestowed on him many gratuities, and finally honoured him with the title of chevalier. In the Chartreuse at Pavia is a noble altar-piece by him, which is composed in an exceedingly grand style, and is charmingly coloured. His Epiphany, in the church of St. Antonio, at Milan, is a masterpiece for colour, design, and breadth. He was an imitator of Tintoretto, as well as of Titian and Paolo Veronese. He died in 1626 at Piacenza, whither he had been invited to paint the great cupola of the cathedral, which was completed by Guercino.

MAZZUCHELLI, (count Giammaria,) was born at Brescia in 1707, and educated at Bologna. After his marriage he appears to have devoted himself to his private studies, which turned chiefly on subjects of antiquity and biography. He accumulated a very curious collection of medals of learned men, an account of which was published in Latin and Italian by Petrus Antonius de Comitibus Gaëtanis, in 2 vols, fol., printed in 1761 and 1763. Mazzuchelli died in November 1765. His principal writings are, Notizie intorno alla Vita, alle Invenzioni, ed agli Scritti di Archimede; and, Vita di Pietro Aretino, 8vo. He began a vast biographical work on all the writers of Italy, which he carried no further than to four parts of the second volume, being then in the letter B; the title is, Gli Scrittori d'Italia, cioè Notitie Storiche e Critiche intorno alle Vite, ed agli Scritti dei Letterati Italiani, 1753—1763, 6 vols, fol. Mazzuchelli was for a long time keeper of the noble library left to the city of Brescia by cardinal Quirini.

MAZZUOLI, (Francesco.) See PARMIGIANO.

MAZZUOLI, (Girolamo,) called Parmigianino, because he was a native of Parma, and the cousin and scholar of Francesco Mazzuoli, whose style and manner he happily imitated. He executed a great number of elegant designs for the churches of Parma, Pavia, Mantua, and other cities. There is reason to believe that many pictures which pass under the name of Francesco were the production of his cousin, who, however, was more attached to the style of Correggio than to that of Francesco, of which he gave a proof in the Marriage of St. Catherine, in the church of the Carmelites at Milan. In the refectory of the convent belonging to the monks of St. John the Evangelist, at Parma, he painted a piece of perspective in fresco, and a Last Supper in oil, both admirably designed and executed; and in the chapel of the Franciscans he painted a noble piece of the Conversion of St. Paul. He died, at a very advanced age, about 1590.

MAZZUOLI, (Giuseppe,) called Il Bastaruolo, a celebrated painter, was born at Ferrara about 1525, and was, conjointly with Giovanni Francesco Surchi, pupil of Dosso Dossi. With the exception of not adhering to perspective, a defect which is extremely palpable in his productions, he may be ranked with the best artists of the school of Ferrara. As he advanced in life he corrected this fault, and adopted a softness in his colouring which imitated the chastity of Titian, and a comprehension of the chiaro-scuro

worthy of the school of Correggio. His pictures were so highly prized, that there is scarcely a public building at Ferrara which is not adorned with some of his works. The cathedral at Ferrara presents a fine painting of the Virgin and Child crowned by Angels; in the church of the Capuchins, in St. Maurelio, is his beautiful picture of the Ascension: a finished picture of the Madonna and Bambino; with Mary Magdalen and St. John; and the Annunciation, are in Il Gesù. But his most admirable work is in the Conservatorio of St. Barbara, representing that Saint and St. Ursula, with a group of figures, designed and executed with unequalled elegance and chastity. He was drowned, while bathing, in 1589.

MEAD, (Matthew,) a nonconformist divine, born in Buckinghamshire in 1629. He obtained the living of Great Brickhill, in his native county; and in 1658 he was appointed by Cromwell to the cure of the new chapel of Shadwell, from which he was ejected at the Restoration; and he then went to Holland, but returned in 1674, and erected a large meeting-house at Stepney, where he died in 1699. In 1683 he was accused of being concerned in the Rye-house Plot; but after appearing before the Council, he was honourably discharged. He published, The almost Christian tried and cast; The Good of Early Obedience; The Young Man's Remembrancer; and, Sermons on Ezekiel's Wheels.

MEAD, (Richard,) son of the preceding, was born at Stepney in 1673. From an excellent private school he was sent, in 1689, to complete his preliminary studies at Utrecht, under Grævius. After residing there for three years, he removed to Leyden for the study of physic, and attended the lectures of Herman on botany, and of Pitcairn on the theory and practice of medicine. From the latter he imbibed the mathematical principles of that science, which were prevalent in his earliest writings. He also contracted a close intimacy with Boerhaave. He next visited Italy, and in 1695 he took his degrees in philosophy and physic in the university of Padua. Returning to England in 1696, he settled in his native parish, and commenced the practice of his profession with success. His first publication, entitled, A Mechanical Account of Poisons, appeared in 1702, 8vo. It has been many times reprinted, and was translated into Latin by Joshua Nelson. He was soon after elected into the Royal Society, and in 1703 was chosen physician to St. Thomas's Hospital. In 1704 he published his treatise, De Imperio Solis et Lunæ in Corpora humana, et Morbis inde oriundis, 8vo. In 1707 he received the diploma of M.D. from the university of Oxford, through the interest, as is supposed, of Dr. Radcliffe. This degree gave him admission into the College of Physicians as a fellow. He was called into consultation in the last illness of queen Anne two days before her death, and pronounced more decisively on her danger than the court physicians had done. He also communicated his opinion to Dr. Radcliffe, who availed himself of it to excuse his own non-attendance. On the death of that physician in 1714, Dr. Mead took his house in Bloomsbury-square; and from that time he became the most renowned physician of the day. When the plague of Marseilles in 1719 had occasioned a great alarm in England, Craggs, the secretary of state, applied to Dr. Mead for his opinion as to the most effectual method of preventing the contagion from spreading to this country. In consequence of this application he drew up, A Short Discourse concerning Pestilential Contagion and the Method to be used to prevent it, 8vo, in which he maintained the doctrine, which had been disputed in France, of the infectious nature of the plague; and the advice which he gave respecting quarantine laws was adopted. In his Harveian Oration, pronounced before the College of Physicians in 1723, he considered the condition of the profession among the Greeks and Romans, and attempted to prove that the healing art was exercised by several Roman families of distinction. To his oration, when printed, was added a dissertation on some coins struck by the people of Smyrna in honour of physicians. This publication called forth an answer from Dr. Conyers Middleton, who undertook to prove the servile condition of the ancient physicians; and a controversy arose, in which Dr. Mead engaged on his side Dr. Ward, the rhetoric professor at Gresham college. On the whole, the weight of erudition seemed to be in favour of Middleton; but the dispute was conducted in a manner honourable to both parties. In 1727 Dr. Mead was appointed physician in ordinary to George II. His occupations were now so numerous that he had little leisure for writing; and it was not till 1747 that he published a treatise, De Variolis et Morbillis, which he had sketched nearly thirty years before. In

1749 he published a Treatise on the Scurvy, in which he ascribes that disease to moisture joined to putridity. In the same year he published his Medicina sacra, seu de Morbis insignioribus qui in Bibliis memorantur, 8vo. His last work was Monita et Præcepta Medica, 1751, 8vo, the legacy of his mature experience to his brethren of the profession. He died on the 16th of February, 1754, in the eighty-first year of his age, and was interred in the Temple Church: but a monument to his memory was erected by his son in Westminster Abbey, with an inscription by Dr. Ward. He was twice married, but had issue only by his first wife. Dr. Mead was not only in high and general esteem on account of his professional skill, but he stood in the very first rank as a patron of science and polite literature. His ample income was expended in a noble and hospitable way of living, in gratuities to men of learning and the encouragement of learned publications, and in the collection of scarce and valuable books and manuscripts, and literary curiosities, of which no individual of his time in this kingdom possessed so choice a museum. Of these treasures he made the most liberal use, freely admitting learned men of all countries to see and examine them, whom he likewise entertained at his table, in his spacious house in Great Ormond-street, and treated with singular urbanity. Though he was himself a zealous Whig, yet party politics did not prevent his attachment to men of merit, by whatever denomination they might happen to be distinguished. Thus he was intimate with Garth, with Arbuthnot, and with Freind. Dr. Mead, however, amidst so many excellent qualities, was not without resentments equally steady. His quarrel with Woodward was of a personal kind; and whatever was the nature of the offence, Mead felt it so acutely, that he went to Woodward's lodgings to demand satisfaction; and, meeting him at Gresham College, he drew his sword, and bid Woodward defend himself, or beg pardon. This rencontre is set forth in the view of the college prefixed to Ward's Lives of the Gresham Professors, in which Woodward is represented kneeling, and laying his sword at the feet of his antagonist. Mead was the friend and patron of Ward, which may account, although it cannot well excuse, his introducing and perpetuating a circumstance so foreign to the nature of his work. Mead's library consisted of upwards of 10,000 volumes, in which he had spared no expense for scarce and old editions. The sale of the whole amounted to 5,500*l.* His pictures also were chosen with so much judgment, that they produced 3,417*l.*; and the total amount produced by the sale of his books, pictures, coins, &c. was 16,069*l.* 8*s.* 11*d.* Dr. Johnson once said of Dr. Mead, that "he lived more in the broad sunshine of life than almost any man." He constantly kept in pay a great number of scholars and artists of all kinds, who were at work for him or for the public. He was the friend of Pope, of Halley, and of Newton; and he placed their portraits in his house, with those of Shakspeare and Milton, near the busts of their great masters, the ancient Greeks and Romans. A marble bust of Dr. Harvey, the work of an excellent artist, from an original picture in his possession, was given by him to the College of Physicians; and one of Dr. Mead, by Roubillac, was presented to the College in 1756, by Dr. Askew. With the most pleasing manners, Dr. Mead united the greatest liberality and most extensive benevolence; he gave his advice to the poor gratis; and it is remarkable that he never would receive a fee from any clergyman except one (Mr. Robert Leake, fellow of St. John's college, Cambridge), who disputed with him on the propriety of his prescriptions. All his medical works were published together in 1762, 4to.

MEADOWCOURT, (Richard,) a divine and critic, was born in Staffordshire in 1697, and educated at Merton college, Oxford, of which he became a fellow. In 1732 he published notes on Milton's Paradise Regained, and in the following year was promoted to a canonry in the church of Worcester. He was author of eleven Sermons, and several small tracts, containing critical remarks on the English poets. He died in 1769.

MEARA, (Dermod O, or Dermitius,) an Irish physician and poet, born at Ormond, in the county of Tipperafy, and educated at Oxford. He then settled in his own country, and soon attained the highest eminence in his profession. The date of his death is not known; but he was living in 1620. He wrote an heroic poem, entitled, Ormonius, sive illust. Herois et Domini D. Thomæ Butler, &c. Prosapia, &c. printed at London in 1615, 8vo, with an English version by William Roberts, Ulster king-at-arms. He wrote also, Pathologia Hereditaria generalis, &c. Dublin, 1619, 12mo.—His son Ed-

MUND, a graduate of Oxford, practised both in Ireland and England, was a member of the College of Physicians of London, and died about 1680.

MECHAIN, (Peter Francis Andrew,) an able French mathematician and astronomer, was born at Laon in 1744. In 1772 he was invited to Paris, where he was employed at the depôt of the marine, and assisted Darquier in correcting his observations. Here his merit brought him acquainted with M. Doisy, director of the depôt, who gave him a more advantageous situation at Versailles. In 1774 he sent to the Royal Academy of Sciences A Mémoire relative to an Eclipse of Aldebaran, observed by him on the 15th of April. He calculated the orbit of the comet of 1774, and discovered that of 1781. In 1782 he gained the prize of the Academy on the subject of the comet of 1661, the return of which was eagerly expected in 1790; and in the same year he was admitted a member of the Academy, and soon selected for the superintendence of the Connaissance des Temps. In 1790 he discovered his eighth comet, and communicated to the Academy his observations on it, together with his calculations of its orbit. In 1792 he undertook, conjointly with Delambre, the labour of measuring the degrees of the meridian, for the purpose of more accurately determining the magnitude of the earth. In June 1792 he set out to measure the triangles between Perpignan and Barcelona; and though the war occasioned a temporary suspension of his labours, he was enabled to resume and complete them during the following year. He died on the 20th of September, 1805, at Castellon de la Plana, in the sixty-second year of his age. He published many observations and calculations in the Ephemerides of M. Bode, of Berlin. His other publications are contained in the volumes of the Connaissance des Temps, 1786—1794.

MEDE, or MEAD, (Joseph,) a learned divine, was born in 1586, of a good family, at Berden, in Essex, and educated at Hoddesdon, in Hertfordshire, at Wethersfield, in Essex, and at Christ's college, Cambridge, of which he was chosen fellow, through the interest of bishop Andrewes. Here he obtained the reputation of being an acute logician, an accurate philosopher, a skilful mathematician, an excellent anatomist, a great philologer, a master of many languages, and a good proficient in history and chronology. He likewise distinguished himself as an eminent tutor. He was also appointed reader of the Greek lecture of Sir W. Mildmay's foundation; an office which, by leading him to make Homer his frequent text-book, made him perfectly conversant with that poet. He was also a diligent collator of the Greek with the Hebrew, Chaldee, and Syriac, and made himself familiarly acquainted with the peculiar idioms of all those languages. So entirely did he devote himself to the study of all useful knowledge, that he made even the time which he spent in his recreations subservient to the acquisition or improvement of it; for as the chief exercise which he allowed himself was walking, when he was abroad with others in the fields, or in the college garden, he would take occasion to expatiate on the beauty, distinguishing characters, and useful properties, of the plants which they met with; and he is said to have been a curious florist, an accurate botanist, as far as the science was then understood, and profoundly skilled in the book of nature. He likewise applied himself to the study of antiquities, particularly to those difficult sciences which made the ancient Chaldeans, Egyptians, and other nations famous. He was also a curious and laborious searcher into antiquities relating to religion, Pagan, Jewish, Christian, and Mahometan. In 1618 he took the degree of B.D. but his modesty restrained him from proceeding to that of D.D. In 1627 a similar motive induced him to refuse the provostship of Trinity college, Dublin, to which he had been elected at the recommendation of his friend archbishop Usher. He died in 1638, in the fifty-third year of his age. He published, Clavis Apocalyptica ex innatis et insitis Visionum Characteribus eruta et demonstrata, Cant. 1627, 4to; to this he added, in 1632, In Sancti Joannis Apocalypsin Commentarius, ad amussim Clavis Apocalypticæ; and, About the Name Θυσιαστηριον, anciently given to the Holy Table, and about Churches in the Apostles' Times. The rest of his works were printed after his decease; the best edition is that by Dr. Worthington, 1672, fol. His comments on the book of Revelation are still considered as containing the most satisfactory explanation of those obscure prophecies, so far as they have been yet fulfilled; and in every other part of his works the talents of a sound and learned divine are eminently conspicuous.

MEDICI, (Salvestro de',) gonfaloniere, or chief, of the republic of Florence, in

the fourteenth century, was the first of that illustrious family, who, sprung originally from a plebeian source, afterwards held so distinguished a place in the history of Italy, and exercised so powerful an influence upon the revival of letters, science, and art. He became gonfaloniere in 1378, and employed the power which his magisterial functions gave him in exciting the populace against the aristocracy, and against the family of the Albizzi, which had hitherto headed the popular party. In 1381 he was banished, with several of the same family, to Modena; but one of them, Giovanni de Bicci, remained at Florence, where he pursued his commercial enterprises with such diligence, that he soon acquired considerable wealth, and in 1421 was raised to the office of gonfaloniere di giustizia, the highest in the state. He died in 1429, leaving two sons, Cosmo, the subject of the succeeding article; and Lorenzo, from whom descended Lorenzino de Medici, the murderer of Alessandro, and Cosmo, the first grand duke, whose family gave seven sovereigns to Tuscany, and a queen, Maria de Medici, to France. This second branch of the house of the Medici became extinct in 1737.

MEDICI, (Cosmo, or Cosimo,) surnamed the Elder, or the Father of his country, born in 1389, was the son of Giovanni de Bicci, noticed in the preceding article. From his youth he was engaged in the commerce established by his house, and greatly increased its property; and on the death of his father, in 1429, he succeeded to the influence possessed by him as head of that powerful family. Notwithstanding the great prudence and moderation of his public conduct, the discontent of the Florentines with the bad success of the war against Lucca gave occasion to the preponderance of a party headed by Rinaldo degli Albizzi, which, in 1433, seized the person of Cosmo, and proceeded judicially against him, on no other ground than that his influence was hazardous to the state. He was banished, and he retired to Venice; but in less than a year afterwards, his rival was obliged to quit Florence, and Cosmo returned amidst the acclamations of his fellow-citizens. Several exiles were recalled, and measures were taken to restrict the choice of magistrates to the partisans of the Medici. The manner in which Cosmo employed his prosperity has conferred the greatest honour on his memory. The richest private citizen in Europe, he surpassed many sovereign princes in the munificence with which he patronized literature and the fine arts. He assembled round him some of the most learned men of the age, who had begun to cultivate the Grecian philosophy and letters. He established at Florence an academy expressly for the elucidation of the Platonic philosophy, at the head of which he placed the celebrated Marsilio Ficino. He collected from all parts, by means of his foreign correspondence, manuscripts in the Greek, Latin, and Oriental languages, which were the foundation of the Laurentian library. To the arts of painting, sculpture, and architecture, which were then beginning to revive in the pure taste of antiquity, he gave great encouragement by the vast sums he expended in the public edifices of the city, as well as in his private palaces. He also collected the valuable remains of ancient art in statues, vases, gems, and medals; and all his treasures were made accessible to the curious. He himself cultivated in advanced age the studies which the avocations of his youth had not permitted him to pursue; and found letters and philosophy the best companions of his hours of retirement. By his wife, Contesina de Bardi, he had two sons, Pietro, and Giovanni. The former was the father of the subject of the following article, and died in 1469, in the fifty-fifth year of his age. After the death of Neri di Capponi, a man of great abilities, who acted in perfect union with Cosmo, the political state of Florence became disordered, and parties were formed hostile to the predominance of the Medici. The popularity of Cosmo, however, was not to be shaken, and while he withdrew from public business, he retained the influence of his benefits and virtues. Under the impression of melancholy views of futurity, as he was carried through the apartments of his palace a short time before his death, he could not forbear exclaiming, "This is too great a house for so small a family!" His latter days were, however, cheered by the honourable testimony to his merit afforded by his fellow-citizens in a public decree, conferring upon him the noble title of Father of his country, which was inscribed on his tomb. He died in August 1464, in the seventy-fifth year of his age. His life has been written by Fabroni, and by Roscoe.

MEDICI, (Lorenzo,) surnamed the Magnificent, grandson of the preceding, and son of Pietro Medici, was born in 1448. He had the advantage of being

instructed by some of the most learned men of the age in the languages and philosophy of antiquity, and the principles of polite literature. He was not less addicted to active sports and laborious exercises than to the studies of the closet, and was equally dexterous in the management of business and in the pursuits of arts and science. At the death of his grandfather he was about the age of sixteen; and as his father's weak constitution rendered him little fitted for taking a lead in public affairs, it was thought proper immediately to initiate Lorenzo in political life. In 1469 he married Clarice, the daughter of Giacobbe Orsini, one of the most powerful of the barons of Rome. In the same year Pietro died, leaving his two sons, Lorenzo and Giuliano (the latter five years younger than the former) the heirs of his power and property. Immediately after the death of his father, Lorenzo was waited upon by a deputation of the principal inhabitants of Florence, who requested him to take upon himself that post of head of the republic which Cosmo and Pietro had occupied. In 1472 a revolt of the inhabitants of Volterra, on account of a dispute with the Florentine republic, first gave occasion to Lorenzo to display his military skill; he took the city; but the victory was sullied by pillage. His regard to literature, which never ceased to be the favourite recreation of his leisure, was laudably displayed in the same year by the lead he took in the re-establishment of the Academy of Pisa. He took up his residence for a considerable time in that city, for the purpose of completing the work, exerted himself in selecting the most eminent professors, and contributed to it a large sum from his private fortune, in addition to that granted by the state of Florence. While he was thus advancing in a career of prosperity and reputation, a tragical incident was very near depriving his country of his future services. This was the conspiracy of the Pazzi, a distinguished family in Florence, the rivals of the Medici. The instigators of the conspiracy were Sixtus IV. and his nephew Girolamo Riario; and the archbishop of Pisa, Salviati, was the principal agent in the design. Nothing could exceed the atrocity of the plan, which was to assassinate the two brothers in the cathedral of Florence at the instant of the elevation of the host. On the 26th of April, 1478, at the signal agreed upon, one Bernardo Bandini plunged his dagger into the breast of Giuliano, who fell, and was immediately dispatched. A priest, who with his companion had undertaken to do the same office for Lorenzo, missed his aim, and gave him only a slight wound. He drew his sword and repelled the assailants, who fled. Instant punishment was inflicted on the criminals. The archbishop of Pisa was hung out of the palace window in his sacerdotal robes, and Giacopo de Pazzi, with one of his nephews, suffered the same fate. The pope, inflamed to rage by the defeat and exposure of his treachery and the ignominious punishment of the ecclesiastics concerned, breathed nothing but vengeance. He excommunicated Lorenzo and the magistrates of Florence, laid an interdict upon the whole territory, and, forming a league with the king of Naples, prepared to invade the Florentine dominions. Hostilities began, and were carried on with various success in two campaigns. In 1479 Roberto Malatesta defeated the troops of the pope at the lago di Perugia; but the Florentine forces were signally routed soon after at Poggibonzi by duke Alfonso di Calabria. Lorenzo, however, succeeded in detaching the king of Naples from the confederacy. Sixtus persevered in the war, till, in 1480, a descent upon the coast of Italy by Mahomet II. who took Otranto, excited such an alarm, that he consented to a peace. The death of Sixtus IV. in 1484, freed Lorenzo from an adversary who never ceased to bear him ill-will; and he was able to secure himself a friend in his successor Innocent VIII. of the family of Cibo, whom he persuaded to bestow the purple upon his second son Giovanni, then only in his thirteenth year, and afterwards so illustrious as Leo X. Lorenzo also devoted much care to the education of his nephew Giulio, natural son of his brother Giuliano, who was afterwards to wear the tiara as Clement VII. but whose pontificate was rendered disastrous by the sacking of Rome, and by the subversion of the freedom of Florence. The remainder of his administration is unmarked by any great public events; but his regard to literature was testified by the extraordinary attention he paid to the augmentation of the Laurentian library, for which purpose he employed the services of learned men in different parts of Italy, and especially of Angelo Poliziano, who took several journeys in order to discover and purchase the valuable remains of antiquity. On the invention of the art of

printing, no one was more solicitous than Lorenzo to avail himself of it in procuring editions of the best works of antiquity, corrected by the ablest scholars, whose labours he munificently rewarded. When the capture of Constantinople by the Turks caused the dispersion of many learned Greeks, he made advantage of the circumstance to promote the study of the Greek language in Italy, and established an academy for that purpose at Florence. Nor was his encouragement of the fine arts less conspicuous than that which he rendered to letters. He appropriated his gardens in Florence to the establishment of an academy for the study of the antique, which he furnished with statues, busts, and other relics of art. This he freely opened to pupils of all conditions; and in proof and exemplification of the success with which his plan was attended, it is sufficient to say that it was the school of Michael Angelo, of Granacci, and of Torregiani. The art of architecture he encouraged by the numerous buildings, public and private, which he erected, or induced others to erect, in Florence and its vicinity, after designs furnished by the ablest artists. By these exertions he directly prepared the way for those wonders which have rendered the age denominated from his son Leo X. one of the most splendid in the records of mankind for the creations of genius. In his domestic life Lorenzo deserves considerable, but not unmixed praise. The licentiousness which characterises several of his poems is said to have tainted his manners with respect to the female sex; though no particular proofs of this propensity are related by his contemporaries, and the harmony of his conjugal connexion appears to have been uninterrupted. He was affectionately solicitous for the due instruction of his children, whom he placed under the particular care of Poliziano. He had several villas in the vicinity of Florence, of which that of Poggia-Cajano was his favourite residence; and he made it the centre of a great agricultural establishment. He chiefly entertained his friends at his seat of Fiesole, where his table was graced with a society of learned and ingenious men not often paralleled. He died in the arms of his friends Poliziano and Pico della Mirandola, on the 8th of April, 1492, at his villa in the campagna di Carreggi, soon after he had completed his forty-fourth year; and few persons of his condition have filled so contracted a space of life with so much glory and prosperity. Lorenzo was himself a man of learning. He wrote poetry with success; and his sonnets, canzoni, and lyric pieces, in Italian, have been often printed, and are deservedly admired. The edition of Pesaro, 1513, 8vo, entitled, Stanze Bellissime, and that of Aldo, Venice, 1554, 8vo, are rare. His Rime Sacre were printed at Florence, in 1680, 4to. The abbé Serassi published a complete edition, Bergamo, 1763, 8vo; and his Poesie Scelte were published in London in 1801, 4to. His works, entitled, Opere di Lorenzo de Medici, detto il Magnifico, were published at Florence in 1826, in 4 vols, 4to, at the expense of the grand duke Leopold II. His life has been written by Valori, Fabroni, and Roscoe. The last is a very able and popular piece of biography.

MEDINA, (John de,) a learned Spanish ecclesiastic, was born about 1490 at Alcala, where he filled the chair of divinity in the university for twenty years, with extraordinary reputation. He died in 1556.

MEDINA, (Michael de,) a learned Spanish Franciscan friar in the sixteenth century, was born at Balalcazar, in the diocese of Cordova, and was educated under Alphonsus de Castro. He became profoundly skilled in divinity, the fathers and councils, the Oriental languages, and history. Dupin highly commends his erudition, and ranks him, in point of merit, with the able writers of the eighteenth century, when discussing subjects in positive divinity. The principal of his works are, Christiana Parænesis, sui de recta in Deum Fide, Lib. VII.; De Sacrorum Hominum continentiâ Lib. V.; Apologia Joannis Feri; this was consigned at Rome to the Index Expurgatorius; Enarratio trium Locorum ex cap. ii. Deuteronomii Cathedræ sanctarum Scripturarum Acad. Complut. assignatorum; and, Expositiones in quartum Symboli Apostolorum Articulum. The date of his death is not known.

MEDINA, (Peter de,) a Spanish mathematician in the sixteenth century, was a native of Seville, where he published, Arte de Navigar, 1548, fol., which has been translated into the German, French, and Italian languages. He also published, Libro de las Grandezas y cosas memorables de España, &c.; and he constructed an excellent Map of Spain, which Abraham Ortelius has followed in his Theatrum Orbis Terræ.

MEDINA, (Giovanni Battista,) Chevalier, a painter, was born at Brussels in

1660, and learned the principles of design under Francis du Chatel. He next applied himself to the study of the works of Rubens with such success, that his works procured him great reputation throughout Flanders, and recommended him to persons of the best taste in England, where his performances were considered not far inferior to those of his great exemplar. He also excelled in portraits. In 1686 he came to London, where his abilities were amply encouraged. By the favour of the earl of Leven, he was induced to visit Scotland, where he painted the portraits of the principal nobility. The portraits of the professors in the Surgeons' Hall at Edinburgh were painted by him. By order of the grand duke of Tuscany, the portrait of Medina, painted by himself, was placed in the gallery at Florence, among those of the most memorable artists; and as a public acknowledgment of the merit he possessed in his profession, he was knighted by the duke of Queensberry, then lord high commissioner; being the last knight made in Scotland before the union of the two kingdoms. He died at Edinburgh in 1711.

MEEN, (Henry,) a learned divine, was born in 1745, and educated at Emmanuel college, Cambridge, of which he became fellow. He then took orders, and was presented by the chapter of St. Paul's cathedral, of which he was minor canon and lecturer, to the rectory of St. Nicholas Cole Abbey, and the prebend of Twyford. He completed Fawkes's translation of the Argonautics of Apollonius Rhodius, and published Remarks on the Cassandra of Lycophron. He was also the author of, Successiva Opera, or Selections from Ancient Authors, sacred and profane, 8vo; and, Happiness, a poem. He died in 1817.

MEEREN, or MEER, (John Vander,) a painter, called the Old, was born at Schoonhoven in 1627; but the master under whom he learned the art of painting is not mentioned. His subjects were sea-pieces and landscapes, which he designed with great truth, sketching every scene after nature. He perfectly understood the construction of ships, and his performances in that style are in high esteem. His battle-pieces also are designed with great spirit and animation, and have considerable transparence in the colouring. He died in 1691.

MEEREN, or MEER, (John Vander,) a painter, surnamed De Jonghe, the Younger, was born at Haerlem in 1665, and is supposed to have been the son of old John Vander Meer, and to have learned the rudiments of the art from that painter; but afterwards he became a scholar of Nicholas Berghem, and was accounted the best of those who were educated in the school of that master. He painted landscapes, and flocks of sheep and goats, which are excellently designed, drawn with correctness, and delicately finished. His works fetch very high prices, and are to be found in the best collections in Holland. There are also charming etches by him. He died in 1698, in the thirty-third year of his age.

MEERMAN, (Gerard,) a learned lawyer and pensionary of Rotterdam, born at Leyden in 1722. He wrote, De Rebus mancipi et nec mancipi; Specimen calculi Fluxionalis; Specimen Animadversionum in Caii Institutiones; Conspectus Novi Thesauri Juris Civilis et Canonici; Novus Thesaurus Juris Civilis, 1751—1753, 7 vols, fol., a book of high reputation, to which his son John added an eighth volume, in 1780; Origines Typographicæ; an analysis of this work was drawn up by Bowyer, and printed in The Origin of Printing. This volume was the joint composition of Bowyer and Nichols. Meerman's partiality to Haerlem, as the birthplace of printing, was attacked with much severity by Heinecken, who, being a German, betrayed as much partiality to Mentz and Strasburg. Meerman died in 1771.

MEERMAN, (John,) son of the preceding, was born in 1753, and educated at Leyden, and at Leipsic under Ernesti, and at Göttingen under Heyne. He wrote, besides his Supplement (in an eighth volume) to his father's Thesaurus Juris Civilis, Specimen Juris Publici de Solutione Vinculi quod olim fuit inter sacrum Romanum Imperium et Fœderati Belgii Res publicas; A History of William, Count of Holland, King of the Romans, in Dutch; Remarks during a Tour in Great Britain and Ireland; An Historical Account of the Prussian, Austrian, and Sicilian Monarchies; Historical Account of the North and North-East of Europe; and, A Narrative of the Siege and Conquest of Leyden by John Duke of Bavaria, in 1420, all in Dutch. He also published, Hugonis Grotii Parallelon Rerum publicarum Liber tertius de Moribus Ingenioque Populorum, Atheniensium, Romanorum, Batavorum, with a translation into Dutch, 3 vols, 8vo, 1801-2; and, Grotii Epistolæ ineditæ, 8vo, 1806. In 1812

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he published, in Dutch and French, a poem entitled Montmartre; and in the same year a Discourse on the First Travels of Peter the Great, principally in Holland, 8vo. His last publication was a translation into Dutch of Klopstock's Messiah. Under Louis Buonaparte, as king of Holland, he was made director of the Fine Arts and minister of Public Instruction. When Holland became united to France, he was made a count of the empire and senator by Napoleon. He died in 1815. The Meerman Library was sold by auction in 1824, and produced 131,000 florins.

MEGASTHENES, a Greek historian and geographer, who was sent by Seleucus Nicator, king of Syria, on an embassy to Palibothra, the capital of Sandracottus, king of the Prasii, whose territories were on the Ganges and the Jumna. Megasthenes on his return recorded his observations in a work entitled Indica. Of this work, which is unfortunately lost, there are extracts in Strabo, Arrian, and Ælian. Megasthenes gave the first account of Trapobane, or Ceylon.

MEHEGAN, (William Alexander de,) an elegant miscellaneous French writer, was born in 1721 at La Salle, in the diocese of Alais, of a family originally from Ireland, which had followed the fortunes of James II. Either from disposition or habit, he had formed a flowery and artificial style of expression, even in conversation, which appeared like affectation, but was really become natural to him. When Frederic V. of Denmark founded, in 1751, a professorship of the French language at Copenhagen, Mehegan composed a discourse which was pronounced at the opening of the lectures. The subject of this discourse is, Combien un Empire se rend respectable par l'adoption des Arts étrangers. He is the author of, L'Origine des Guèbres, ou la Religion Naturelle mise en Action; Considérations sur les Révolutions des Arts; Pièces fugitives; Histoire de la Marquise de Terville; Lettres d'Aspasie; Origine, Progrès, et Décadence de l'Idolâtrie; Tableau de l'Histoire Moderne; this is his best work, and was published after his death; it begins with the fall of the Western Empire, and concludes with the Peace of Westphalia, in 1648. It is full of picture and portrait, upon which he sometimes throws too strong a glare of colouring; he has, however, succeeded in making his work much more interesting than abridgments usually are, and at the same time has judiciously selected the points of instruction. It has been translated into English. Another posthumous work of this writer is, L'Histoire considérée vis-à-vis de la Religion, de l'Etat, et des Beaux-Arts. He died in 1766.

MEHUL, (Stephen Henry,) a celebrated musical composer, born at Givet in 1763. In 1779 he went to Paris, where he studied under Edelmann, and afterwards under Gluck; and after the departure of the latter for Vienna, Mehul presented to the Royal Academy of Music the opera of Cora et Alonzo. His Euphrosine was first performed at the Comic Opera in 1790; and was followed by Stratonice, Irato, Joseph, and many other operas; besides the ballets of The Judgment of Paris, Dansomanie, and Perseus and Andromeda. Mehul was one of the three inspectors of instruction at the Conservatory of Music, from its creation in 1795 till its suppression in 1815. He was then appointed superintendent of music at the king's chapel, and professor of composition at the Royal School of Music. He was chosen a member of the Institute in 1796, and of the Academy of Fine Arts in 1816; and he was also a knight of the legion of honour. He died in 1817. He read before the Institute two reports, Sur l'Etat Futur de la Musique en France, and, Sur les Travaux des Elèves du Conservatoire à Rome.

MEHUS, (Lorenzo,) an eminent philologist of the eighteenth century, was born at Florence, where he was appointed keeper of the Laurentian library. He edited several valuable works, which he enriched with learned notes. Among these were the Letters of Ambrogio il Camaldolese, and the learned men of his time, Bologna, 1759, 2 vols, fol.

MEHUS, or MEUS, (Livio,) a painter, was born at Oudenarde in 1630; but his family being forced to fly from that country on account of the wars, he accompanied his parents to Milan, where he discovered his genius for painting. He afterwards studied at Florence under Pietro da Cortona, who was then employed by the grand duke Ferdinand II. in the Palazzo Pitti. He next went to Rome, in company with Stefano della Bella; and there he studied the antique and the best models, and became a correct designer. He adorned many of the chapels at Florence with historical compositions; and the grand duke, having employed him in several works, was so highly satisfied with his performances, that he ordered his portrait, painted by himself,

to be placed in his gallery. The picture of Bacchus and Ariadne, which he painted in concurrence with Ciro Ferri, his fellow pupil under Cortona, is accounted admirable. The history also of Hagar and Ishmael; the Engagement of Achilles with the Trojans; the Triumph of Ignorance; and others from his hand, are esteemed excellent performances. In the chamber of Flemish artists in the ducal palace at Florence is a grand composition of Mehus, representing the Sacrifice of Isaac. He had but little of Cortona in his manner of composition, nor of the Venetian school in his colouring. His tints are moderate, his attitudes animated, and his shadows transparent. He died in 1691.

MEIBOM, (John Henry,) Lat. *Meibomius*, a learned physician, was born at Helmstadt in 1590, and, after taking the degree of doctor at Basle, settled in his native city, where he occupied a medical chair in the university. In 1626 he removed to Lubeck, where he died in 1655. In 1643 he published at Leyden, Jusjurandum Hippocratis Gr. et Lat. 4to, with ample and learned commentaries relative to the history of that father of medicine, his disciples, &c. His singular work, De Usu Flagrorum in Re Medicâ et Venereâ, Leid. 1639, 1643, was republished in 1669, with additional treatises on the subject by his son Henry, and Thomas Bartholin. After his death appeared his treatise, De Cervisiis, Potibusque et Inebriaminibus extra Vinum aliis, 4to; and his Aurelii Cassiodorii Formula Comitis Archiatrorum cum Commentariis. His principal performance is, Mæcenas, sive de C. Cilnii Mæcenatis Vitâ, Moribus, et Rebus gestis, Liber singularis, 4to, 1653.

MEIBOM, (Henry,) son of the preceding, also a physician and man of letters, was born at Lubeck in 1638, and, after studying at Helmstadt and in the Dutch universities, travelled into Italy, France, and England. In 1663 he took the degree of M.D. at Angers, and, returning to Germany, was made a professor of medicine in the university of Helmstadt. In 1678 he was appointed to the chairs of poetry and history, in conjunction with the former, which he held till his death in 1700. His greatest work is, Scriptores Rerum Germanicarum, 3 vols, fol., 1688.

MEIBOM, (Mark,) a learned writer, of the same family with the preceding, born about 1630, at Tonningen, in Sleswick. He turned his studies particularly to the music of the ancients; and in 1652 he published, at Amsterdam, an edition, in 2 vols, 4to, of the seven Greek authors concerning music, whose writings are extant, with a general preface, and a separate one to each of the treatises. To these he added the treatise De Musicâ of Martianus Capella. He dedicated the work to queen Christina of Sweden, who invited him to her court, then the resort of many learned men, but he left it in disgust. He was subsequently appointed to a professorship in the university of Upsal, by Frederic III., to whom he acted in the capacity of librarian. He quitted Upsal for the professorship of belles-lettres in the academy of Amsterdam, where he remained but a short time. In 1674 he came to England, where he prepared for publication a new edition of the Hebrew Bible. He published, De Veteri fabricâ Triremium Liber; Davidis Psalmi XII. et totidem Sacræ Scripturæ Veteris Testamenti integra Capita, prisco Hebræo metro restituta, et cum tribus Interpretationibus edita; this was a specimen of his plan of emendation of the Hebrew text of the Bible by means of a metrical system which he fancied he had discovered; and, Notes to Menage's edition of Diogenes Laertius. He also published editions of the Greek Mythologists, and of Epictetus and Cebes' Table. He is likewise the author of a curious Dialogue on Proportion. He died in 1711.

MEIER, (George Frederic,) a German writer on philosophical subjects, was born in 1718, at Ammendorff, near Halle, in Saxony. He published, in German, Representation of a Critic; Instructions how any one may become a Modern Philosopher; there is an English translation of this entitled, The Merry Philosopher, or Thoughts on Jesting; and, Introduction to the Elegant Arts and Sciences, printed at Halle, in 8vo, 1748—1750. He died in 1777.

MEINERS, (Christopher,) a German historian and miscellaneous writer, was born in 1747, at Warstade, in the Hanoverian territories, and educated at Göttingen, where he became professor of philosophy, and pro-rector. Among his numerous works are, A History of the Origin and Progress of Philosophy among the Greeks; On the Origin and Decline of the Sciences among the Greeks and Romans; and, History of Moral Doctrines, in which he combats the opinions of Kant. He died in 1810.

MEISNER, (Balthasar,) an eminent German Lutheran divine and professor,

was born at Dresden in 1587, and educated at Wittemberg, which he quitted in 1609, and then studied during two years in the universities of Strasburg, Tübingen, and Giessen. In 1611 he was recalled to Wittemberg, where he was appointed professor of moral philosophy. In 1612 he was created D.D.; and two years afterwards he was elected to the theological chair, which he filled till his death, in 1626. In 1624 he was nominated assessor of the consistory, and he was thrice raised to the post of rector of the university. He wrote, Commentarius in Hoseam; Meditationes Sacræ in Evangelia; Anthropologia Sacra; Philosophia Sobria, hoc est, Consideratio Quæstionum Philosophicarum, &c.; and, Dissertations, Orations, Disputations, Sermons, Controversial Treatises, &c.

MEISSNER, (Augustus Gottlieb), a popular German miscellaneous writer and dramatist, born at Bauzen, in Upper Silesia, in 1753. In 1785 he was appointed professor of classical literature at the university of Prague, and in 1805 director of the high school at Fulda. His Skizzen, extending to fourteen sammlungen, or series, consisting of essays, tales, narratives, anecdotes, dialogues, &c., have rendered him a great favourite with his countrymen, and recommend themselves by their agreeable liveliness, shrewdness, and pleasantry. Many of these pieces were translated or imitated in French, Danish, and Dutch, and one or two were translated by Thompson in his German Miscellany. He wrote also, Tales and Dialogues; Alcibiades; Massaniello; Bianca Capello; and, Spartacus. Besides the above, Meissner contributed a great number of literary and historical articles to different periodicals, and published in German an abridgment of Hume's History of England, and translations of some of the plays of Molière and Destouches. He died in 1807.

MEISSONIER, (Justus Aurelius,) an eminent painter, sculptor, goldsmith, and architect, born at Turin in 1695. His abilities recommended him to Louis XV. who appointed him his designer and goldsmith, in which employment he exhibited the most beautiful specimens of ingenuity and skill. He died at Paris in 1750.

MELA, (Pomponius,) a Roman writer on geography, is thought by some critics to have been the same person with Annæus Mella, or Mela, who was implicated in a conspiracy against Nero, and who put an end to his own life. (Tac. Ann. xvi. 17; Plin., H. N., xix. 6). It is probable that he was contemporary with the emperor Claudius; and it appears from a passage in his own work (ii. 6) that he was born at Tingitera, in Spain. His work is entitled in most MSS. De Situ Orbis. It is divided into three books, and contains a very brief description of the various parts of the world. There is an edition of Mela by Isaac Vossius, 1658; another by Gronovius, Leyden, 1685, by Tzschuckius, Leipsic, 1807. There is also a good edition by Reynolds, Exeter, 1711, 4to, illustrated with 27 maps; this was reprinted in London, 1719, and 1739, and at Eton, 1761, and 1775, 4to. Mela has been translated into English by Arthur Golding, London, 1585 and 1590; into Italian by Porcacchi, Venice, 1557; and into French by Fradin, Paris, 1804.

MELANCHTHON, or MELANTHON, (Philip,) was born at Bretten, or Bretheim, in the Palatinate of the Rhine, on the 16th of February, 1495. His family surname was Schwarzerde, or Schwarzerdt, Black Earth, which Reuchlin changed for Melanchthon, a word in Greek of the same signification. He received his early education in his native place, whence he was sent to the college of Pfortsheim, and had lodgings in that town at the house of one of his relations, who was sister to Reuchlin; by which means he became known to that learned man, who conceived a tender affection for him. After remaining here about two years, in 1509 he was removed to Heidelberg, where he made such a rapid proficiency in literature, that, before he had completed his fourteenth year, he was entrusted with the tuition of the sons of the count of Leonstein. So early an exhibition of extraordinary talents and improvement was deservedly celebrated by Baillet, who has bestowed a chapter upon him in his Historical Treatise of Young Men who became famous by their Study and Writings. In 1511 he was admitted to the degree of B.A.; but finding that the air of Heidelberg did not agree with him, he removed in 1512 to Tübingen. In 1513, before he had attained the age of seventeen, he was created doctor of philosophy, or M.A. He remained about four years longer at Tübingen, and delivered lectures on Virgil, Terence, Cicero, and Livy, with the greatest applause, and to crowded audiences. He also assisted Reuchlin in his controversy with the monks; and he likewise diligently studied the Scriptures, and always carried

about with him a Bible which he had received as a present from Reuchlin. In 1518 Frederic, elector of Saxony, in consequence of the recommendation of Reuchlin, offered Melanchthon the professorship of the Greek language in the newly-established university of Wittemberg, which he accepted. In the same year he began to read lectures upon Homer, and the Greek text of the Epistle of St. Paul to Titus, which were attended by crowds of pupils, and contributed greatly to promote the study of Greek literature. In this situation the cause of learning was highly indebted to him on several accounts, and particularly for reducing the several sciences into systems. In 1519 he published his Rhetoric; in the following year his Logic; four years afterwards his Grammar; and subsequently a number of works in exegetical and controversial divinity. At Wittemberg Melanchthon contracted a close intimacy with Luther, and accompanied him to Leipsic in 1519, to be a witness of his contest with Eckius. On this occasion he appears to have been in some degree a party, and by the acuteness of his observations to have provoked the rage of Eckius, who called upon Luther to discard the aid of "that bundle of distinctions," whom he also scornfully styled "the grammarian." In 1520 he delivered a course of lectures at Wittemberg on the Epistle of St. Paul to the Romans; with which Luther was so highly pleased, that he caused it to be printed, adding to it a preface of his own, and recommending the use of it to all the churches. In the following year, finding that the university of Paris had passed a sentence of condemnation on the doctrines and books of Luther, Melanchthon undertook a defence of them, which he conducted with admirable ability and moderation. In 1525 at the request of the senate of Nuremberg, he went to that city, to afford his advice and assistance in establishing an academical institution. He next drew up, conjointly with Luther, a body of laws relating to the form of ecclesiastical government, the method of public worship, the rank, offices, and revenues of the priesthood, and other matters of that nature, which John, elector of Saxony, promulgated in his dominions, and which was adopted by the other princes and states of Germany who had renounced the papal supremacy and jurisdiction. Melanchthon was then commissioned, together with others, to visit all the churches in the electoral dominions, for the purpose of seeing these laws carried into execution, of removing such of the clergy as dishonoured religion and their functions either by their bad morals or their incapacity, and of supplying the churches every where with pious and learned ministers. In 1529 Melanchthon accompanied the elector John to the diet at Spire, in which the princes and members of the reformed communion acquired the denomination of Protestants, in consequence of their protesting against an iniquitous decree, which declared unlawful every change that should be introduced into the established religion, before the determination of a general council was known. Not long afterwards he was present at the conference at Marburg. On this occasion, as on others, the calmness, moderation, and gentleness of Melanchthon's nature, formed as it was to temper the impetuosity of his friend and fellow-labourer, led him to believe that the peace of the general body of the reformers might be easily preserved, by expressing the doctrine of the Eucharist, and Christ's presence in that ordinance, in general and ambiguous terms, which the two churches might explain according to their respective systems. But neither Luther, nor the Swiss divines, could be persuaded to abandon, or even to modify, their opinion on the subject. In 1530 a diet of the empire having been appointed to be held at Augsburg, with a view to put an end to the dissensions occasioned by religious disputes, under the eye of the emperor, in order that he might be able to form a clear idea of their real opinions, and of the true causes of their opposition to the Roman pontiff, the Protestant princes employed Melanchthon to compose a creed, founded on the Articles of Torgau, but in greater detail, and expressed in terms as little offensive as possible to the Roman Catholics. This creed, which reflects honour on the address, moderation, and eloquence of Melanchthon, and is commonly known by the name of the Confession of Augsburg, was read in the diet in March in the same year; and being referred for examination to some popish divines, they delivered in their animadversions upon it. Of these animadversions Melanchthon drew up an able and learned refutation, which was offered to the emperor, who refused to receive it; and during the following year, notwithstanding the imperial prohibition, it was enlarged by Melanchthon, and published, together with other pieces relating to the doctrine

and discipline of the Lutheran church, under the title of, A Defence of the Confession of Augsburg. Recourse was now had to the expedient of conferences between learned men selected from both parties, which many who were zealous for the peace and tranquillity of the empire flattered themselves might possibly lead to an accommodation; but the obstacles which stood in the way of so desirable an issue proved to be insurmountable. "It was in these conferences," says Mosheim, "that the spirit and character of Melanchthon appeared in their true and genuine colours; and it was here that the votaries of Rome exhausted their efforts to gain over to their party this pillar of the Reformation, whose abilities and virtues added such a lustre to the Protestant cause. This humane and gentle spirit was apt to sink into a kind of yielding softness under the influence of mild and generous treatment; and, accordingly, while his adversaries soothed him with fair words and flattering promises, he seemed to melt as they spoke, and, in some measure, to comply with their demands. But when they so far forgot themselves as to make use of imperious language and menacing terms, then did Melanchthon appear in a very different point of light; then a spirit of intrepidity, ardour, and independence, animated all his words and actions, and he looked down with contempt on the threats of power, the frowns of fortune, and the fear of death. The truth is, that, in this great and good man, a soft and yielding temper was joined with the most inviolable fidelity, and the most invincible attachment to the truth." The reconciling method of determining the differences between the Protestants and Catholics having proved ineffectual, a severe decree was issued by order of the emperor, enjoining the princes, states, and cities, that had thrown off the papal yoke, to return to their duty and their allegiance to Rome, on pain of incurring the indignation and vengeance of the emperor, as the patron and protector of the church. The ruin which this decree threatened to the Protestant interest at first oppressed the gentle spirit of Melanchthon, till he was encouraged and animated by the exhortations of Luther; and he soon had the satisfaction to see the cause of the Reformation greatly strengthened by the treaty concluded at Nuremberg, of the expediency of which the emperor was made fully sensible by the formidable League of Smalkalden, and various other circumstances. The fame of Melanchthon's character was now widely spread into foreign countries, and in 1535 Henry VIII. of England sent him an invitation to come to this country, which he modestly declined. In the same year Francis I. of France invited him into that kingdom, conceiving him to be the most proper person to compose the dissensions which had arisen there concerning religion, and to advise with the French divines about restoring the ancient discipline of the church. But the elector of Saxony could not be prevailed upon to give his consent for Melanchthon's journey. In 1539, when an assembly of the Protestant princes was held at Frankfort-on-the-Main, to consult about proper measures for preserving their religious privileges against the covert or open attacks which they suspected the emperor to be preparing, Melanchthon was ordered by the elector to attend, that they might have the benefit of his advice. In 1541 the emperor appointed a conference to be held at Worms, where Melanchthon and Eckius disputed for three days, when the conference was adjourned to the approaching diet at Ratisbon. In 1543 Melanchthon went to Cologne, to assist the elector in introducing the reformed religion into his territory. When, upon the breaking out of the civil war in 1546, and the captivity of John Frederic, elector of Saxony, the university of Wittemberg suffered a temporary dissolution, Melanchthon took up his abode at Zerbst; and he afterwards filled the posts of theological and philosophical professor at Jena for some months, till his timidity led him to resign them before the end of the year. In 1548 he attended the assembly of Saxon divines who were summoned to meet at Leipsic, for the purpose of coming to some determination on the subject of submission to the famous edict of Charles V. called the Interim. On this occasion he declared it as his opinion, and by his authority and arguments the assembly was prevailed on to declare, "that in matters of an indifferent nature, obedience was due to the imperial edicts." But in the class of matters indifferent this great man and his associates placed many things which had appeared of the highest importance to Luther; such as, the doctrine of justification by faith alone; the question respecting the necessity of good works to eternal salvation; the number of the sacraments; the jurisdiction claimed by the pope and the bishops, &c. On this account, however,

the zealous Lutherans exclaimed against them as false brethren and apostates from the true religion; and hence arose that violent controversy, commonly called the Adiaphoristic controversy, which during many years proved highly detrimental to the progress of the Reformation, and was the fruitful source of other controversies, equally injurious in their effects. At the head of those defenders of the primitive doctrines of Lutheranism, who attacked the doctors of Wittemberg and Leipsic, and particularly Melanchthon, with the greatest bitterness and fury, was Flacius Illyricus. In 1551 Julius III. having consented to the assembling of a council at Trent, the Saxon Protestants employed the pen of Melanchthon, and the Wurtemburghers that of Bredtius, to draw up confessions of their faith, which were to be laid before the new council. Soon afterwards the Saxon divines, with Melanchthon at their head, received directions from Maurice to set out towards Trent, but were secretly instructed to stop at Nuremberg: for Maurice had no intention to submit to the emperor's views; and the schemes which he had long been maturing, with the deepest policy, for maintaining the rights and liberties of the German empire, and the security of the Protestant faith, were on the eve of being carried into execution. While he was still at Nuremberg in 1552, Melanchthon received intelligence of the complete success which had crowned Maurice's undertaking, and compelled the emperor to conclude the famous treaty of pacification at Passau, commonly called The Peace of Religion. Upon this event he intended to return to Wittemberg; but as that city was then infected by the plague, the university was for a time removed to Torgau, where he discharged the duties of his professorship, till Wittemberg was purified of that disorder. To these duties he sedulously devoted the remainder of his life, as well as to the composition of various works, and the carrying on of controversies with his Protestant and Romish opponents. In 1557 he had his last conference with the doctors of the Romish communion at Worms. Thence he went to Heidelberg, at the request of Otho Henry, elector Palatine, for the purpose of giving his advice in forming the constitutions of an academical institution established in that city. While here, the painful news reached him of the death of his wife, the daughter of a burgomaster of Wittemberg, whom he had married in 1520. By her he had two sons and two daughters. In 1559 he made an experiment whether the Greek churches might not be persuaded to embrace the doctrine and discipline of the Lutheran church, and live in religious communion with the Protestants. With this view he sent to the patriarch of Constantinople a copy of the Confession of Augsburg, translated into Greek by Paul Dolscius, and accompanied with a letter in which he represented the Protestant doctrine with the utmost simplicity and faithfulness, hoping to make an impression on the heart of the Grecian prelate. His hopes, however, were disappointed; for the patriarch did not even deign to send him an answer. After a life of great labour and usefulness, in which regularity and temperance had enabled him to maintain a long struggle with the infirmities of a very weak and delicate constitution, in 1560 he was attacked by such violent colicky and hypochondriacal complaints as proved incurable, and caused his death at Wittemberg, on the 19th of April, when he was in the sixty-fourth year of his age. His remains were deposited beside those of his friend Luther, in the church of the Castle. Melanchthon was in person of the middle stature, with lively eyes, and well-proportioned limbs. Though, as we have seen, his constitution was tender and delicate, yet, by the exercise of the most rigid temperance, he was enabled to pursue his studies with an intenseness of application that is almost incredible. It was his practice to go to bed immediately after an early supper, and to rise at midnight to his labours. In the natural complexion of this great man there was something soft, timorous, and yielding. Hence arose a certain diffidence of himself, that made him not only examine things with the greatest attention and care, before he resolved upon any measure, but also filled him with uneasy apprehensions where there was no danger, and made him fear even things that, in reality, could never happen. And yet, on the other hand, when the hour of real danger approached, when things bore a formidable aspect, and the cause of religion was in imminent peril, then this timorous man was converted, all at once, into an intrepid hero, looked danger in the face with unshaken constancy, and opposed his adversaries with invincible fortitude. After the death of Luther, Melanchthon was regarded as the head of the Lutheran doctors; and on points of erudition, both

sacred and profane, his opinions were so universally respected, that scarcely any ventured to oppose them. This distinction he well merited; for though he was inferior to that great man in courage and firmness of mind, he was certainly his equal in piety and virtue, and much his superior in learning, judgment, and meekness of temper. He entertained different sentiments from Luther on the subject of the Eucharist, and did not consider his controversy with the divines of Switzerland as a matter of sufficient moment to occasion a breach of church communion between them. Indeed, in the latter part of his life, there is the most satisfactory evidence that his sentiments on this point corresponded at least with those of Calvin, if not with those of Zuinglius. He also wrote, in a plain and familiar style, compendiums of dialectics, ethics, and physics, which were long used in all the Lutheran academies and schools of learning. He chose rather to correct the established mode of philosophizing, than to introduce a method entirely new. In most points he followed Aristotle, and had often recourse also to the doctrines of the Platonists and Stoics; but always in due subordination to revelation. In this respect, therefore, he may not improperly be considered as an Eclectic. The number of works which he published, considering his other avocations, and the controversies in which he was engaged, is astonishing. The principal of them are, his Loci Communes; Commentarius in Genesim; Argumentum in Esaiam; Argumentum in Jeremiam; Argumentum in Threnos Jeremiæ; Commentarius in Danielem; Argumentum Concionum Haggæi; Commentarius in Zachariam; Explicationes in Initium Malachiæ; Commentarii in Psalmos; Explicatio Proverbiorum Salomonis; Enarratio Libri Salomonis cui Titulus Ecclesiastes; Argumentum in Cantica Canticorum; Enarratio Evangeliorum Dominicalium; Enarratio Evangelii secundum Mathæum; Enarratio Evangelii secundum Joannem; Enarrationes Epistolarum Pauli ad Romanos, ad Corinthos, ad Colossenses, ad Timotheum; Propositiones Theologicæ; Anologia Protestantium; Concilia, Judicia Theologica, et Responsiones ad varias Quæstiones; Causa cur retinenda Doctrina Confessionis Augustanæ, et cur judicibus Synodi Tridentini non Assentiendum; Epitome renovatæ Ecclesiasticæ Doctrinæ; Ratio brevis Sacrarum Concionum Tractandarum; De Ecclesia, et Autoritate Verbi Dei; Enarrationes Symbol. Nicæn. prior. et poster.; Historia de Vita et Obitu Martini Lutheri; Commentarius de Anima; In Ethica Aristotelis; Epitome Philosophiæ Moralis; In Politica Aristotelis; Ethicæ Doctrinæ Element.; Dialectica; Physica; Gram. Lat.; Gram. Græc.; Rhetorica; In Hesiodi Opera Enarratio; Annotationes in Lib. de Amicitia, de Senectute, et Officia Ciceronis; Argumenta et Scholia in Epist. Famil. Ciceronis; Comment. in plurimas Orationes Ciceronis; In Historias Salustii; In Terentii Fabulas; In Ovidii Fastos; In Virgilium; Epist. Tom. II. &c. The most complete edition of Melanchthon's works was published by the author's son-in-law, Jasper Peucer, in 1601, in 4 fols, fol. There was an earlier edition published at Basle, in 1544, in 5 fols, fol., and another at Wittemberg, in 1564, in 4 vols, fol., and again in 1580.

MELANTHIUS, or MELANTHUS, an ancient painter, who flourished about Olym. CXII. and was a contemporary of Apelles, by whom he was assisted in some of his works. He wrote several books on painting, of which Diogenes Laertius has preserved a fragment (iv. 18), and which Pliny made use of in the composition of the thirty-fifth book of his Natural History.

MELAS, an Austrian general, of a family originally from Moravia, first served in the Seven Years' War against Prussia, under Daun. In 1793 and 1794 he was employed as major-general, and then as lieutenant field-marshal, on the Sambre, and in the territory of Treves. In 1795 he was removed to the army of the Rhine; and in March 1796 to that of Italy, which he commanded for a short time. In 1799 he was at the head of the Austrian army, which acted in concert with the Russians under Suwarrow. He distinguished himself at the battle of Cassano, and was present at those of Trebia and Novi; and he beat Championnet at Genola, and took Coni. In 1800 he laid siege to Genoa, which was bravely defended by Massena; but he afterwards (June 16) was defeated by Buonaparte at Marengo, just when he had almost enclosed the French army within his lines. He was still trusted by his sovereign, who appointed him commander in Bohemia; and in 1806 he presided at the court of inquiry into the behaviour of Mack, relative to the capitulation of Ulm. He died in 1807.

MELEAGER, a Greek epigrammatic poet, was a native of Gadara, in Syria, or

of Atthis, a village in its territory. His father's name was Eucrates. The time when he flourished has been matter of dispute; but the authority of a Greek scholiast places him under the last of the Seleucidæ, about B.C. 96. He spent his youth chiefly at Gadara, where he formed himself upon the style and manner of Menippus, an elder poet of that place. He afterwards resided at Tyre; and he finally passed over to the isle of Cos by way of refuge from the wars which ravaged Syria, and died there at an advanced age. Meleager was the first who made a collection of the short poems called by the Greeks Epigrams. Of these he formed two sets, under the title of Anthologia, the first of which was a lamentable proof of the impure licentiousness of that age and country. The second, consisting of miscellaneous pieces, has formed the basis of the later anthologias of Agathias and Planudes. An edition of the poems of Meleager by Brunck, Lips. 1709, 8vo, gives the number of 129, most of them epigrams.

MELENDEZ VALDEZ, (Juan Antonio,) a Spanish poet, was born in 1754, of a distinguished family, at Ribera, in Estramadura, and educated at Salamanca. In 1781 he was competitor with Yriarte for the chief prize offered by the Castilian Academy of Madrid for the improvement of the Spanish language; and he was declared victor by the general suffrages of the academicians. Two years afterwards he published a volume of poems. His second volume, published during the ministry of Godoy, many years after the former, presented his poetical character in a new point of view, those maturer compositions being as much distinguished for sublimity and serious dignity of sentiment as his preceding effusions had been for melody and grace. His Ode to the Stars may be classed with the best lyrics in the Spanish language. After the revolution of Aranjuez, he was recalled from exile to Madrid, and accepted a mission of peace from the lieutenant-general of the kingdom; but on his way he narrowly escaped with his life from an attack of the populace. On the retreat of the French from Spain, Melendez, as one of the Afrancesados, accompanied them. He died at Montpellier in 1817.

MELETIUS, bishop of Lycopolis, in Upper Egypt, was the founder of a sect called by his name. Having apostatized in the Diocletian persecution, he was degraded from the episcopal function by Peter, bishop of Alexandria; on which he formed a schism about the year 301. His followers united with the Arians, and justified apostasy on the ground of self-preservation. They were condemned by the first council of Nice, 325.

MELETIUS, (Syrigus), a Greek monk, who is said to have flourished in the early part of the seventeenth century, and to whom is attributed an answer to Cyril Lucar's Confession of Faith. A copy of his treatise, which has not been printed entire, was transmitted by the marquis de Nointel, ambassador of France at Constantinople, to MM. Arnauld and Nicole, who have quoted extracts from it in the third volume of their work, De la Perpétuité de la Foi, with the intention of proving the belief of the Greek church in the doctrine of transubstantiation. With the same design father Simon appeals to it, when undertaking to refute the arguments advanced by Mr. Thomas Smith, in his Account of the Greek Church, published in 1680, to prove that the doctrine of transubstantiation was not admitted among the Greeks till of late years. Extracts from this MS. in Greek and Latin are inserted at the end of father Simon's Créance de l'Eglise Orientale sur la Transubstantiation.

MELI, (Giovanni,) a celebrated Sicilian poet, was born at Palermo in 1740, and was educated among the Jesuits. He then studied medicine, and became professor of chemistry in the university of his native city. He did not, however, distinguish himself much in his profession, which he soon abandoned for the cultivation of poetry, in which he acquired a degree of skill that obtained for him the title of the modern Theocritus. His pastoral poems are equal, if not superior, to any compositions of the same kind which Italy has ever produced. One of his finest songs, beginning

"Sti silenzii, sti virdura,
Sti muntagni, sti vallati,"

is given with an English translation, and other specimens of Meli's poetry, in an article On the Dialects and Literature of Southern Italy, in No. IX. of the Foreign Quarterly Review, November 1829. Meli has excelled particularly in his Ecloghe Pescatorie, or fishermen's dialogues, in which he has borrowed the peculiar language and humour of that class of people. An Italian version of his odes has been published by professor Rosini of Pisa. His mock heroic poem, Don Chisciotti (Don Quixote) in twelve cantos, is a sort of imitation of Cervantes's cele-

brated novel. His works were collected and published at Palermo, under his own revision, in 1814, in 7 vols, 8vo; an eighth volume was published after his death by Agostino Galli, containing several additional poems. Meli died in 1815.

MELISSUS, a philosopher of Samos, of the Eleatic sect, who flourished about B.C. 440, was a disciple of Parmenides. He was likewise a man of political wisdom and courage, which gave him great influence among his countrymen, who appointed him to the command of a fleet, and he obtained a great naval victory over the Athenians. As a philosopher, he maintained that the principle of all things is one and immutable, or that whatever exists is one being; that this one being includes all things, and is infinite, without beginning or end; that there is neither vacuum nor motion in the universe, nor any such thing as production or decay; that the changes which it seems to suffer are only illusions of our senses; and that we ought not to lay down any thing positively concerning the gods, since our knowledge of them is uncertain. Cudworth, in his Intellectual System, has confuted these opinions.

MELITO, bishop of the church of Sardis, in Lydia, is supposed by some to be the angel of the church of Sardis, to whom the epistle in the book of Revelation (iii. 1—6) was directed; but this hypothesis assigns to him an earlier date, and a longer life, than are reconcileable either with probability, or the testimony of antiquity. Eusebius places him after several others who flourished about the middle of the second century. Polycrates, bishop of Ephesus, calls him an eunuch, on account, as is generally imagined, of his having devoted himself to a life of celibacy and self-denial in the service of the gospel. From St. Jerome we learn, that "Tertullian, in one of his books, praises Melito's elegant and oratorical genius, and says, that he was esteemed a prophet by many of our people." He travelled into Palestine for the purpose of ascertaining the number of the books of the Old Testament; and it is deserving of remark, that he is the first Christian writer who has given us a catalogue of those books, which is preserved by Eusebius, and agrees with that of the Jews, excepting that it does not contain the books of Nehemiah and Esther. He presented, or at least addressed, an Apology to the emperor Marcus Antoninus in behalf of the persecuted Christians, of which a fragment is preserved by Eusebius. The date of this Apology is fixed by Eusebius in his Chronicle at the year 170; with which that given in the Alexandrian chronicle corresponds. Modern critics, however, from a passage which it contains relating to Commodus, the emperor's son, have been induced to give it a later date; some placing it in 175, and others, among whom is Lardner, in 177. Melito was the author of various works, the titles of which may be seen in Eusebius, and also in Jerome. But of all these writings there only remain a few fragments, preserved in Eusebius and the Alexandrian Chronicle.

MELLAN, (Claude,) an eminent French engraver and designer, was born at Abbeville in 1601, and learnt the elements of drawing at Paris, in the school of Simon Vouet. He afterwards studied at Rome, where he was employed to engrave the busts and statues in the Giustiniani collection. He is particularly celebrated for a mode of engraving peculiar to himself—that of forming a whole head by one line of the graver, swelling it in various places to produce the shades. A head of our Saviour, formed of one spiral line, beginning at the tip of the nose, is his most famous work in this style, and is commonly known by the name of the Sudarium of St. Veronica. One of his finest engravings is a representation of St. Peter Nolasque, supported by angels. Charles II. was desirous of inviting him to settle in England; but an attachment to his country, and a happy marriage in it, fixed him at home. He died at Paris in 1688.

MELMOTH, (William,) a learned bencher of Lincoln's-inn, was born in 1666, and was called to the bar in 1693. In conjunction with Mr. Peere Williams, he was the publisher of Vernon's Reports, under an order of the court of Chancery; but the performance for which he justly deserves to be held in remembrance is, The Great Importance of a Religious Life. It is a singular circumstance that the real author of this most admirable treatise should never have been publicly known until mentioned in the Anecdotes of Bowyer. It was ascribed by Walpole, in his Royal and Noble Authors, to the first earl of Egmont. Of this work an incredible number of copies have been printed since the author's death, in 1743.

MELMOTH, (William,) an elegant writer, son of the preceding, was born in 1710. He probably received a liberal education, although we do not find that

he studied at either university. He was appointed a commissioner of bankrupts in 1756, by Sir John Eardley Wilmot, at that time one of the commissioners of the great seal. He first appeared as a writer about 1742, in a volume of Letters, under the name of Fitzosborne, which have been much admired for the elegance of their language, and their just and liberal remarks on various topics, moral and literary. In 1747 he published, A Translation of the Letters of Pliny, in 2 vols, 8vo, which was regarded as one of the best versions of a Latin author that had appeared in our language. In 1753 he published a translation of the Letters of Cicero to several of his Friends, with Remarks, in 3 vols. He had previously to this written an answer to Bryant's attack, in his Treatise on the Truth of the Christian Religion, on his remarks on Trajan's Persecution of the Christians in Bithynia, which made a note to his translation of Pliny's Letters. He likewise translated Cicero's treatises De Amicitiâ, and De Senectute. These he enriched with remarks, literary and philosophical, which added much to their value. In the former he refuted lord Shaftesbury, who had imputed it as a defect to Christianity, that it gave no precepts in favour of friendship, and Soame Jenyns, who had represented that very omission as a proof of its divine origin. The concluding work of Mr. Melmoth was a tribute of filial affection, in the Memoirs of his father. He died at Bath in March 1799, at the advanced age of eighty-nine. He had been twice married; first to the daughter of the celebrated Dr. King, principal of St. Mary hall, Oxford, and secondly to Mrs. Ogle, an Irish lady. Warton, in a note on Pope's works, mentions Melmoth's translation of Pliny as "one of the few that are better than the original." Birch, in his Life of Tillotson, had made nearly the same remark; which was the more liberal in Birch, as Melmoth had severely censured the style of Tillotson. Melmoth wrote a poem, in Dodsley's Collection, entitled, Of active and retired Life; and three in Pearch's poems (vol. ii.)—The Transformation of Lycon and Euphormius; a Tale; and, Epistle to Sappho.

MELOT, (John Francis,) a native of Tulle, who settled at Bourdeaux, as secretary to the learned academy which, by his influence with the duke of la Force, had been founded there in 1712. He wrote, A Political Essay on Commerce; Mahmoud, the Gasnevide; an Allegorical History of the Duke of Orleans' Regency; Dissertations, &c. He died in 1738.

MELOT, (Anicet,) a learned French writer, was born at Dijon in 1697, and educated at Paris, at the college of St. Barbe. In 1738 he was admitted into the Academy of Inscriptions, to the volumes of whose Transactions he contributed several valuable mémoires. In 1741 he was appointed librarian to the king, and was employed to make a catalogue of the royal collection. He also cooperated with Sallier and Caperonnier in an edition of Joinville's Histoire de Saint Louis. In a treatise entitled, Dissertation sur la Prise de Rome par les Gaulois, he endeavoured to show, against Livy, that the Capitol, as well as the city, surrendered to the Gauls. He died in 1759.

MELOZZO, (Francesco,) called Melozzo da Forli, a very celebrated painter, who flourished about 1470, and was probably a pupil of Ansovino da Forli, who was himself a pupil of Squarcione. The memory of Melozzo is venerated by artists as the inventor of perspective representation and true foreshortening on arched roofs and ceilings, or what the Italians style "di sotto in su," which was afterwards carried to such perfection by Correggio. Some progress had been made in perspective after Paolo Uccello, by means of Piero della Francesca, an eminent geometrician; but the praise of painting roofs with that charming illusion which we witness, belongs to Melozzo. Scannelli and Orlandi relate, that, to learn the art, he studied the best antiques; and, though born to affluence, let himself as servant and colour-grinder to the masters of his time. He painted on the vault of the largest chapel in the church of the Apostles an Ascension, in which, says Vasari, the figure of Christ is so well foreshortened, that it seems to pierce the roof. That picture was painted for cardinal Riario, nephew of Sixtus IV. about 1472; and at the rebuilding of that chapel, it was cut out, and placed in the palace of the Quirinal, 1711, where it is still seen with this epigraph: "Opus Melotii Foroliviensis, qui summos fornices pingendi artem vel primus invenit vel illustravit." Some heads of the apostles were likewise cut out, and placed in the Vatican. His taste on the whole resembles that of Mantegna and the Paduan schools more than any other. Nor is his landscape or his architecture destitute of charms. His works are met with in Venetian galleries: at Vicenza there is, in the palace Vicentini, a Christ

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of his between Nicodemus and Joseph; an exquisite performance, in which, to speak with Dante, "il morto par morto e vivi i vivi." This sublime painter was living in 1494, according to Luca Paccioli's account, called Summa d'Aritmetica e Geometria, published in the same year, in which he mentions Melozzo da Forli among the most celebrated painters of perspective then living.

MELVIL, (Sir James,) a statesman and historian, descended from an honourable family in Scotland, was born at Halhill, in Fifeshire, in 1530. At the age of fourteen he was sent to France by the queen regent of Scotland to be page of honour to her daughter Mary, who was then married to the dauphin; but, with her permission, he entered into the service of the duke of Montmorenci, great constable and chief minister of France, who retained him in his employment for nine years. Then, obtaining leave to travel, he went into Germany, where he resided at the court of the Elector Palatine for three years, and was employed by him on several embassies. After this he visited Italy, and returned through Switzerland to the elector's court; where, finding a summons from queen Mary, who had taken possession of the crown of Scotland, after the death of her husband Francis II., he joined her court in 1561, and was admitted a privy-counsellor and gentleman of the bed-chamber; and he was employed by the queen in her most important concerns, till her unhappy confinement in Lochleven Castle. He maintained a correspondence in England in favour of Mary's succession to the crown of that kingdom; but, upon the discovery of her unhappy partiality for Bothwell, after Darnley's murder, he ventured upon the strongest remonstrances with her, which she not only disregarded, but communicated to Bothwell, in consequence of which Melvil was obliged to abscond, in order to avoid the resentment of the powerful favourite. When James VI. came to the government, Melvil was specially recommended to him by the queen, then a prisoner in England; and he was made by the king a member of his privy council and of his exchequer, and a gentleman of his chamber. James would gladly have taken him to England at the death of Elizabeth; but Melvil, now advanced in years, and desirous of retirement, begged his majesty to excuse him. He died in 1607. His Memoirs were accidentally found in the Castle of Edinburgh in 1660. They passed thence into the hands of Sir James Melvil of Halhill, the author's grandson, from whom the editor, George Scott, received them, and published them in 1683, in folio, under this title, The Memoirs of Sir James Melvil, of Halhill, containing an impartial Account of the most remarkable Affairs of State, during the last age, not mentioned by other Historians; more particularly relating to the Kingdoms of England and Scotland, under the Reigns of Queen Elizabeth, Mary Queen of Scots, and King James; in all which Transactions the Author was personally and publicly concerned. Notwithstanding some mistakes, owing to the advanced age of the writer, they are much esteemed, and have been reprinted both in French and English. An accurate edition has recently been published from the original MS.

MELVILLE, (Andrew,) one of the most distinguished of the earlier divines of the Scotch kirk, was born in 1545 at Baldovy, near Montrose, and was educated at the grammar-school of Montrose, and at St. Mary's college, in the university of St. Andrew's. In 1564 he repaired to the continent, and entered himself a student in the university of Paris, where he remained two years, when, in order to acquire a more perfect knowledge of the civil law, he proceeded to Poitiers, where, though a stranger, and only twenty-one years of age, he was made a regent in the college of St. Marceon. After three years he removed to Geneva, where, by the influence of Beza, he was appointed to the chair of humanity in the Academy. Here he made that progress in Oriental learning for which he became so distinguished. He left Geneva in the spring of 1574, at the urgent request of his friends at home, and returned to his native country after an absence of ten years, carrying with him letters of commendation from Beza to the General Assembly. About this time he published a poetical paraphrase of the Song of Moses, and a chapter of the Book of Job, with several smaller poems, all in Latin. In 1574 he was appointed by the General Assembly principal of Glasgow College. Here he introduced improvements in teaching and discipline, of great importance, and infused an uncommon ardour into his pupils. He also took a prominent part in the ecclesiastical disputes of the time, and was active in the church courts, and in the conferences held with the parliament and privy-council on the then much agitated subject of church govern-

ment. To him is generally ascribed the overthrow of episcopacy at that time, and the establishment of presbytery, and he commonly went afterwards by the name of Episcopomastix. He likewise took a leading part in the reformation and improvement of the universities. In 1580 he was translated from Glasgow to be principal of St. Mary's college, in the university of St. Andrew's, where, besides giving lectures on theology, he taught the Hebrew, Chaldee, Syriac, and Rabbinical languages. The intrepidity of his conduct in rebuking the proceedings of the court led to his being cited before the privy-council, by which he was sentenced to imprisonment, and to be further punished in his person and goods as his majesty should see fit. Fearing his death was ultimately intended, he was urged by his friends to make his escape; and, accordingly leaving Edinburgh, he went first to Berwick, and then to London, where he remained till the end of 1585, when he returned to Scotland, and resumed his station in the university. In May 1606, after the king had ascended the English throne as James I., Melville received a letter from his majesty desiring him to repair to London, that his majesty might consult him and others of his learned brethren on ecclesiastical matters. Melville having written a short Latin epigram, in which he expressed his feelings of contempt and indignation at some rites of the English church on the festival of St. Michael, was summoned before the privy-council, found guilty of *scandalum magnatum*, and was committed to the Tower, where he was detained till February 1611, when, at the solicitation of the duke of Bouillon, he was permitted to depart. He then went to the continent, and was appointed professor in the university of Sedan, where he died in 1622, in the seventy-seventh year of his age. Melville appears to have been low in stature, and slender in his person, but possessed of a sound constitution and great physical energy. His voice was strong, his gesture vehement, and he had much force and fluency of language.

MELVILLE, (Robert,) a brave Scotch officer, was born in 1723 at Monimail, in Fifeshire, where his father was minister, and, entering the army in 1744, served in Flanders till the peace of Aix la Chapelle, in 1748. In 1756 he was employed in the West Indies, and distinguished himself at the capture of Guadaloupe, of which he was made governor in 1760. In 1762 he mainly contributed to the taking of Martinico, the fall of which was followed by the surrender of the other French islands. He was next made brigadier-general and governor-in-chief of all the captured possessions in the West Indies, which he greatly improved. After the general peace he travelled on the continent of Europe, and made numerous observations with the view of ascertaining the route taken by Hannibal across the Alps. In his researches into antiquity he was peculiarly sagacious, and, among other discoveries, solved the long contested question respecting the manner of placing the rowers and oars in the galleys. He also traced the sites of many Roman camps in Britain. He was a fellow of the Royal and Antiquarian Societies. He died in 1809.

MEMMI, (Simone,) a painter, was born at Sienna in 1285, and was a pupil of Giotto, who employed him as an assistant in the mosaic painting which he undertook for the church of St. Peter at Rome. He there rose into high favour with the pope, who retained him in his service while he resided at Avignon; and at that court he had the opportunity of painting the Laura of Petrarch, for which that poet celebrated Memmi in such a manner, in two of his sonnets, as has made his name immortal. On his return to Sienna he was employed to execute a picture for the cathedral, of which the subject was the Virgin and Child, attended by Angels. He painted many portraits of the pope, cardinals, and other illustrious persons of that age, among which was that of Petrarch; many of his greatest works are in the churches of Florence, especially in the Capitolo degli Spagnuoli. The chief excellence of this master consisted in his fresco painting; and at Pisa, in the Campo Santo, are some frescoes of subjects from the life of St. Ranieri, and his much admired Assumption of the Virgin. He died in 1345.

MEMNON, a native of Rhodes, was a general in the service of the last Persian king, Darius, whom he served with great ability and fidelity against Alexander the Great. When that conqueror had landed in Asia, and was advancing up the country, it was the advice of Memnon, who well knew the superiority of the Grecian troops, not to hazard a battle, but to lay waste the country before the invader. The rejection of his counsel was followed by the battle of the Granicus, B.C. 334, in which Memnon at the head of the Greek mercenaries displayed great valour. After the defeat he threw himself into

Miletus, which he defended with much resolution; and, when at length compelled to surrender, he obtained the most honourable conditions. Darius manifested his confidence in him by creating him his high admiral and governor of western Asia. He took the command of the important city of Halicarnassus, in Caria, which he defended to the last extremity. He then embarked for the isle of Cos, where he gave Darius the spirited advice, and which alone could have saved him, of making a powerful diversion by carrying the war into Macedonia. He reduced several of the Cyclades, and the islands of Chios and Lesbos, except Mitylene, the capital of the latter. Whilst he was besieging that city, with the intention of passing over thence into Eubœa and the continent, he was carried off by disease, B.C. 333. The death of Memnon was a fatal blow to Persia; if he had lived, he would probably have invaded Macedonia, and thus have compelled Alexander to give up his prospects of Asiatic conquest, in order to defend his own dominions.

MEMNON, a Greek historian, seems to have flourished in the first or second century of the Christian era. He wrote a history of the affairs of Heraclea in Bithynia, eight books of which were epitomized by Photius. Memnon bears the character of a sensible writer; and his style is plain and perspicuous. A Latin translation was published by Richard Brett, Oxford, 1597, 16mo. The best edition of the extracts made by Photius, is by Orellius, Leipsic, 1816. They have also been translated into French by the abbé Gédoyn, in the Mém. de l'Acad. des Inscriptions, vol. xiv. The extracts of Photius embrace a period from the assassination of Clearchus to the death of Brithagoras, which was after 46 B.C.

MENA, (Juan de,) an early Castilian poet of great celebrity, was born at Cordova about 1411, and educated at Cordova, Salamanca, and Rome. On his return his poetical talents attracted notice, and he was patronized by Juan II., who, though in other respects thoroughly despicable, loved learning and encouraged it; he made Juan de Mena his chronicler, and communicated to him materials for the history of his reign. This chronicle passed under the name of Fernan Perez de Guzman, and Juan de Mena is generally known only as a poet. The longest and most celebrated of his poems is entitled, El Labyrintho, but is commonly called Las Trezientas, because it consists of three hundred stanzas. He also wrote another poem of some length, entitled, La Coronacion; this is a feeble fiction in honour of the marques de Santillana; and, Tractado de Vicios y Virtudes; this, which he left unfinished, was unsuccessfully continued by Gomez Manrique, Pero Guillen, and Jeronymo de Olivares, a knight of Alcantara. There are many editions of these poems; the earliest is the small one of Saragossa, 1515. This is less complete than the folio of Seville, 1528, and than the small 8vo of Antwerp, 1552. A corrected edition of all his works was published by Lucas Junta at Salamanca in small 12mo, in 1582, which was the foundation of that published in 1804 at Madrid, in small Spanish 8vo, by Repulles. Mena died in 1456.

MENAGE, (Gilles,) a distinguished French writer, called the Varro of his time, was born in 1613 at Angers, where his father was king's advocate, and where he himself was admitted to the bar in 1632. In the same year he went to Paris, where he was likewise admitted as an advocate. He pursued his profession for some time, till at length, becoming disgusted with it, he adopted the ecclesiastical character so far as to be able to hold some benefices without cure of souls; and thenceforth he gave himself up entirely to literary pursuits, and fixed his residence in the metropolis. Through the means of Chapelain he was received into the house of cardinal de Retz. The freedom of his remarks upon several of those who frequented the same house involved him in so many quarrels, that, after some years, he quitted it, and took apartments in the cloisters of Nôtre Dame, where he held Wednesday evening assemblies of the learned, to which he gave the title of Mercuriales. Menage possessed a most retentive memory, and from this great storehouse, and the inexhaustible resources of a polished mind, "could say," as Bayle observes, "a thousand good things in a thousand pleasing ways." He was, however, overbearing and opinionative; and few scholars have passed their lives in the midst of more petty hostilities. His character of abbé was not, in his opinion, inconsistent with gallantry towards the female sex, though it is probable that this was chiefly limited to attentions and compliments. He was a professed admirer of madame la Fayette, and madame Sevigné. Menage was in easy circumstances. He had sold a small paternal estate for a life annuity, enjoyed a considerable rent-charge upon two abbeys, and obtained a royal pension,

which, however, like many of the bounties of Louis XIV. to men of letters, was paid only for a short time. The doors of the French Academy had been closed against him at the beginning of his career in consequence of his witty satire entitled Requête des Dictionnaires; and when he made interest for a place in it at a later period, a candidate who had more friends, though less learning, was preferred to him. It is a remarkable circumstance in his life, that, having in advanced age experienced a considerable loss of memory, he afterwards recovered it; both which occurrences he has recorded in a Latin hymn to Mnemosyne. He died at Paris in 1692, at the age of seventy-nine. His principal works are, Dictionnaire Etymologique, ou Origines de la Langue Française, first printed in 1650, and reprinted in 1750 with many corrections and additions by M. Jault, in 2 vols, fol.; this is accounted a performance of much utility, though in its first state abounding with false and absurd etymologies; Origini della Lingua Italiana, 1685, fol., a similar work with respect to the Italian language, of which he had an uncommon knowledge for a foreigner; he was assisted in it by several members of the Academy della Crusca, of which he was an associate; Miscellanea; this contains his Requête des Dictionnaires; An edition of Diogenes Laertius, with notes and emendations; Menage published his first edition at Paris, in 8vo, 1662, and sent it to bishop Pearson, who wrote him a complimentary letter of thanks, which is inserted in the London edition, 1664, fol., now very scarce; Meibom's edition of 1692 contains Menage's annotations, &c.; Notes on the Poems of Malherbe, added to an edition of that poet; Anti-Baillet; a satirical critique on that author, containing much wit and erudition, with no small portion of ill-nature; Histoire de Sablé; Historia Mulierum philosopharum; Satirical Pieces against Montmaur, the Greek professor; Poemata Latina, Gallica, Græca, et Italica; and, Juris civilis Amœnitates. After his death was published a Menagiana, compiled from notes of his conversation, anecdotes, remarks, &c., which was one of the most successful of the numerous Anas; it has been often reprinted with augmentations. The last edition by M. de la Monnoye, in 1715, is in 4 vols, 12mo.

MENANDER, the most celebrated of the Greek comic poets, was born at Athens B.C. 341. His father's name was Diopithes; and his master in philosophy was Theophrastus, according to the testimony of Pamphila. He is considered as the introducer of the new comedy, which refined upon the grossness and licence of the old, and banished living and real characters from the stage. The title of the poet of nature was certainly his due, according to the exclamation of Aristophanes the grammarian, "O Menander and Nature, which of you copied from the workmanship of the other?" Quintilian gives him the fullest praise for his strength and consistency in the display of the characters of his dramas; and Ovid dwells upon the same merit, in enumerating this poet among those whose fame would be immortal. Julius Cæsar, in calling the elegant Terence "dimidiatus Menander," and at the same time lamenting his deficiency in the *vis comica*, implies that the Greek dramatist possessed the latter quality, together with the excellences so much admired in the Roman. Menander composed 108 comedies, of which eight only gained the theatrical prize. Hence arose the well-known line of Martial: "Rara coronato plausere theatra Menandro." It is said that the mortification he felt at his rival Philemon being preferred to him, was the cause of his throwing himself into the harbour of the Piræus, where he was drowned B.C. 289, or 290, in the fifty-first, or fifty-second year of his age. The fragments of Menander are principally preserved in Athenæus, Stobæus, and the Greek lexicographers and grammarians. A complete edition of these was published by Le Clerc, Amst. 1709, 8vo; but the editor's defective knowledge of Greek prosody led him into many mistakes, which were animadverted upon and corrected by Bentley in his Emendationes in Menandri et Philemonis Reliquias, printed in 1713 under the name of Phileleutherus Lipsiensis. The Infamia Emendationum, Leyden, 1710, by J. Gronovius, and Philargyrius Cantabrigiensis, by De Pauw, must also be considered as indispensable supplements to Le Clerc's edition. A good critical edition of the fragments of Menander and Philemon, by Meineke, was published at Berlin, 1823, 8vo. It seems possible that some of the plays of Menander may yet exist; at least there is evidence to the fact of some of the plays having been in existence in the seventeenth century. Many of the fragments of Menander have been well translated by Cumberland in the Observer.

MENANDER PROTECTOR, a Byzantine historian, who lived at Constantinople during the latter half of the sixth century, was one of the emperor's body-guards (whence he derived the surname of Protector), and wrote a history of the Eastern empire from A.D. 559 to A.D 582, in eight books, of which extracts are preserved in the Eclogæ Legationum, attributed to Constantine Porphyrogennitus. The best edition of Menander is by Bekker and Niebuhr, Bonn, 1830. Some fragments of this writer were discovered by Mai, in 1820, in the library of the Vatican.

MENANDRINO, (Marsilio,) better known by the name of Marsilius of Padua, the place of his birth, was one of the most celebrated philosophers and lawyers of the fourteenth century. He was educated at the university of Orleans; was afterwards made counsellor to the emperor Louis of Bavaria; and wrote an apology entitled, Defensor Pacis, for that prince, in 1324. In this extraordinary work, for such at that time it might well be deemed, he boldly maintained that the pope ought to submit to the emperor, not only in temporal affairs, but also in what regards the outward discipline of the church. He described, in strong colours, the pride, the luxury, and other irregularities, of the court of Rome; and showed at large, that the pope could not, by divine right, claim any powers or prerogatives superior to those of other bishops. John XXII. at that time filled the papal chair, and was so provoked at this doctrine of Marsilius, as well as at his manner of propagating it, that he issued a decree, in which he endeavoured to refute it, and by which he excommunicated the author, in 1327. Dupin relates, that on this book being translated into French without the author's name, pope Gregory XI. complained of it to the faculty of divinity at Paris; when the faculty declared, by an authentic act, that none of their members had any share in that translation; and that neither Marsilius of Padua, nor John de Jande, who was likewise thought to have been concerned in the work, belonged to their body. Besides the Defensor Pacis, seu de Re Imperatoria et Pontifica, adversus usurpatam Romani Pontificis jurisdictionem, libri tres, Marsilius wrote a treatise entitled, De Translatione Imperii; and also another, De Jurisdictione Imperiali in Causis Matrimonialibus. He died at Montemalto, in 1328; and, however his memory may have been honoured elsewhere, was ranked at Rome among the heretics of the first class.

MENARD, (Claude,) a French historian, born at Angers in 1580. He was so much affected by the death of his wife, that he quitted the world, became an ecclesiastic, and led a very austere life. He was passionately attached to the study of antiquities, and rescued from oblivion several curious pieces. He died in 1652. He published, Joinville's History of St. Louis, 1617, 4to, with notes full of erudition; The two Books of St. Augustine against Julian; this work he discovered in the library at Angers; Researches concerning the Body of St. James the Greater, who, as is pretended, was buried in the collegiate church of Angers; and, History of Bertrand Dugueslin.

MENARD, (Dom. Nicholas Hugh,) a learned French Benedictine monk of the congregation of St. Maur, was born at Paris in 1585, and educated among the Benedictines at the abbey of St. Denis; and at the age of twenty-nine he embraced the reform of St. Maur, of which he was one of the earliest members who became distinguished for erudition and critical skill. He died at Paris in 1644. He was the author, or editor, of the following works:—Martyrologium Sanctorum Ordinis S. Benedicti; Concordia Regularum S. Benedicti de Aniana; Sacramentarium S. Gregorii Magni; and, Diatriba de unico Dionysio; this is written against Launoy. He also prepared for the press an edition of the Epistle of St. Barnabas, in the original Greek, from an ancient MS. in the abbey of Corbie, accompanied with the ancient Latin version, and illustrated with notes; this was published after his death, in 1645, 4to, under the inspection of D'Achery, who wrote the preface to it.

MENARD, (Leon,) an antiquary, was born at Tarascon in 1706, and studied literature under the Jesuits at Lyons, and the law at the university of Toulouse. He was counsellor to the presidial of Nîmes; but he seems to have devoted himself entirely to the study of history and antiquities. In 1749 he obtained a place in the Academy of Inscriptions and Belles-lettres, and from that time passed his life chiefly at Paris, where he died in 1767. He wrote, A History of the Bishops of Nîmes; L'Histoire Civile, Ecclésiastique et Littéraire de la Ville de Nîmes, 7 vols, 4to; Amours de Callisthene et d'Aristoclée; Mœurs et Usages des Grecs; and, Pièces fugitives pour servir à l'Histoire de France. He likewise pub-

lished in 1750 a Refutation of the Arguments of Voltaire against the Authenticity of the political Testament of Cardinal Richelieu.

MENASSEH, (Ben-Israel,) a celebrated Jewish rabbi, was born in Spain about 1604. His father, after having been cruelly tortured by the Spanish Inquisition, and stripped of his property, made his escape into Holland, with his wife and two sons, one of whom was the subject of this article. Here young Menasseh was placed under the tuition of a famous rabbi, called Isaac Usieli, and pursued his studies with such diligence and success, that at the age of eighteen he was judged qualified to succeed his tutor in the office of preacher and expounder of the Talmud in the synagogue at Amsterdam. He was not quite twenty-eight years of age when he published, in the Spanish language, the first part of his work, entitled, Conciliador, &c., of which, in the following year, a Latin version was published by Dionysius Vossius, entitled, Conciliator, sive de Convenientia Locorum S. Scripturæ, quæ pugnare inter se videntur, Opus ex Vetustis et Recentioribus omnibus Rabbinis, magna Industria ac Fide congestum, 4to. This work, with the exception of such passages as were dictated by the author's Jewish prejudices, procured for Menasseh the admiration and esteem of all the learned, both Jews and Christians. Grotius, in particular, acknowledged his high opinion of its merits, and strongly recommended it to the notice of Biblical scholars. This part of the work is confined to the Pentateuch, and was followed by a second part, containing the earlier prophets, and the books of Joshua, Samuel, and Kings, with additions to the preceding; a third part, including the later prophets, with additions to Part II.; and a fourth, comprising the remaining books of Scripture. These three parts, however, were not published till after the author's death; the second part appearing in 1681, in the Spanish language, and the others at subsequent periods. He had confined himself to the pursuit of his theological and literary studies till he was thirty-five years of age; when the expenses of his growing family obliged him to engage in mercantile pursuits. By this means much of that time was necessarily occupied in business, which he would have devoted with greater satisfaction to the study of philosophy and the Scriptures. He also set up a printing press in his own house, at which he printed three editions of the Hebrew Bible, and a number of rabbinical books, in the Hebrew and Spanish languages. Under the protectorate of Cromwell he came over to England, in order to solicit leave for the settlement of the Jews in this country. He met with a favourable reception from Cromwell and the parliament, and succeeded in obtaining greater privileges for his nation than they had ever before enjoyed in England. Here he also published, in 1656, his Apology for the Jews, in the English language. This piece was afterwards reprinted in the second volume of the collection of scarce and curious tracts, entitled, The Phœnix, &c. He died at Amsterdam about 1659, and left a son, who inherited his press, and employed it in printing some of his father's writings. His principal works, exclusive of the Conciliador and Apology, already noticed, were, A Spanish Bible; The Pentateuch, in Hebrew, with a Spanish version, and notes; El Tesoro dos Dinim, or Treasury of Rites, in Portuguese, being an abridgment of the Mishna; La Economia, &c., in Spanish, relating to questions concerning marriage, the condition of children, and the division of estates; On the Resurrection of the Dead, in three books, 1636, 12mo, published both in Spanish and Latin; On Adam's Fall, and the Frailty of Human Nature, 1642, 4to, both in Spanish and Latin; Of the Hope of Israel, dedicated to the parliament of England, 1650, 8vo, published originally in Spanish, and afterwards translated into Rabbinical Hebrew, German, and English, one object of which is to prove that the ten tribes are settled in America; Problemata XXX. de Creatione; De Termino Vitæ Lib. III.; Sepher Phene Rabbah, or Hebrew index of all the places in Scripture which are explained in the Middrash Rabbah, or large comment on them, alphabetically digested; Sod Yesharim, or Secret of the Righteous; Nishmath Chajim; this is a treatise on the nature and immortality of the soul, in which the doctrine of the Metempsychosis is attempted to be established; and, Shaphah Berurah, or Pure Lip, a treatise on Hebrew Grammar.

MENCKE, (Lewis Otho,) Lat. *Menckenius*, a learned German writer, was born at Oldenburg, in Westphalia, in 1644, and educated at Bremen, and Leipsic. After visiting the universities of Jena, Wittemberg, Groningen, Franeker, Utrecht, Leyden, and Kiel, he returned to Leipsic, where, in 1668, he was chosen professor of morality, and in 1671 took

the degree of licentiate in divinity. He discharged the duties of his professorship till his death, in 1707. He was five times rector of the university of Leipsic, and seven times dean of the faculty of philosophy. He published several works; many of his own, and some of other writers. The edition of Sir John Marsham's Canon Chronicus, Leipsic, 4to, and new editions of Camden's Annals of Queen Elizabeth, of the Historia Universalis of Boxhorn, and of Horn's Orbis Politicus, were superintended by him. But his principal work is the Leipsic Journal, or Acta Eruditorum, of which he was the first projector, and upon which he was engaged till his death. When he had formed that design, he began a correspondence with the learned men of all nations, in order to inform himself of what passed in the republic of letters. For the same purpose he took a journey to Holland, and thence to England. He afterwards formed a society composed of persons of eminent abilities, to assist him in the work. The elector of Saxony contributed, by his generosity, to the success of the design. The first volume was published at Leipsic, in 1682, in 4to. Mencke continued to publish, with the assistance of colleagues, every year a volume while he lived, with supplements from time to time, and an index once in ten years. His share ends with the thirtieth volume.

MENCKE, (John Burckhard,) son of the preceding, was born at Leipsic in 1674, and was admitted M.A. in that university in 1694. After studying divinity there for some time, he visited Holland and England, where the reputation of his father, and his own merit, procured him access to men of learning. On his return to Leipsic, in 1699, he was appointed professor of history. He devoted himself with great ardour to the study of the law, in which faculty he received the degree of doctor at Halle in 1701. After this he returned to Leipsic, and continued his lectures in history. Frederic Augustus, king of Poland and elector of Saxony, appointed him his historiographer in 1708; and in the following year he became counsellor to that king; and in 1723 aulic counsellor. He died in 1732, in the fifty-eighth year of his age. He had been chosen, in 1700, fellow of the Royal Society of London, and some time after of that of Berlin. He wrote, De Charlataneria Eruditorum Declamationes duæ; cum Notis variorum. Accessit Epistola Sebastiani Stadelii ad Janum Philomusum, de Circumforanea Literatorum Vanitate, Leipsic, 1715, 8vo. It has been said that there never was a worse book with a better title. It has, however, been translated into several languages. His principal undertaking was a collection of German historians, under the title of Scriptores Rerum Germanicarum, speciatim Saxonicarum, 3 vols, fol. 1728—1730. In 1727 he published at Leipsic, Bibliotheca Menckeniana, &c, or, A Catalogue of all the Books and Manuscripts in all Languages, which had been collected by Otho and John Mencke, father and son. He had a considerable share in the Dictionary of learned Men, printed at Leipsic, in German, in 1715, fol., the plan of which he had formed, and he furnished the persons employed in it with the principal materials, and wrote the articles of the Italians and English. He continued the Acta Eruditorum, as he had promised his father upon his death-bed, for twenty-five years, and published thirty-three volumes, including the supplements and the indexes. He also published an enlarged edition of Lenglet Dufresnoy's Méthode pour étudier l'Histoire, together with a German translation of it.

MENCKE, (Frederic Otho,) son of the preceding, was born at Leipsic in 1708, and after an excellent education, followed by visits to the different libraries and learned men of the age, succeeded his father in the chair of history at Leipsic, and in the appointment of aulic counsellor to the king of Poland. He was also a member of the Royal Societies of London and Berlin. He continued the Acta Eruditorum from the year 1732, and published editions of some learned works. He also wrote, De Vita, Moribus, Scriptis, Mentisque Hier. Fracastorii; Bibliotheca Virorum militiâ æque ac Scriptis illustrium; Historia Vitæ inque Litteras Meritorum Angeli Politiani; and, Miscellanea Lipsiensia nova ad Incrementum Scientiarum. He died in 1754 of dropsy, occasioned by excessive application to study.

MENDANA DE NEYRA, (Alvaro,) a Spanish navigator, born in 1541. He went to America with his uncle, Don Pedro de Castro, governor of Lima, with whose assistance he fitted out an expedition in 1568, and sailed to explore the Pacific Ocean. He discovered the isles of Guadalcanal, St. Christopher, and Isabella, and returned to Lima in the following year. He sailed again in 1595, and discovered the islands of Solomon, and

the Marquesas de Mendoça. He afterwards discovered an island called Santa Cruz, where he died.

MENDELSSOHN, (Moses,) a Jewish philosophical writer, was born at Dessau, in Anhalt, in 1729, and educated under his father, who was a schoolmaster, and a transcriber of the Hebrew Scriptures upon parchment rolls for the public use of the synagogue. From the lyric poetry of the sacred writings he conceived a taste for versification, and a perusal of the More Nevochim of Maimonides drew his attention to philosophy. At the age of fourteen he went to Berlin, where, after living for some years in indigence, he was at length employed as a transcriber of MSS. by a rabbi, who, at the same time that he afforded him the means of subsistence, initiated him in the mysteries of the theology, the jurisprudence, and scholastic philosophy of the Jews. He also formed an intimacy with Israel Moses, a Polish Jew, whose suggestions and example had a powerful influence upon the formation of Mendelssohn's character. This person conversed and composed in no other language than the Hebrew; and with this feeble instrument of human reason he had become so acute a mathematician, that he discovered, without other aid, the most important demonstrations. He was also an able naturalist, possessed a taste for the fine arts, and had a fruitful poetic genius. He voluntarily undertook to become Mendelssohn's literary instructor, and taught him Euclid by his own Hebrew version. The singular spectacle of two young rabbis circumstanced as they were, sitting in the corners of retired streets, the one with a Hebrew Euclid, instructing the other who was one day to be classed among the most eminent literati of his country, may satisfy youthful and indigent philosophers, that the cold touch of poverty can never palsy the sublime efforts of resolute genius. A physician named Kitsch instructed Mendelssohn in Latin; and by the aid of Dr. Aaron Salomon Gumpertz, he became acquainted with modern literature, and especially with the writings of Locke. He lived for some time in a very humble condition, until a rich silk manufacturer, named Bernard, took him into his house as instructor to his children. He subsequently became a superintendent in the factory, and was ultimately taken into partnership. In 1754 he first made the acquaintance of Lessing, to whom he was indebted for assistance in his literary pursuits. The scholar amply repaid the efforts of his instructor, and soon became his rival and his associate, and after his death the zealous defender of his reputation against Jacobi, a German writer, who had charged Lessing with Spinosism. Mendelssohn died in 1786, at the age of fifty-seven, highly respected and beloved by a numerous acquaintance, and by persons of very different opinions. In 1783 he published his Jerusalem, in which he maintains that the Jews have a revealed law, but not a revealed religion, but that the religion of the Jewish nation is that of nature. His work entitled Phædon on the Immortality of the Soul, in three dialogues, in the manner of Plato, was published in 1767; in this he presents the reader with all the arguments of modern philosophy, stated with great force and perspicuity, and recommended by the charms of elegant writing. Some of his arguments, however, were confuted by Kant. From the reputation which he obtained by this masterly performance, he was entitled by various periodical writers the Jewish Socrates. It was translated into French by Junker, in 1774; and into the English by Charles Cullen, in 1789; another English version appeared in 1838. He also wrote, Philosophical Pieces; A Commentary on Part of the Old Testament; Letters on the Sensation of the Beautiful; Morning Hours, a Discourse on the Existence of God; and, a German translation of the Psalms. This version has not the merit of accuracy. A magnificent edition of Mendelssohn's works was published lately at Berlin.

MENDEZ, (Moses,) an English poet, was born in London of Jewish parentage. He received a liberal education, and was, on account of his abilities, honoured with the degree of M.A. by the university of Oxford in 1750. He wrote some very popular musical entertainments, and several poems, which were published in one volume. He was the intimate friend of Thomson, and died worth 100,000*l.* in 1758. Some of his poems are in Dodsley's Collection.

MENDEZ-PINTO, (Ferdinand,) a celebrated traveller, was born in Portugal, of a respectable family. He departed for the Indies in 1537, and on the voyage the ship in which he sailed was taken by the Moors, who carried her to Moca, where Ferdinand was sold for a slave; but after some adventures he arrived at Ormus, whence he pursued his original object, and in 1558 returned to his native

country, where he published a very curious, but romantic relation of his voyages, which has been translated into French and English.

MENDOZA, (Don Inigo Lopez de,) Señor de Hita y Buytrago, first marquis de Santillana, and Conde del Real de Manzanares, an early patron and contributor to the literature of his country, was born in Carrion de los Condes in 1398. His works are, Los Proverbios de Inigo Lopez de Mendoza, con su glosa; Maxims of Morality in verse, written by desire of Juan II. for the instruction of his son prince Enrique; Refranes que dicen las Viejas tras el Huego, Proverbs which old Women repeat by the fire-side; this is an alphabetical collection made also at the king's request, and supposed to be the oldest collection in any modern language; they have been republished by D. Gregorio Mayans y Siscar, in the first volume of the Origenes de la Lengua Castellana; Proemio al Condestable de Portugal, sobre las Obras; this is one of the most valuable documents for the literary history of Spain, as it contains an account of all the Spanish poets whose works the writer had either seen or heard of. Many of his poems are in the Cancionero General; others exist in manuscript; among them is a poem upon the Creation, consisting of three hundred and thirty-three stanzas, in the same metre as the Trezientas of his friend Juan de Mena. He first introduced the sonnet into Spanish poetry, an honour claimed either falsely or ignorantly by Boscan; to whom, however, and to his friend Garcilaso, the triumph of the Italian over the vernacular metres is certainly to be attributed.

MENDOZA, (Don Diego Hurtado de,) younger son of D. Inigo Lopez de Mendoza, second count of Tendilla and first marquis de Mondejar, and grandson of the preceding, was born in Granada in 1503, and educated at Salamanca. He then served in the Italian wars. But in the winters, and during every cessation of arms, he went to Rome, or Padua, or some other Italian university, to profit by the society of learned men. Charles V. employed him as ambassador in the most important and most difficult transactions of his reign, at Venice, at the council of Trent, and at the papal court. At Venice he exerted himself to recover Greek MSS.; for this purpose he sent Nicolaus Sophianus into Greece; and when some person for whom Solyman was particularly interested had been taken prisoner, ransomed him at a great price, and set him free, and asked in return only that the Venetians might freely import grain from the Turkish dominions, and that he himself might be permitted to search for manuscripts. Solyman, more in the spirit of the Abbassides or the Spanish Ommiades, than of the Ottomans, sent him six chests full; and thus D. Diego was the means of recovering some of the writings of St. Basil the Great, of Gregory Nazianzen, and of Cyril of Alexandria, and the remains of Archimedes, of Hero, and of Appian; all these, with copies also of cardinal Besarion's and of other collections, he left to the Escurial library. In the sixty-fourth year of his age he was banished from the court, and retired to Granada, where he prosecuted those studies which were congenial to his taste; he investigated antiquities, collected above four hundred Arabic MSS., and crowned his literary fame by his Guerra contra los Moriscos, the publication of which, even with omissions, the government did not permit till the year 1610. The true text was restored in 1776, at Valencia, by Portalegre, who prefixed to it the author's life, which, although ill written, is highly interesting. In this work, the finest specimen of the historical style in the Spanish language, Mendoza has left the best example of an imitation of the Latin historians that modern European literature possesses. The rich and florid diction of this history forms a contrast with the conciseness and rigidity of Sallust, with whom however Mendoza has generally been compared. In 1574 he obtained leave to return to Madrid, and he died in a few days after his arrival there. A volume of his poems was published at Madrid, in 1610, by Juan Diaz Hidalgo, the king's chaplain. His comic romance, Lazarillo de Tormes, which has been translated into almost every European language, was written by him when a student at Salamanca. It has been erroneously attributed to Juan de Ortega, a Jeronymite.

MENDOZA, (Gonzales Peter de,) archbishop of Seville, and afterwards of Toledo, chancellor of Castile and Leon, was born at Guadalaxara in 1428. He early distinguished himself by his progress in literature, and his fidelity in the service of the kings of Castile, by whose interest he obtained a cardinal's hat from pope Sixtus IV. He also ably served Ferdinand and Isabella. He died in 1495. He translated, in his youth, Sallust, Homer's Iliad, Virgil, and parts of Ovid.

MENDOZA, (Juan Gonzales,) a Spanish divine, who was sent ambassador to the emperor of China in 1584; and on his return became successively bishop of Lipari in Italy; of Chiapi in New Spain; and of Propajan in the West Indies. He wrote, A History of China, in Spanish, of which a French translation was published in 1589.

MENEDEMUS, a Greek philosopher of the Eliac school, who flourished towards the close of the fourth century, B.C. was a native of Eretria, in the island of Eubœa. He went, with his friend Asclepiades, a Phliasian, to Athens, where he attended the lectures of Plato. From Athens he went to Megara, where he enjoyed the instruction of Stilpo; and thence he repaired to Elis, where he became a disciple of Phædo, who had established a school in that place upon the Socratic model. Upon the death of Phædo he became his successor in that school, which he transferred to his native city; whence it obtained the name of Eretrian. His fellow-citizens placed the government of the city in his hands, and employed him on several embassies, to Ptolemy, Lysimachus, and Demetrius, kings of Macedon. He was greatly respected by Antigonus, king of Macedon, who entertained a personal regard for him, and professed himself one of his disciples. By the honour which he received from his intimacy with this prince, he excited the envy of some of his countrymen, who accused him of a design to betray their city into the hands of Antigonus. To escape the hazards arising from the prejudice which this accusation created against him, Menedemus withdrew to Oropus, in Bœotia; and afterwards took refuge with his family under the protection of Antigonus. Here grief, on account of the unjust treatment which he had received, and disappointment at not being able to prevail on that prince to restore the lost liberties of his country, preyed upon his spirits, and induced him to hasten his end by abstaining from food for several days. He died about the 124th Olympiad, or in 284 B.C. in the eighty-fourth year of his age. A memorable saying of his has been preserved. Hearing one of his acquaintance remark, that it must be a great happiness to enjoy whatever we desire; he replied, "it is a greater, to desire nothing but what is proper for us."—There was another MENEDEMUS, a Cynic philosopher, who was a native of Lampsacus, and lived under the reign of Antigonus, king of Macedon. In Menedemus the spirit of the sect degenerated into what can scarcely be distinguished from downright madness. Dressed in a black cloak, with an Arcadian cap upon his head, on which were drawn the figures of the twelve signs of the Zodiac, with tragic buskins on his legs, with a long beard, and with an ashen staff in his hand, he went about like a maniac, saying, that he was come from the infernal gods, to take cognizance of the offences of mankind, and to make a report of them.

MENELAUS, supposed to be the same whom the Arabs call Millæus, was a native of Alexandria, and lived about A.D. 80. He observed the stars for a long while at Rome, and is mentioned by Proclus and Pappus, and probably is the person intended by Plutarch, who mentions a mathematician of that name. The only writing of Menelaus which has come down to us is the Latin treatise on spherical geometry, translated from the Arabic and Hebrew; the Greek is probably lost. This work, in 3 books, was published in a collection of Greek geometers made at Paris, in 1626; and afterwards by Mersenne, in his Universæ Geometriæ Synopsis, Paris, 1644; also by Regiomontanus. Another work, on Chords, is entirely lost. The books of Menelaus on Spherical Geometry have been much used by Ptolemy in the Syntaxis. The well-known propositions relating to a transversal which cuts the three sides of a triangle, plane or spherical, are among the very ingenious propositions of this able geometer.

MENESTRIER, (John Baptist le,) an antiquary and numismatist, born at Dijon in 1564. He published, Médailles, Monnoies, et Monuments antiques d'Imperatrices Romaines, 1625, fol. After his death, which happened in 1634, there was published Médailles illustrées des anciens Empereurs et Impératrices de Rome, 1642, 4to, by the same author. Neither of these works is in much esteem among the modern students of the numismatic science. He died in 1634.

MENESTRIER, (Claude,) born at Vauconcourt, in Burgundy, and a contemporary of the preceding, was likewise attached to the study of antiquity, and became keeper of the Barberini Museum. He died in 1639. He wrote, Symbolicæ Dianæ Ephesiæ Statua exposita, 1657, 4to.

MENESTRIER, (Claude Francis,) a learned Jesuit, distinguished by his various works on heraldry, decorations, public ceremonials, &c., was born at Lyons in

1631. His particular turn was to the study of history, with all that relates to family distinctions, and the monuments of antiquity in earlier and later periods. He was assisted in his pursuits by an uncommon strength of memory; concerning which it is related, that when queen Christina passed through Lyons, in 1657, she tried him with causing to be read before him three hundred words, the strangest and most unconnected that could be found, which he repeated without missing in the same order. He travelled into Italy, Germany, Flanders, and England. He was professor of polite literature and rhetoric successively at Chamberi, Vienne, Grenoble, and Lyons. He died in 1705. His principal works are, Histoire Civile, ou Consulaire de la Ville de Lyon; Eloge Historique de la Ville de Lyon; L'Histoire du Règne de Louis le Grand par les Médailles, Emblêmes, Devises, Jetons, &c.; Méthode du Blason; and, La Philosophie des Images.

MENGOLI, (Pietro,) an able mathematician, was born at Bologna in 1625, and studied under Cavalieri, to whom the Italians ascribe the invention of the first principles of the infinitesimal calculus. Mengoli was appointed professor of mechanics in the college of nobles at Bologna, and acquired high reputation by the success with which he filled that post, as well as by his publications. He wrote, Geometriæ Speciosæ Elementa; Via Regia ad Mathematicas, per Arithmeticam, Algebram, et Planimetriam ornata; Reflessione e Paralasse Solare; Speculazioni di Musica; Circolo; and, Arithmetica Realis, &c. He died in 1686.

MENGS, (Antony Raphael,) an eminent painter, was born in 1728 at Aussig, in Bohemia, and was instructed by his father, Ishmael, a native of Denmark, who had removed to Dresden, where he was made painter to Augustus III. king of Poland. In 1741 he took his son to Rome, and kept him very assiduously at study, in the Vatican, under his own direction, particularly exercising him in copying from the antique, and from the works of the greatest modern artists. After an abode in that capital of three or four years, Antony returned to Dresden, where he was employed at court, and obtained the rank of king's painter. He made a second journey to Rome, where he married a young woman, from whom he had modelled the head of a Madonna. He was desirous of fixing himself there; but his father obliged him in 1749 to return to Dresden. In 1752 he revisited Rome, carrying with him his wife and an infant child. Among other compositions which he executed in that city during this visit was a copy of Raffaelle's School of Athens for lord Percy, afterwards duke of Northumberland. The disasters which befel Saxony and its monarch, in consequence of the Seven Years' War, deprived him of his pension, and he fell into a state of indigence, barely supporting himself by his ill-paid labours, which chiefly consisted of painting in fresco. In 1757 he made his first attempt in fresco—a ceiling-piece in St. Eusebio, which was in too simple a style to satisfy the taste of that day. His Apollo and the Muses, in the Villa Albani, is a work that will bear comparison with those by the greatest Italian masters. This has been finely engraved by Raphael Morghen. About this time he became acquainted with Webb, to whom he communicated his ideas on art, which the other passed off as his own in his Remarks on Poetry and Painting. Having become known to Charles III. king of Naples, on a visit to his capital, that monarch, upon his accession to the throne of Spain, gave Mengs an invitation to Madrid, and he arrived in that city in 1761. He there executed a great many works, both frescoes and easel pictures, of which a dead Christ, and an Aurora, in the queen's apartment, are reckoned the principal. After a long sojourn in Spain, excess of application, and the want of domestic society, threw him into a bad state of health, which induced him to ask leave to return to Italy, where he had left his wife and family. During his convalescence he painted for the king of Spain a Nativity, in which the light is managed in the manner of Correggio's famous Notte. This piece was so much valued, that a plate of glass of uncommon dimensions was made to cover it. At Rome he was employed by Clement XIV. in two considerable works—Janus dictating to History, and, a Holy Family; and it was not till after an abode there of three years that he reluctantly returned to Madrid. He there composed the Apotheosis of Trajan for the ceiling of the great saloon of the palace at Madrid, which is considered his chef d'œuvre. But his incessant application again injured his health, and in 1775 he obtained a final dismission from his generous master, who continued to him a very liberal appointment. He took up his residence for the last time at Rome, but it was embittered to him by the loss of his beloved wife in 1778.

Grief hastened the decline of a shattered constitution, and the nostrums of an empiric precipitated the termination of his life, which took place on the 29th of June in the following year, in the fifty-second year of his age. His remains were deposited by the side of those of his wife, in the church of San Michele Grande at Rome; and the Academy of St. Luke assisted at his interment. His friend, the chevalier d'Azara, placed his bust in bronze in the Pantheon, next to that of Raffaelle, with an honourable inscription, in which he is entitled Pictor Philosophus. The private character of Mengs was marked with melancholy and reserve, with purity of manners, and strict regard to veracity. He had little knowledge of the world, and seemed under constraint in company; yet he sometimes delivered his sentiments with a blunt freedom that partook of harshness, and gave offence. He was, however, fundamentally kind and benignant; and was so disinterested or negligent in money concerns, that, notwithstanding the large emoluments of his latter years, he scarcely left enough to defray the expenses of his funeral. Very different opinions have been given respecting his merit as an artist. It seems generally allowed that his excellences were less the product of native genius, than of intense application to the theory and practice of his art. A degree of coldness and dryness is said to mark his performances, even where they display sublimity of conception, and a knowledge of the grand principles of composition. His long practice of miniature-painting is asserted to have habituated him to a diminutive style; and his finishing had frequently a gloss that gave his pictures the effect of enamel. The best of his works in this country is an altar-piece at All Souls college, Oxford. Mengs was not only a celebrated artist, but distinguished himself as a writer in his art. The year after his death the chevalier d'Azara published at Parma, Opere di Antonio Raffaelle Mengs, in 2 vols, 4to. These consist of various treatises on subjects relative to the principles of painting, and on the characters of the greatest masters of the art, particularly Raffaelle, Correggio, and Titian. An English translation was published in 1796, 2 vols, 8vo. He carried his admiration of the ancients beyond almost any of his contemporaries, except his intimate friend the abbé Winkelman; and, notwithstanding his exalted idea of the perfections of Raffaelle (whom of all artists he most imitated), he imagined that the painters of antiquity were his superiors.

MENINSKI, (Francis Mesgnien,) a celebrated Orientalist, was born in Lorraine about 1623, and studied at Rome under the learned Jesuit Giattini. In 1652 he accompanied the Polish ambassador to Constantinople, and was made first interpreter to the Polish embassy at the Porte. His services in this department caused him, after a summons into Poland, to be sent out again as ambassador plenipotentiary to Constantinople. The consequence of this appointment was his being naturalized in Poland, on which occasion he added the termination ski to his family name of Menin. In 1661 he accepted the post of interpreter of the Oriental languages at the court of Vienna; and in this capacity he accompanied several imperial ambassadors to the Porte. He was likewise entrusted with various important and confidential commissions; and having visited in 1669 the Holy Sepulchre at Jerusalem, he was created a knight of that order. His services were so much approved, that on his return to Vienna, in 1671, he was made one of the emperor's council of war, as well as first interpreter. He died in 1698. The great work of Meninski is his Thesaurus Linguarum Orientalium, published at Vienna in 1680, in 4 vols, fol. The fourth of these volumes, entitled, Complementum Thesauri, seu Onomasticum Latino-Turcico, Arabico-Persicum, &c. was entirely destroyed by the accident of a shell falling upon the author's house during the siege of Vienna by the Turks (1683), which obliged him to recompose it, so that it did not appear till 1687. A new edition was commenced by the baron de Jenisch, at Vienna, in 1780, and was completed in 1802, in 4 vols, fol. The Turkish, Persian, and Arabic grammars contained in the Thesaurus were republished in 2 vols, 4to, Vienna, 1756. The other works of Meninski were chiefly in controversy with I. B. Podesta, professor of the Oriental languages at Vienna.

MENIPPUS, a Cynic philosopher, a native of Phœnicia, and originally a slave. He practised usury at Thebes, and thus acquired great wealth; but being robbed of it, he hanged himself. He combined the profession of the Cynic philosophy with the love of money, and wrote several satirical works. He seems to have been a disciple of Diogenes; and Lucian makes Corinth his place of residence. His

satires were written in prose, with verses occasionally intermixed; for which reason the satires of Varro, who wrote in the same style, were called Menippean; and the same title, that of Satyre Ménippée, was given, for the same reason, to a famous collection, written in France against the faction of the League; in which compositions Pierre le Roy, Nicolas Rapin, and Florent Chrêtien, bore a principal share. Laertius mentions some of the works of Menippus, of which, however, no part is now extant.

MENNES, or MENNIS, (Sir John,) a celebrated seaman, traveller, and poet, was born at Sandwich, in Kent, in 1598, and educated at Corpus Christi college, Oxford. In the reign of James I. he had a place in the Navy Office;. and by Charles I. he was appointed its comptroller. In the subsequent troubles he took an active part, both military and naval, in favour of his royal master; and, being a vice-admiral, in 1641 he was knighted at Dover. In 1642 he commanded the *Rainbow;* but he was afterwards displaced from his services at sea for his loyalty, and was implicated in the Kentish insurrection in favour of the king in 1648. After the Restoration he was made governor of Dover Castle, and chief comptroller of the navy, which office he retained till his death. In 1661 he was appointed commander of the *Henry,* and received a commission to act as vice-admiral and commander-in-chief of his majesty's fleet in the North Seas. He died in 1671, and was buried in the church of St. Olave, Hart-street, where a monument and inscription were placed over his grave. Wood says he was the author of a poem entitled Epsom Wells. His other poems are contained in a volume entitled Musarum Deliciæ, or the Muses' Recreation, 1656, 12mo. The celebrated scoffing ballad on Sir John Suckling, "Sir John got him an ambling nag," &c. was written by Mennes.

MENNO, surnamed SIMONSON, a celebrated and leading minister among the Anabaptists in the sixteenth century, after whom the members of that sect in the Low Countries were called Mennonites, was born at Witmarsum, a village in Friesland, in 1496. In 1536 he left the Roman Catholic church, in which he was a priest, and joined the Anabaptists, among whom he became a teacher in the next year. During the remainder of his life Menno travelled with his family, and preached his doctrines throughout a great part of Germany and Holland, where he gained many proselytes, chiefly from among the Anabaptists. He died in 1561, in the duchy of Holstein. His works were published at Amsterdam, in 1651, fol. Menno possessed genius, had the advantage of a natural and persuasive eloquence, and had a sufficient portion of learning to pass for an oracle in the eyes of the multitude. He was also a man of probity, of a meek and tractable spirit, gentle in his manners, and accommodating in his intercourse with persons of all ranks and characters.

MENOCHIO, (Jacopo,) a learned jurist, was born at Pavia in 1532, and began in 1555 to occupy the chair of civil law in the university. Five years afterwards he accepted an invitation from Emanuel Philibert, duke of Savoy, to his newly erected university of Mondovi. Thence he removed in 1566 to the first chair of common law in Padua, which he afterwards changed for that of civil law. In 1589 he was recalled to Pavia; and he was at length appointed by Philip II. of Spain a senator of Milan, and president of the council. He died in 1607. He wrote, De Conjecturis ultimum Voluntatum; De Tacitis et Ambiguis Conventionibus; De adipiscendâ, retinendâ, et recuperandâ possessione; De Præsumptionibus, Conjecturis, &c.; De Arbitrariis Judicum Quæstionibus; and other works.

MENOCHIO, (Giovanni Stefano,) a learned Jesuit and Biblical scholar, son of the preceding, was born at Pavia in 1576, and at the age of seventeen entered the society, in which he distinguished himself by his proficiency in his studies, and particularly in Scriptural literature. He was selected by his superiors to expound the Scriptures in the college of Milan, which he did with great applause for several years; and he was afterwards raised to the most honourable posts belonging to the society, in the colleges and provinces of Italy. He died at Rome in 1655, when about eighty years of age. He was the author of, Hieropoliticon, seu Institutiones Politicæ è Sacris Scripturis depromptæ, Lib. III.; Institutiones Œconomicæ ex Sacris Literis depromptæ, Lib. II.; De Republicâ Hebræorum Lib. VIII.; and, Commentarius totius Scripturæ, Cologne, 1630, 2 vols, fol. These works are highly commended for the extensive knowledge and solid learning which they display; and that last mentioned is particularly esteemed on account of the perspicuity, precision, and judgment, by which it is distinguished.

The best edition of it is that published at Paris by father Tournemine, a Jesuit, in 1719—1724, in 2 vols, fol., accompanied with a number of valuable treatises and dissertations on Biblical subjects; this was reprinted at Avignon, in 1678, in 4 vols, 4to. Menochio also published, in the Italian language, A History of the Life of Jesus Christ; a Sacred History, founded on the Acts of the Apostles; and six volumes of Dissertations on different Subjects, chiefly designed to elucidate the Scriptures. After his death, a treatise On the Christian Economy and some other pieces were published from his MSS.

MENOT, (Michael,) a French preacher, who lived in the reigns of Louis XI., Charles VIII., Louis XII., and Francis I., and obtained so much reputation that he was called Langue d'Or. His sermons, however, are marked rather by grossness and buffoonery, than by eloquence or unction; and have been often cited in illustration of the low state of morals at that time. He was for a long time professor of theology at the house of the Cordeliers at Paris, where he died in 1518.

MENOU, (James Franfcis, baron de,) a French revolutionary officer, born at Boussay de Loches, in Touraine, in 1750. In 1787 he was made field-maréchal; and in 1789 he was sent by the nobility of Touraine as deputy to the States-General; but he soon joined the Tiers Etat. In 1793 he was sent against the royalists in La Vendée, where he conducted himself with such moderation that he was denounced by Robespierre as a counter-revolutionist. In May 1795 he commanded the National Guard of Paris, and suppressed the frightful popular insurrection that then broke out in the Faubourg St. Antoine. On the 5th of October following he was less zealous, certainly less successful; and his conduct led to his being accused as a traitor to the Convention. He was, however, acquitted. In 1798 he accompanied Buonaparte to Egypt, where he distinguished himself by his courage on several occasions. After the return of Buonaparte, he married the daughter of a rich bath-keeper of Rosetta, and submitted to all the rites and ceremonies of Islamism. On the death of Kleber he assumed the chief command, and, after gallantly opposing the British army, under Sir Ralph Abercromby, at Alexandria, he was at length obliged to capitulate. He returned to France in 1802, when Buonaparte received him favourably, and appointed him governor of Piedmont. He subsequently sent him in the same capacity to Venice, where he died in 1810.

MENTEL, or MENTELIN, (John,) the earliest printer of Strasburg, born there of an obscure family in 1410. He was originally a writer and illuminator of MSS. in the service of the bishop of that city. The first works that proceeded from his press were printed without name or date, with a view to pass them off for MSS. which at that time bore a very high price. But the earliest work by Mentel with a date, is the Speculum of Vincent de Beauvais, 1473. In 1466 the emperor Frederic IV. granted him letters of nobility. He died in 1478, and was buried in the cathedral of Strasburg.

MENTEL, (James,) a learned physician, said to be related to the preceding, in support of whose pretensions to the discovery of the art of printing he wrote, Brevis Excursus de Loco, Tempore, et Auctore, Inventionis Typographiæ, inserted by Wolf in his Monumenta Typographica. Mentel also wrote against Malinkrot, who claimed for Mentz the honour of having been the cradle of the art, De verâ Typographiæ Origine Parænesis, 1650. He was born at Chateau Thierri in 1597, and died in 1671 at Paris.

MENTELLE, (Edme,) a writer on geography, was born at Paris in 1730, and studied at the college de Beauvais, under Crévier. He cultivated poetry in early life, but abandoned it for his favourite science, which he continued to study and advance by numerous publications till his death, in 1815, in the eighty-fifth year of his age. He was chosen a member of the Institute at its first establishment, and wrote, besides other treatises on geography and history, Dictionnaire de la Géographie ancienne for the Encyclopédie Méthodique.

MENTOR, a Greek sculptor of the age of Pericles, who worked in gold and silver, which he chased with unrivalled skill. Cicero and Pliny allude to his works; and the vases and goblets carved or chased by him are spoken of with high commendation by Propertius, Juvenal, and Martial. Some of the finest productions of his chisel adorned the temple of Diana at Ephesus. Crassus is said to have paid for two goblets of his workmanship no less than the sum of 100,000 sesterces.

MENTZEL, (Christian,) a learned physician and botanist, was born in 1622 at Furstenwald, in the marche of Bran-

denburg, and studied at Berlin, Frankfort, and Königsberg, and in 1648 was engaged at Dantzic in the education of youth. He afterwards visited Holland, and thence made a voyage up the Mediterranean, where he surveyed a variety of countries, and, returning through Italy, he took the degree of M.D. at Padua in 1654. In 1658 he entered into the service of Frederic William, elector of Brandenburg, as army physician; and when the campaign was ended, he attended the elector in his progresses, and was made his physician and counsellor. He employed his latter years in study, particularly of the Chinese language, in which he was thought to have attained, under the instruction of Couplet, a greater proficiency than any other person in Europe. He died in 1701. He published, Centuria Plantarum circa Gedanum (Dantzic) sponte nascentium; Index Nominum Plantarum Multilinguis, republished under the title of Lexicon Plantarum Polyglotton universale; Pugillus Plantarum Variarum, tum Hortensium, tum Italicarum et Tyrolensium quas ipse legit, with figures; and, Brevis Sinensium Chronologia. He communicated to the Academy Naturæ Curiosorum, of which he was a member, several papers on subjects of medicine and natural history, which are printed in their Ephemerides.

MENZIKOFF, (Alexander Danilovitch,) a Russian prince, born at Moscow in 1674, was originally a pastry-cook, in which situation he was noticed by the czar Peter, who took him into his service. In the war with Charles XII. of Sweden, Menzikoff defeated Meyerfeldt, a general of that monarch; he also distinguished himself at Lesnau, in 1708, and at the battle of Pultowa. He became first minister and general field-marshal, baron and prince of the German empire, and received the title of duke of Ingria. On the death of the emperor in 1725, Menzikoff secured the succession to Catharine, who caused Peter II. to marry his eldest daughter. But these honours ruined the favourite; for, becoming offensive by his haughty deportment to the emperor and the nobility, he was at last disgraced, and banished to Beresof, in Siberia. His wife, a lady delicately brought up, wept herself blind, and expired on the road. He found a wooden hut assigned for his residence, with a daily allowance of ten rubles for his support. His mind accommodated itself to his situation. He cultivated a little farm, and saved enough from his pittance to build a wooden church, in the erection of which he assisted with his own hands. The death of one of his daughters of the small-pox, and the great change in his way of life, soon, however, affected his health, and he died of apoplexy in November 1729, little more than two years after his banishment.

MENZINI, (Benedetto,) an eminent Italian poet, born at Florence, of indigent parents, in 1646. An early proficiency in letters caused him to be taken notice of by the marquis Salviati, who received him into his house, and gave him the means of cultivating his talents. He opened a school of rhetoric, with the hope of obtaining a public professorship at Pisa; but being frustrated in his expectation, he went to Rome, in 1685, at the invitation of queen Christina of Sweden, who gave him a very honourable reception, and admitted him into her academy. The death of the queen in 1689 again threw him upon the public, and he was obliged for a maintenance to write compositions for other persons, particularly sermons for ecclesiastics. He found at length a protector, who obtained for him, from Innocent XII., a canonicate in the church of St. Angelo, in Peschiera. He was likewise nominated in 1701 coadjutor in the chair of eloquence in the college della Sapienza at Rome. He died in 1704. There is scarcely any kind of Italian poetry in which Menzini did not exercise his powers. His Pindaric Canzoni have not the loftiness and rapid flow which are admired in those of Chiabrera and Filicaia, yet have a warmth and elegance which place them among the best. In Anacreontic songs, in pastoral sonnets, elegies, and sacred hymns, he has few equals, and perhaps no superiors. In Italian satires none can compare with him. He made an attempt in the epic, and wrote three books of a poem on Terrestrial Paradise. His Accademia Tusculana is an imitation of Sannazaro's Arcadia. He likewise wrote elegantly in Latin, both in prose and verse. All his works were published collectively at Florence in 4 vols, 1731, and at Nice in 1783. He was a member of the Arcadi, and of the Academy della Crusca, and was extremely desirous to have his verses cited by name as authority in its Dictionary. His Art of Poetry was published by Mathias.

MERCATI, or MERCADO, (Michele,) a physician and naturalist, was born in 1541 at St. Miniato, in Tuscany, and was

educated at Pisa, under Cesalpini. After taking his degrees in that university, he went to Rome, where Pius V. gave him the superintendence of the Vatican botanical garden. He was in favour with the succeeding popes, Gregory XIII. and Sixtus V., the latter of whom conferred upon him the dignity of apostolical prothonotary, and sent him into Poland with the cardinal Aldobrandini, who, when he became pope in 1591, under the name of Clement VIII., nominated him his first physician, and bestowed upon him many marks of his favour. He died in 1593, in the fifty-second year of his age. He wrote, Instruzione sopra la Peste, &c.; Degli Obelischi di Roma; and, Metallotheca; this is a description of the subjects of natural history, particularly in the mineral kingdom, contained in the Vatican museum, which was formed under the auspices of Gregory XIII. and Sixtus V., and was afterwards totally dispersed; Clement XI. purchased Mercati's MS. and caused it to be splendidly edited by Lancisi in 1717; an appendix to it was published in 1719.

MERCATOR, (Marius,) an ecclesiastical and controversial writer in the fifth century, the friend of St. Augustine. Some maintain that he was an Italian; while others, among whom are Cave and Gerberon, say that he was an African. He wrote against the Pelagians and Nestorians, commencing his polemical career in 418, and continuing it till about 451. Many of his writings are translations from the Greek into Latin, with prefaces by Mercator, of considerable use in the study of ecclesiastical history. The author's style is perspicuous, but inelegant, and deficient in liveliness and vigour. The first complete edition of his works was published at Paris in 1673, fol., by father Garnier, the Jesuit, with a commentary, notes, and a number of dissertations, and was inserted in the 27th vol. of the Bibl. Patr. In the same year father Gerberon, a Benedictine, under the assumed name of Rigbertus, published several of Mercator's pieces at Brussels, in 12mo, with learned notes. In 1684 a new and more correct edition of them was given by M. Baluze, with notes, 8vo.

MERCATOR, (Gerard,) an eminent Flemish geographer and mathematician in the sixteenth century, was born at Rupelmonde, in East Flanders, in 1512, and studied philosophy at Bois-le-Duc, whence he removed to the university of Louvain. Afterwards he studied the mathematics for some years with such intenseness of application, that he often forgot to eat and sleep. He learnt the art of engraving under the instruction of Reinier Gemma, a Dutch physician and mathematician; and the first of his labours was a description and map of the Holy Land, which he published in 1537. In 1541 he acquired high reputation by constructing a terrestrial globe; which proved the means of introducing him to the patronage of the emperor Charles V., for whom he made maps, globes, and a collection of other mathematical instruments, and had an appointment in the emperor's household. About the same time the duke of Juliers and Cleves made him his cosmographer. In 1551 he produced his celestial globe, which was accompanied with a short treatise on the use of that instrument. Soon after this he settled at Doesburg, where he published descriptions and maps of the world, Europe, Germany, France, the British islands, &c., which he afterwards collected together into an atlas; prefixing to them a treatise, On the Creation and Construction of the World. His method of laying down charts and maps, which is still in use, and goes by his name, is a projection of the surface of the earth *in plano*. In this projection, the meridians, parallels, and rhombs, are all straight lines, the degrees of longitude being every where increased so as to be equal to one another, and having the degrees of latitude also increased in the same proportion. The credit of first investigating the principles of that projection, and applying them to the purposes of navigation, appears to be due to Edward Wright. In 1568 Mercator published his Chronologia a Mundi Exordio ad An. CIↃ. IↃ. LXVIII. ex Eclypsibus, et Observationibus Astronomicis, ac Bibliis, &c. fol.; and in 1589 he published a corrected edition of The Geographical Tables of Ptolemy. He died in 1594, in the eighty-third year of his age. He was also the author of, Ratio scribendarum Literarum Latinarum, quas Italicas cursoriasque vocant; De Usu Annuli Astronomici; Harmonia Evangelistarum; Comment. in Epist. ad Romanos; In Ezechielis aliquot Capita; and, In Apocalypsin.

MERCATOR, (Nicholas,) a distinguished mathematician and astronomer, whose real name was Kauffman, was born at Holstein, in Denmark, about 1640. His genius for the mathematical sciences introduced him to public esteem in his

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own country, and facilitated his correspondence with such as were eminent in those sciences in Denmark, Italy, and England. In 1660 he came to this country, and was soon after elected a fellow of the Royal Society. The Biographie Universelle states that he afterwards went to France, that his skill in hydraulics led to his being employed upon the water-works at Versailles, and that he died at Paris in 1687. His reputation rests principally upon a method, of which he was the author, whereby the area of the spaces comprised between the hyperbola and its asymptote may be determined arithmetically to any degree of approximation required; and upon the application of this method to the construction of logarithmic tables. He at one time made a fruitless attempt to reduce astrology to rational principles. His principal productions are, Cosmographia, sive Descriptio Cæli et Terræ in Circulos; Rationes Mathematicæ; De Emendatione Annuâ Diatribes duæ, quibus exponuntur et demonstrantur Cycli Solis et Lunæ, &c.; Hypothesis Astronomica nova, et Consensus ejus cum Observationibus; Logarithmotechnia, sive Methodus construendi Logarithmos nova, cui accedit vera Quadratura Hyperbolæ, et Inventio Summæ Logarithmorum; Institutionum Astronomicarum Libri duo; and, Euclidis Elementa Geometrica. He communicated to the Royal Society the following papers, which are inserted in the first, third, and fifth volumes of the Philosophical Transactions:—A Problem on some Points of Navigation; Illustrations of the Logarithmotechnia; and Considerations concerning the geometrical and direct Method of Signior Cassini, for finding the apogees, eccentricities, and anomalies of the planets.

MERCIER, (John le,) Lat. *Mercerus*, a learned French professor of Hebrew in the sixteenth century, born at Uzes, in Languedoc. He studied the law at Toulouse and Avignon. Philology, however, and Biblical literature, had stronger charms for him than legal studies, and he soon relinquished the latter for his favourite pursuit. He made an astonishing proficiency in the belles-lettres, and in the Latin, Greek, Hebrew and Chaldee languages. In the two last especially he was so profoundly skilled, that, upon the death of Francis Vatablus in 1546, he was appointed his successor in the Hebrew chair at the Royal College at Paris. In this department he acquitted himself with the highest reputation; and his lectures were so famous, says Dupin, "that the royal auditory was always full when he read. The Jews went to hear him, and owned that he understood Hebrew best of any man of that age. Besides his great skill in the languages, he had an admirable judgment, abundance of erudition, great candour and simplicity; and his conversation was without reproach." He had been brought up in the Romish religion; but, in consequence of his maturer inquiries, he was led to embrace the Protestant faith. Owing to this change of sentiment, when the civil wars broke out he found it necessary to consult his safety by retiring from France; and he removed to Venice, where he took up his abode with Arnoul du Ferrier, the French ambassador, who was his intimate friend. At length, the Protestants having obtained peace in France, and the royal promise of the undisturbed exercise of their religion, Mercier returned home with the ambassador. Being desirous, however, to visit his native place before he resumed the duties of his professorship, he went to his father's house at Uzes, where he was attacked by a fatal illness, and died in 1570. Simon says that he was "one of the most learned and judicious interpreters of the Scriptures among those of the reformed religion. He perfectly understood both Greek and Hebrew, and could read well the books of the rabbins. He endeavoured to find out the literal sense of the text, and the proper signification of the Hebrew words. He has not neglected the Septuagint, or other ancient versions of the Bible; and he has also consulted the Hebrew MS. copies of the Bible in the king's library." His works are, Commentaria in Genesin, Jobum, Proverb. Eccles. et Cantic., edited by Beza; Commentaria Merceri et alior. in quinque priores Prophetas Minores, a posthumous work, like the preceding, and edited by Peter Cevallerius; Duodecim Minores Prophetæ Chaldaicè, cum Versione et Notis; Joel, cum R. D. Kimchi Commentariis et Indice Locorum qui ex Thalmude citantur; Libellus Ruth, cum Scholiis Masoræ ad Marginem, et succincta in eundem Expositione, cujus Author in MS. exemplari præfertur R. D. Kimchi; Chaldæa Translatio Abdiæ et Ionæ; Targum Jonathanis in Aggæum; Tractatulus de Accentibus Jobi, Prov. et Psalmorum, Authore R. Juda, filio Bilham Hispano; Liber de Accentibus Scripturæ; Aben Esra in Decalogum; Evangelium Matthæi ex Heb. Latinè versum; Tabulæ in Chaldæam Grammaticen; Alphabetum

Hebraicum; Eruditio Intellectus, Proverbiorum Libellus, Authore R. Haj Gaon, cum Versione Lat.; Scutella argentea, Libellus Sententiarum, Auth. R. Joseph. Hyssopæo, cum vers. Lat.; Orus Apollo Niliacus de S. Notis, cum Observationibus; Grammatica Chaldaica cum Abbreviat.; and, Notæ in Thesaurum Ling. S. Pagnini.

MERCIER DES BORDES, (Josias,) son of the preceding, born at Uzes, in Languedoc, a learned critic, made himself known by an edition of the treatise De Proprietate Sermonum of Nonius Marcellus, and by notes on Aristænetus, Tacitus, Dictys Cretensis, and the treatise of Apuleius de Deo Socratis. He died in 1626. The learned Saumaise was his son-in-law; and Henry IV., to whose interests he was devoted, employed him in various negotiations and missions, and appointed him counsellor of state.

MERCIER, (Bartholomew,) a learned bibliographer and miscellaneous writer, known in France by the title of the abbé de St. Leger, was born at Lyons in 1734. He entered in 1749 into the congregation of St. Geneviève, at Paris, of which he became librarian in 1760; and he held that office for twelve years. In 1764, when Louis XV. visited this library, he was so much pleased with Mercier's intelligent manner of displaying its treasures, that he appointed him abbé of Leger de Soissons. The Revolution reduced him to a state of indigence, and he died in 1799. He was a man of great learning and research, and, in his private character, was social, communicative, and amiable. His principal works are, Supplément à l'Histoire de l'Imprimerie, par Prosper Marchand, 1765, 4to, reprinted with additions, &c., 1771; Lettres sur différentes Editions rares du quinzième Siècle; this is particularly valuable for Italian books; Notice raisonnée des Ouvrages de Gaspard Schott; Lettre sur un nouveau Dictionnaire Historique portatif en 4 vols, 8vo; this, which appeared in the Journal de Trévoux, contains a sharp critique upon the first volumes of Chaudon's Dictionary. Mercier was frequently employed in the public libraries; and those of Soubise and La Valliere owe much of their treasures to his discoveries of curious books. He was also a frequent writer in the Journal de Trévoux, the Journal des Savants, the Magasin Encyclopédique, and the Année Littéraire.

MERCIER, (Louis Sebastian,) a prolific French writer, remarkable for the extravagance of his literary fancies, was born at Paris in 1740. He was for some time professor of rhetoric at the college of Bourdeaux. He commenced his literary career as a poet, but soon renounced poetry for criticism. He attacked the reputation of Corneille, Racine, and Voltaire, in his Essai sur l'Art Dramatique, and published a violent philippic against the comedians for paying no attention to his remarks. In 1781 he published, anonymously, the first volume of his Tableau de Paris; after which he removed to Switzerland, and printed at Neufchatel ten more volumes of that work. Returning home at the beginning of the Revolution, which he boasted that he alone had foreseen, and precipitated by his writings, he declared himself a friend to liberty, and in concert with Carra he published, Annales Patriotiques, and Chronique du Mois. He was a member of the Convention for the department of the Seine and Oise, and voted for the detention of Louis XVI. He was afterwards appointed professor of history in the Central School, from the chair of which he promulged his wild opinions without restraint. He was also a member of the Institute at its first formation. He died in 1814. His principal work is entitled, Néologie, ou Vocabulaire de Mots nouveaux, à renouveler, ou pris dans des Acceptions nouvelles, Paris, 1801, 2 vols, 8vo. His book entitled, L'An 2440, in which he set forth all the changes, moral and political, that he believed would take place in that period, was proscribed by authority.

MERCURIALE, (Girolamo,) Lat. *Mercurialis*, an eminent and learned physician, was born at Forli, in Romagna, in 1530, and studied medicine at Bologna. He took his doctor's degree at Padua, and then settled at his native place, by the citizens of which he was delegated on some public business to Pius IV. in 1562. His character and talents appeared to so much advantage at the court of Rome, that he was honoured with the citizenship of that metropolis, and was urged to make it his residence. He was particularly esteemed by cardinal Farnese, with whom he made a tour to Sicily. During a sojourn of seven years at Rome, he paid great attention to classical literature and the monuments of antiquity, and composed the learned and elegant work which first rendered him celebrated in the literary world, De Arte Gymnastica Libr. sex, first printed at Venice in 1569, and frequently reprinted. In 1569 he was in-

vited to the first medical chair at Padua; whence, in 1573, he was invited by the emperor Maximilian II. to Vienna, to recover him from a severe illness. In 1576 he was called, together with Capivacci, to Venice, in order to give his advice respecting a pestilential disorder which had broken out there. After filling the professor's chair at Padua for eighteen years, he removed, in 1587, to Bologna, where he was attended by a numerous audience. In 1599 he accepted an invitation from the grand-duke Ferdinand to Pisa. He remained there till the calculous complaints under which he laboured incapacitated him from further usefulness, when he retired to his native place, where he died in 1606. Mercuriale was a learned commentator upon Hippocrates, of all whose works he published a classified edition, Venice, 1588, fol. Of his own compositions, besides that on ancient gymnastics above mentioned, the principal are, Consultationes et Responsa Medicinalia; Medicina Practica, seu de Cognoscendis, discernendis et curandis omnibus humani Corporis Affectibus; De Morbis Cutaneis; De Morbis Puerorum; De Morbis Muliebribus; and, De Venenis. A prejudiced attachment to the ancients, and a disposition to vague and hypothetical theory (the fault of the age), pervade all his writings.

MERCY, (Francis de,) one of the ablest captains of his age, was born at Longwy, in Lorraine, towards the close of the sixteenth century. He entered the service of the elector of Bavaria early in life, and distinguished himself in several campaigns. In 1643 he took Rothwell and Uberlingen; and in the following year he took the important fortress of Fribourg, which, however, he was afterwards, but without any impeachment of his bravery, forced to abandon by Turenne, whom, however, he defeated on the 5th May, 1645, at Marienthal. He fell, mortally wounded, on the 3d of August following, in the sanguinary action at Nordlingen, where he was buried on the field of battle, with this inscription on his tomb,—

"Sta viator, Heroem calcas."

This epitaph has been justly censured by Rousseau in his Emile.—His grandson. Florimond Claude, born in Lorraine, became by his valour marshal of the empire, and obtained the command of the German forces. He took the lines of Pfaffenhoven, and afterwards signalized himself in the wars against the Turks. He fell gloriously at the battle of Parma, 29th June, 1734.

MERDDIN, son of Mervyn, a Welsh poet, called, with Merdyn Emris and Taliessin, one of the three great bards of Wales. He was so unfortunate as to kill his nephew in battle; and this had such an effect upon him, that he retired from the society of mankind, to conceal himself in a wood, for which circumstance he is called the Wild. He flourished about A.D. 560.

MERE, (George Brossin, chevalier de,) a French writer, born in Poitou, and much admired at court for his wit and learning. He wrote, Discourses of Wit and Conversation; The Elegances of Discourse; Treatises on Politeness, Eloquence, and Speech; and, Letters. His works, though once applauded, are now forgotten. He died at his estate in Poitou, in 1685, at an advanced age. He was highly esteemed for his talents by Menage, Pascal, and Balzac.

MERIAN, (Matthew,) the Elder, an eminent engraver, was born at Basle, in 1593, and was instructed in the art by Dietrich Meyer, at Zurich. He afterwards went to Frankfort, where he improved himself under the instruction of Theodore de Bry, whose daughter he married. He died in 1651. The celebrated Hollar was his pupil. He published Zeiller's Topography, 27 vols, fol.; Theatrum Europæum; The Four Monarchies of Gottfried; and, The Dance of the Dead.

MERIAN, (Matthew,) the Younger, was a son of the preceding, and was born at Basle in 1621. He is supposed to have been the pupil of Vandyck, Rubens, and Sandrart. He was clever as a portrait painter, as well as in designing historical subjects; his outline being sufficiently correct, his tone and colour vigorous, while in dignity of conception he has very seldom been surpassed. Merian's Artemisia mixing the Ashes of Mausolus in her Cup, and the Martyrdom of St. Lawrence, for the cathedral of Bamberg, are the most admired of his historical pictures. He was employed by the most distinguished persons in Germany; his equestrian portraits, particularly that of count Serini in an Hungarian dress, with his right arm bared, and a sabre in his hand, is the most conspicuous, uniting the depth of Rembrandt with the tone of Rubens. He died in 1687. He continued the Theatrum Europæum, which had been commenced by his father.

MERIAN, (Maria Sibylla,) sister of the preceding, was born at Frankfort in 1647. Showing an early fondness for painting, she was instructed by her stepfather, Jacob Murel, who placed her under the care of Abraham Mignon, the celebrated flower painter, from whom she learned neatness of handling, and delicacy of colour. Her genius particularly led her to paint reptiles, flowers, and insects, which she designed after nature, studying every object with the closest observation. She frequently painted her subjects in water-colours on vellum; and finished an astonishing number of designs, being as indefatigable in her work as in her inquiries into the curiosities of nature. She drew the flies and caterpillars in all the variety of changes and forms in which they successively appear, from their quiescent state till they become butterflies; and also drew frogs, toads, serpents, ants, and spiders, with extraordinary accuracy. She even undertook a voyage to Surinam in 1699, to paint the insects and reptiles peculiar to that climate. She remained there for two years, and at her return published two volumes of engravings after her designs. In 1665 she married John Andrew Graff, a painter and architect of Nuremberg, but the celebrity which attached to her own name prevented that of her husband from being adopted. With him she settled in Holland, and she had by him two daughters, Jane Helen, and Dorothea Maria Henrietta, both of whom had great skill in drawing, and the younger of whom had acquired a very extensive knowledge of the Hebrew language. Maria Sibylla died at Amsterdam in 1717. She published, The Origin of Caterpillars, their Nourishment and Changes, in Dutch, 2 vols, 4to, 1679 and 1683, published at Amsterdam, in Latin, 4to, 1717; this work, much enlarged by herself and her daughters, was published in French by John Marret, fol. Amsterdam, 1730, under the title of Histoire générale des Insectes de l'Europe; Dissertatio de Generatione et Metamorphosibus Insectorum Surinamensium, fol. Amsterdam, 1705, separately in Dutch and in Latin; an edition of this work in folio, French and Dutch, was printed at Amsterdam in 1719; another, in French and Latin, at the Hague, in 1726; and another in Dutch, in 1730. To each insect is added a representation of the plant on which it delights to feed, painted with great elegance, though without the botanical characters, as she was unacquainted with that science; their names in Latin were added by Commelyn. There have been also editions of the two works united, under the title of Histoire des Insectes de l'Europe et de l'Amerique, folio, Paris, 1768 and 1771. Many of the original drawings of this artist are preserved in the department of drawings and prints in the British Museum, in two volumes; they were purchased by Sir Hans Sloane at the price, it is said, of five guineas for each drawing. One of the volumes contains the insects of Surinam, the other those of Europe. A few of the Surinam insects, though elegantly finished, appear, upon examination, not to be entirely drawings, but to have been coloured upon outline proofs of the engravings. Those of Europe are entirely original delineations. All are upon vellum. A portrait of this artist, formerly in the possession of Sir Hans Sloane, is still preserved in the British Museum. An engraved portrait of her, by Houbraken, is prefixed to the Latin edition of the Origin of Caterpillars, 1717. Several of her drawings are preserved in the Stadt House, at Amsterdam, where they still excite the admiration of strangers.

MERIAN, (John Bernard,) a celebrated philosopher, was born at Leichstal, in the canton of Basle, in 1723, and educated at the college of Basle. He afterwards went to Amsterdam, whence, in 1750, he was invited to Berlin, on the recommendation of Maupertuis, whose cause he defended in the well-known quarrel of the latter with König. He died in 1807, in the eighty-fourth year of his age. The best known of his works are French translations of Claudian, and of Hume's Essays; the latter, published at Amsterdam, 1759—1764, 5 vols, 12mo, enriched with commentaries and refutations of the more objectionable principles. He translated also some of Michaelis's works. The Memoirs of the Academy of Berlin contain several of his pieces on philosophical subjects, and on geometry. One of the best is a parallel between the philosophy of Leibnitz and Kant.

MERLIN, (Ambrose,) a British writer, who flourished towards the latter end of the fifth century, but of whom little that is certain is known. Allusion is made to him by Spenser, Faerie Queene, b. iii. c. 3; and by Andrew of Wyntown, in his fifth book, ch. 12. It was supposed that Merlin did not die, but was laid asleep by magic, and was, after a long period, to

awake and live again. Spenser alludes to this fable also. In the British Museum is Le Compte de la Vie de Merlin et de ses Faiz, et Compte de ses Prophecies, 2 vols, fol. on vellum, without date or place. There is a French edition, 3 vols, small folio, black letter, dated 1498. In English we have The Life of Merlin, surnamed Ambrosius, his Prophecies and Predictions interpreted, and their Truth made good by our English Annals, published by T. Heywood, Lond. 1641, 4to.

MERLIN, (James,) a learned French priest, who flourished in the sixteenth century, was born in the diocese of Limoges, and studied at the university of Paris, where he was admitted to the degree of D.D. in 1499. For some time he was rector of the parish of Montmartre, and afterwards canon of the church of Nôtre-Dame at Paris. In 1525 he was chosen grand penitentiary. For his freedom in declaiming against those courtiers who were supposed to be favourable to the principles of the Reformed religion, Francis I. commanded him to be arrested, and committed prisoner to the castle of the Louvre, in 1527. After remaining two years in confinement, at the request of the canons of Paris he was enlarged, and was soon afterwards promoted to the dignity of vicar-general to the bishop of Paris, and was made rector and arch-priest of the church of the Madeleine. He died in 1541. He is celebrated as the first who undertook to publish a Collection of the Councils; he was also the first person who, when publishing the works of Origen, (in 4 vols, fol. 1511,) ventured to defend that great man from the charges of error preferred against him.

MEROVEUS, king of France, or rather of the Franks, whose monarchy was yet confined to both banks of the lower Rhine, was born about 411, and began his reign about 448. It is believed that he was the younger of the two sons of his predecessor Clodion, and that he obtained the crown of the Franks through the protection of Valentinian III. and his minister Aetius. Attila supported the cause of his elder brother; and Meroveus was present as an ally of the Romans in the famous battle of Méri sur Seine, near Troyes, fought against that conqueror on the 20th of September, 451. It is said that he afterwards extended his dominion into the provinces of Mentz and Rheims to the banks of the Seine; and that his renown was the cause that all the French kings of the first race bore the name of Merovingian. A learned critic has, however, proved that this appellation is of earlier date than the sovereign in question. Meroveus died in 458, and was succeeded by his son Childeric.

MERRET, (Christopher,) a physician and naturalist, was born in 1614 at Winchcombe, in Gloucestershire, and educated at Gloucester hall, Oxford, whence he removed to Oriel college. He took the degree of doctor in 1642, and about that time settled in London, where he had considerable practice, and was a fellow of the College of Physicians, and one of the original members of the Philosophical Society, which, after the Restoration, became the Royal Society. He died in 1695. He wrote, A Collection of Acts of Parliament, Charters, Trials at Law, and Judges' Opinions concerning those Grants to the College of Physicians; this book was the basis of Dr. Goodall's work on the College of Physicians; A short View of the Frauds and Abuses committed by Apothecaries, in relation to Patients and Physicians; Pinax Rerum Naturalium Britannicarum, continens Vegetabilia, Animalia, et Fossilia, in hac Insula reperta. He also translated into English, Neri's Ars Vitriaria; and he contributed several papers to the Philosophical Transactions.

MERRICK, (James,) an English divine and poet, whom bishop Lowth characterised as "one of the best of men and most eminent of scholars," was the second son of John Merrick, M.D., and was born in 1720, and educated at Reading school, and at Trinity college, Oxford, of which he was chosen a probationer fellow in 1744. The celebrated lord North was one of his pupils. He entered into holy orders, but never engaged in any parochial duty, in consequence of infirm health. His life chiefly passed in study and literary correspondence. Much of his time and property was employed in acts of benevolence; and few men have been mentioned, on this account, with higher praise. He died in 1769. He was early an author. In 1734, while he was yet at school, he published, Messiah, a Divine Essay, printed at Reading; and in April 1739, before he was twenty years of age, he was engaged in a correspondence with the learned Reimarus. The imprimatur from the vice-chancellor, prefixed to his translation of Tryphiodorus, is dated October 26th, 1739, before he had taken his bachelor's degree. In Alberti's last volume of Hesychius, pub-

lished by Ruhnkenius, are many references to Mr. Merrick's notes on Tryphiodorus, which are all ingenious, and serve to illustrate the Greek writer by historical and critical explanations; many of them have a reference to the New Testament, and show how early the author had turned his thoughts to sacred criticism. The translation itself is correct, and truly poetical. It was printed in 8vo, at the Clarendon Press, but without date or publisher's name. He also wrote, A Dissertation on Proverbs, Chapter ix. containing occasional remarks on other passages in sacred and profane writers; Prayers for a Time of Earthquakes and violent Floods; this was printed in London in 1756, when the earthquake at Lisbon had made a very serious impression on the public mind; An Encouragement to a Good Life, particularly addressed to some soldiers quartered at Reading; Poems on Sacred Subjects; A Letter to the Rev. Joseph Warton, chiefly relating to the Composition of Greek Indexes; Annotations, critical and grammatical, on the three first Chapters of the Gospel according to St. John; The Psalms translated, or paraphrased, in English verse; this is esteemed the best poetical English version of the Psalms; the only defect in it was, that, not being divided into stanzas, it could not be set to music for parochial use; this objection has been removed, since the author's death, by the Rev. W. D. Tattersall, who published three editions properly divided, and procured tunes to be composed for them by the best masters; in these he was assisted by bishop Lowth, and by archbishop Secker; Annotations on the Psalms; A Manual of Prayers for common Occasions; this is one of the books distributed by the Society for Promoting Christian Knowledge, who have also an edition of it in the Welsh language. Merrick occasionally composed several small poems, inserted in Dodsley's Collection; and some of his classical effusions may be found among the Oxford gratulatory poems of 1761 and 1762. In the second volume of Dodsley's Museum is the Benedicite paraphrased by him.

MERRY, (Robert,) a poet, was born in London in 1755, and educated at Harrow, and at Christ's college, Cambridge, whence he removed to Lincoln's-inn, but was never called to the bar. Upon the death of his father he bought a commission in the horse-guards, and was for several years adjutant and lieutenant to the first troop, commanded by lord Lothian. He quitted the service, and visited most of the principal towns of France, Switzerland, Italy, Germany, and Holland. At Florence he stayed a considerable time, and studied the Italian language, and was elected a member of the Academy della Crusca. Here also he was a principal contributor to a collection of poetry, by a few English of both sexes, called, The Florence Miscellany. The name of the Academy he afterwards used as a signature to many poems which appeared in the periodical journals, and the newspapers, and excited so many imitators as to form a sort of temporary school of poets, whose affectations were justly ridiculed by the author of the Baviad and Mæviad. He went to America in 1796. He died suddenly at Baltimore, in Maryland, in 1798. He was author of the following dramatic pieces:—Ambitious Vengeance; Lorenzo; The Magician no Conjurer; and, Fenelon.

MERSENNE, (Marin,) a learned French philosopher and mathematician, was born at Oyse, in the province of Maine, in 1588, and educated at Mans, and at the college of La Flèche, where he had Descartes for a fellow student, with whom he contracted an intimate and lasting friendship. He went next to the University of Paris, where he closely studied the mathematical sciences at the College Royal, and went through a course of theology at the Sorbonne. He then entered into a monastery of Minims near Paris, and took the vows in 1612, when he was twenty-four years of age. During the following year he was ordained priest, and began to apply to the study of the Hebrew language, of which he made himself master. In 1615 he was sent by the provincial of the province of France to fill the philosophical chair in the monastery of his order near Nevers, of which, in 1619, he was chosen superior. Upon the expiration of the term of his office, which was annual, he withdrew to Paris, where he spent the remainder of his life in study and literary conversation; excepting such time as he devoted to short excursions into Italy, Germany, and the Netherlands. Father Mersenne held an epistolary intercourse with most of the learned men of his time. He was, as it were, the very centre of communication between literary men of all countries; being in France what Mr. Collins was in England. He omitted no opportunity of engaging them to publish their works;

and to him the world is indebted for several important discoveries, which would probably have been lost, but for his encouragement. No person could be more curious than he was in penetrating into the secrets of nature, and carrying all the arts and sciences to perfection. He was the chief friend and literary agent of Descartes at Paris; giving him advice and assistance upon all occasions, and informing him of all that passed in that city and elsewhere. So high was the opinion which Descartes formed of his knowledge and judgment, that he would scarcely do any thing, or at least was not perfectly satisfied with any thing which he had done, without first knowing what Mersenne thought of it. It is even said, that when Mersenne gave out at Paris, that Descartes was erecting a new system of physics upon the foundation of a vacuum, and found the public indifferent to it on that very account, he immediately sent information to Descartes that a vacuum was not the fashion there; upon which that philosopher changed his system, and adopted the old doctrine of a plenum. It has been said, that to Mersenne is to be ascribed the invention of the curve called the cycloid; but it seems pretty clear that the invention of this elegant curve is of an earlier date. Mersenne published, Quæstiones celeberrimæ in Genesim, cum accuratâ Textus Explicatione; In hoc Volumine Athei et Deistæ impugnantur et expugnantur; Observationes et Emendationes ad Francisci Georgii Veneti Problemata in Genesim, &c.; The Analysis of the Spiritual Life, and the Use of Reason, &c.; The Impiety of the Deists, Atheists, and most subtile Libertines of the Times, combated and completely refuted, by Reasons drawn from Philosophy and Divinity; L'Harmonie Universelle, contenant la Théorie et la Pratique de la Musique, 2 vols, fol.; this is taken from a Latin edition, entitled, Harmonicorum Libri XII.; of which a corrected and enlarged impression made its appearance in 1648, fol.; De Sonorum Naturâ, Causis, et Effectibus; Universæ Geometriæ mixtæque Mathematicæ Synopsis, et bini Refractionum demonstratarum Tractatus, &c.; Cogitata Physico-Mathematica, &c.; On the Truth of the Sciences; this is a refutation of the opinions of Sceptics or Pyrrhonists; Les Questions Inouies; Harmonical Questions, &c.; Theological, moral, physical, and mathematical Questions, &c. While Mersenne was employed in completing a second volume of his Quæstiones in Genesim, as well as a similar work on the Gospel of St. Matthew, he was carried off at Paris in 1648, in consequence of drinking cold water when over-heated. The result of this indiscretion was an internal abscess in the side, which he desired should be opened. The surgeon made the incision two inches below the right place, and the patient expired under the operation.

MERSLIAKOFF, (Alexej Feodorowitsch,) a Russian critic and poet, was born at Dalmatova, in the government of Perm, in 1778, and educated, at the expense of Catharine II., at the university of Moscow, where he was placed under the charge of Michael Matwejewitsch Cherasskoff, and in 1798 was made professor of eloquence and poetry. In 1805 he removed to Petersburg, where he held a similar professorship in the university. It was at Petersburg that, at the suggestion, and at the residence, of prince Golizün, he commenced a course of lectures on literature, which were held twice a week, and were numerously attended. In these lectures he discussed the merits of the principal Russian poets and prose writers. In the following year he repeated those lectures at the house of Herr von Kokoschkin. His own productions consist chiefly of translations, among which are, Aristotle's Poetics, Virgil's Eclogues, select scenes from the Greek tragedians, Eschenburg's Theory of Literature, and Tasso's Gierusalemme. He died in 1826 or 1827.

MERTON, (Walter de,) the founder of Merton college, Oxford, was bishop of Rochester, and chancellor of England, in the thirteenth century. Of his personal history very little is known. From a pedigree of him, written about ten years after his death, it appears that he was the son of William de Merton, archdeacon of Berks in 1224, 1231, and 1236, by Christina, daughter of Walter Fitz-Oliver, of Basingstoke. According to Denne (Custumale Roffense, p. 193), he was prebendary of Kentish Town, and afterwards had the stall of Finsbury, both of them in the cathedral of St. Paul's, London. He held in 1259 a prebend in Exeter cathedral; and, according to Browne Willis, was vicar of Potton, in Bedfordshire, at the time of his promotion to the see of Rochester. Other accounts say, that he was first canon of Salisbury, and afterwards rector of Stratton. He became eminent in the court of Chancery, first as king's clerk, then as prothonotary, and lastly rose to be chancellor of England

in 1258. Of this office he was deprived in the same year by the barons, but was restored in 1261, with a yearly salary of four hundred marks; and he held it again in 1274, in which year he was consecrated bishop of Rochester. He appears to have been of high credit in affairs of state, and consulted on all matters of importance, as a divine, a lawyer, and a financier. His death was occasioned by a fall from his horse, in fording a river in his diocese; soon after which accident he died, October 27th, 1277. He was interred on the north side of St. William's chapel, at the north end of the cross aisle in Rochester cathedral, with a marble monument, which had probably been injured or decayed, as, in 1598, the present beautiful alabaster monument was erected by the society of Merton college, at the suggestion of the celebrated Sir Henry Savile, then warden of the college.

MERULA, (Giorgio,) one of the revivers of ancient literature in Italy, was born in 1424, at Alessandria della Paglia, in the Milanese, and was instructed in Greek and Latin by Fr. Filelfo and Gregorio da Citta di Castello. He acquired much reputation for his classical knowledge, and passed the greatest part of his life in teaching the languages and rhetoric at Venice, Milan, and Pavia. He died at Milan in 1494. Under the patronage of Luigi Sforza he wrote, Antiquitates Vicecomitum, sive de Gestis Ducum Mediolanensium, of which the first decade was printed in his lifetime; and four books of the second decade, which had long remained in manuscript, were published in the last century among the Scriptores Rerum Ital. vol. xxv. This history is written in an elegant style, but not without considerable errors. He also composed a description of Montferrat, and of the eruption of Mount Vesuvius; and a small historical tract entitled, Bellum Scodrense, describing the siege of Scutari by the Turks in 1474. He was the first who gave an edition of the four Latin writers on agriculture collectively, Cato, Varro, Columella, and Palladius, with Annotations, Venet. 1472, fol. In the same year he gave the first edition of the Comedies of Plautus. He likewise either first published or illustrated Juvenal, Martial, Ausonius, and the Declamations of Quintilian. He translated from the Greek of Xiphilinus, the lines of Trajan, Nerva, and Adrian, which versions were much commended by Erasmus. To him also was owing the discovery of many ancient manuscripts in the abbey of Bobbio, in 1494. In his character he was vain, irritable, and jealous to excess of his literary contemporaries.

MERULA, (Paul,) a Dutch historian, born at Dort in 1558. He acquired, in his own country, a profound knowledge of law, history, and polite literature, and then travelled for improvement into France, Italy, Germany, and England. On his return he was appointed, in 1592, to succeed the famous Lipsius in the chair of history at Leyden, which he held for fifteen years; and in 1598 he was appointed to succeed J. Douza, as librarian. His application to study having brought on a dangerous disease, he went to Rostock for change of air, where he died in 1607. He published, The Fragments of Ennius with a Commentary; Eutropius; The Lives of Erasmus and Junius; Tydbresor, or, A Political and Ecclesiastical History, from the Birth of Christ to the twelfth Century; this was continued by his son down to 1614; Cosmographia; this is a useful work on ancient geography; a Treatise on Law; a Treatise on Hunting, with the Laws respecting it, in Dutch. After his death were published, P. Merulæ Opera varia posthuma, 1684.

MERVILLE, (Michael Guyot de,) a French dramatic writer and journalist, born at Versailles in 1696. After travelling through Germany, Italy, Holland, and England, he settled as a bookseller at the Hague, and in 1726 began to publish a journal. He afterwards went to Paris, where he wrote for the stage; but finding his circumstances involved, he went to Switzerland, and in a fit of melancholy drowned himself in the lake of Geneva, in 1755. He wrote, besides his journal, Histoire Littéraire; Voyage Historique d'Italie; several comedies, &c. His dramatic works were published at Paris, in 1766, 4 vols, 12mo.

MERY, (John,) an eminent French surgeon and anatomist, was born in 1645 at Vatan, in Berry, and studied at the Hôtel Dieu in Paris. Such was his love of anatomy, that whenever he could get a body, he conveyed it to his room, and passed the night in dissecting it. In 1681 he obtained the post of queen's surgeon, and in 1683 he was made surgeon-major to the Invalides. In the following year, on the request of the king of Portugal, he was sent post to Lisbon to attend the queen, who died before his arrival. He refused the advantageous offers that were made him to continue at the courts of Portugal and

Spain, and returning to Paris, was received into the Academy of Sciences in 1684. By order of the court he visited England in 1692, but on what account was never known. In 1700 he was nominated first surgeon to the Hôtel Dieu, a situation which gratified his utmost ambition. To its duties, and those of the Academy, with his private studies, he devoted his whole time; declining every solicitation to engage in private practice, except for the service of a few friends. He was, in fact, an enthusiast for his profession, and sacrificed all considerations of rank and emolument to the opportunity of pursuing his favourite studies. No man surpassed him in the accuracy with which he investigated facts relative to the construction of the human body; and it was upon actual observations that he built all his reasonings. He entertained, indeed, a very modest opinion of the powers of the mind to comprehend the minute operations of nature in the animal frame; and he used ingenuously to say, "We anatomists are like the porters of Paris, who are well acquainted with all its streets, and even its lanes and alleys, but know nothing of what passes within the houses." He was married, and had several children; his manners were regular, and he always manifested a deep sense of religion. When arrived at the age of seventy-five, he suddenly lost the use of his legs without any other disability; and he died two years after, in 1722. He published, Description de l'Oreille de l'Homme, annexed to Lamy's work, De l'Ame sensitive; Observations sur la Manière de tamer dans les deux Sexes pour l'Extraction de la Pierre, pratiquée par le Fr. Jacques; Nouveau Système de la Circulation du Sang par le Trou ovale dans le Fétus humain; and, Problèmes de Physique. He was likewise the author of a great many Dissertations in the Mémoires of the Academy of Sciences.

MESA, (Christoval de,) a Spanish poet of the second order, born in 1540, at Zapa, in Estramadura, and educated at Alcala. He lived five years in habits of intimacy with Tasso, and wrote three heroic poems, Las Navas de Tolosa, upon the great victory won there by Alonso VIII. over the Moors; La Restauracion de España; and, El Patron de España. He published also some smaller pieces, a tragedy upon Pompey, and translations of the whole of Virgil; and he left in MS. a version of the Iliad, and of portions of Horace and Ovid.

MESENGUY, (Francis Philip,) a French divine, born at Beauvais in 1677. He taught the classics and rhetoric at the college in his native city; and he was afterwards appointed to preside over the rhetorical class in the college of Beauvais at Paris. Here he was chosen coadjutor to Coffin, who succeeded Rollin in the presidentship of the college, and was made catechist of the pensionaries, for whose use he drew up his Exposition of Christian Doctrine. Having excited the displeasure of the court by the zeal which he displayed against the supporters of the Constitution Unigenitus, in 1728, he withdrew into privacy. He died in 1763. He wrote, An Abridgment of the History and Morality of the Old Testament; on this Rollin passes high commendations; An Abridgment of the History of the Old Testament, with Explications and Reflections; an edition of The New Testament, in 1 vol., and another in 3 vols, 12mo, accompanied with short notes, illustrative of its literal and spiritual meaning; An Exposition of Christian Doctrine, or, Instructions relative to the principal Truths of Religion; this gave offence at Rome, and was condemned by Clement XIII.; The Constitution Unigenitus, with Remarks; A Letter to a Friend, on the subject of the same bull, 12mo; and, Dialogues on Religion. Mesenguy was also largely concerned in compiling The Lives of the Saints, edited by Goujet; and he was one of the persons employed on The Missal of Paris.

MESMER, (Frederic Anthony,) a German physician, author of the famous doctrine of animal magnetism, called Mesmerism, was born in 1734 at Mersburgh, in Suabia. He first attracted public attention in 1766, by his thesis De Planetarum Influxu, in which he maintained that the heavenly bodies exercised an influence on the bodies of animals, and especially on the nervous system, by means of a subtile fluid diffused through the universe. He followed this up by starting the project of curing diseases by magnetism, and went to Vienna to put it in practice. Father Hell had previously performed some supposed cures by the application of magnets, and he, considering Mesmer as a rival, charged him with stealing his invention. The new empyric thought it prudent, therefore, to renounce the use of common magnets, and declare that his operations were conducted solely by means of what he called animal magnetism. He had little success at Vienna; and his applica-

tions to the Academies of Sciences at Paris and Berlin, and the Royal Society of London, were treated with neglect. After an abortive attempt to cure mademoiselle Paradis, a celebrated blind musician, by the exercise of his art, Mesmer removed to Paris in 1778, where he succeeded in making a convert of M. Deslon, who, from being his pupil, became his rival. Thence he removed to Spa; but he soon returned to Paris, and gained a number of proselytes, among whom were La Fayette, D'Eprémenil, and Bergassa. Government at length (1784) appointed a committee of physicians and members of the Academy of Sciences, composed of Darcet, Franklin, Bailly, Lavoisier, and Jussieu, to investigate the pretensions of Mesmer, and the result of their inquiries appeared in an able Mémoire drawn up by Bailly, which completely exposed the futility of animal magnetism and the quackery of its author. Mesmer afterwards resided some time in England under a feigned name, and then retired to Germany. He died, neglected and forgotten, at his native place, in 1815. His theory, however, has of late years again excited considerable attention on the continent, and has its advocates even in Great Britain.

MESMES, (Claude de,) count d'Avaux, an eminent French negotiator, descended from an illustrious family, was trained to public business from an early age, and was made counsellor of state in 1623. He was sent as ambassador to Venice in 1627, in which quality he afterwards visited Rome, Mantua, Florence, and Turin. Thence he was sent to Germany, and soon after to Denmark, Sweden, and Poland. He finally acted with great effect as plenipotentiary from his court at the general peace concluded at Munster and Osnaburg, in 1648. Although continually occupied in affairs of state, he maintained a correspondence with men of letters; and several of Voiture's most lively letters are addressed to him. He died in 1650.

MESMES, (John Anthony de,) count d'Avaux, and marquis of Givry, was ambassador extraordinary to Venice from 1671 to 1674, and the next year was one of the plenipotentiaries at the peace of Nimeguen. He was afterwards appointed ambassador to Holland, where he formed the truce with Spain, by which Luxemburg was given up to France. In 1689 he visited James II. while in Ireland, in the same capacity. He then visited Sweden, and assisted in settling the preliminaries of the peace of Ryswick. He went again to Holland, but returned at the renewal of the war, and died at Paris in 1709. His Letters and Negotiations were published in 6 vols, 12mo, in 1752.

MESSALA, (Marcus Valerius Corvinus,) an illustrious Roman of an ancient and noble family, was born B.C. 59, and was one of the ablest generals and greatest orators of his age. He joined the republican army under Brutus and Cassius against the triumvirs; and at the battle of Philippi he had the command of a legion, which was the first that turned the left wing commanded by Octavianus. After the death of the two republican chiefs, he made his peace with the victor. He was subsequently advanced by Augustus to offices of great trust and power, and accompanied him in his campaign against Sextus Pompeius, B.C. 36, and on his return to Rome was made augur. In B.C. 34 he subdued the Salassi and other warlike tribes which inhabited the Alps; and four years afterwards he conquered the Aquitani, to which victory Tibullus frequently alludes (i. 7; ii. 1, 33; iii. 5, 117). In the two following years he was sent by Augustus to Egypt and various parts of Asia on important public business; and on his return, B.C. 27, he obtained the honours of a triumph on account of his conquest of Aquitania. He was consul B.C. 31, and was appointed prefect of Rome B.C. 26. He died about A.D. 11. In his old age he composed a work, De Familiis Romanis, cited by Pliny. His eloquence is highly commended by Cicero and Quintilian. At the age of seventy, two years before his death, his mental faculties underwent a total decay, so that he forgot even his own name.

MESSALINA, (Valeria,) empress of Rome, and notorious for the dissoluteness of her morals, was the great granddaughter of Octavia, the sister of Augustus, and daughter of Valerius Messalinus Barbatus. She married Claudius, afterwards emperor, by whom she had Octavia and Britannicus. What remains of the eleventh book of the Annals of Tacitus is almost entirely taken up with a recital of the crimes of this abandoned woman. She was put to death in the gardens of Lucullus, in A.D. 48.

MESSENIUS, (John,) a learned Swede, born in 1584 at Vadstena, in Ostrogothia. After travelling for his improvement he was appointed professor of law at Upsal by Charles IX. The celebrity which he acquired, and the abilities which

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he displayed, excited the envy of his rivals in the public favour, and he was at last falsely accused of traitorous correspondence with the enemies of his country. The accusation was believed, he was thrown into prison in 1615, and died there in 1637. He is the author of Scandia Illustrata, 14 vols, fol. Stockholm, 1714.—His son ARNOLD was historiographer of Sweden, and wrote a History of the Swedish Nobility, fol. 1616. He wrote some satires, reflecting on the royal family, for which he was beheaded in 1648. His son, though but seventeen years old, suffered with him.

MESSIER, (Charles,) an astronomer, was born at Badonviller, in Lorraine, in 1730, and educated at Paris. At an early age he became a pupil of Delisle, who employed him to watch the return of the comet predicted by Halley; but when Messier discovered it, his preceptor took the credit to himself. Messier, however, was not discouraged; and almost all the succeeding comets being first discovered by him, procured him admission into several societies. In 1770 he was chosen member of the French Academy; but in the Revolution he lost all his property. He was afterwards elected a member of the Institute, and had a seat at the Board of Longitude. He became blind before his death, which happened in 1817. He communicated numerous papers on astronomical subjects to the Mémoires of the Academy of Sciences, and to the volumes of the Connaissance des Temps. Lalande has given the name of Messier to a new constellation.

MESSIS. See MATSYS.

MESTON, (William,) a classical scholar and poet, was born in the parish of Midmar, in Aberdeenshire, about 1688, and educated at Marischal college, Aberdeen; and after finishing his studies, he became one of the teachers in the high-school of New Aberdeen. Thence he removed into the family of Marshal, to be preceptor to the young earl of that name, and his brother, afterwards marshal Keith; and in 1714, by the interest of the countess, he was appointed professor of philosophy in the Marischal college. When the rebellion broke out in 1715, he followed the fortunes of his noble patrons, who made him governor of Dunotter Castle. After the defeat at Sheriffmuir, he absconded, and wrote about that time his burlesque poems, called Mother Grim's Tales. He died in 1745. His poems were first printed, collectively, at Edinburgh, in 1767, 12mo.

MESTREZAT, (John,) a celebrated Protestant minister, was born at Geneva in 1592, and educated at the academy of Saumur, where he was offered a professorship in philosophy when he was only eighteen years of age. In his twenty-second year he presented himself to the synod at Charenton as a candidate for the ministry, and displayed so much learning and ingenuity in his exercises on that occasion, that the church of Charenton chose to retain him in their service. The wisdom of this choice was attested by the skill which he discovered in defending the Protestant cause against the Romish clergy, his spirit and address in different deputations, and the great excellence of his pulpit compositions, and other writings. Bayle says, that "his style and language are not so neat and polished as those of M. Daillé; but he preached with greater depth of reasoning, and with more learning than that minister." There are no sermons which contain a more sublime theology than those which he preached upon the Epistle of St. Paul to the Hebrews. It is said, that having met in the street an ecclesiastic of his acquaintance who had preached during a whole Lent with great applause, and having congratulated him upon it; "I took," answered the other, "out of your sermons the best things which I said in mine." He conducted the controversy concerning the authority of the Scripture, and the authority of the Church, with peculiarly forcible reasoning, and completely refuted all the subtilties of father Regourd and cardinal Perron on those important subjects. He died in 1657. He was the author of, A Treatise on the Holy Scripture, in which is shown the Certainty and Fulness of the Faith, and its Independence on the Authority of the Church; A Treatise on the Church; An Exposition on the first Epistle of St. John, in a Course of Sermons; An Exposition on the Epistle to the Hebrews, in a Course of Sermons; and, A Treatise on Communion with Jesus Christ in the Sacrament of the Eucharist.

MESUE, the Elder, an Arabian physician, born at Nisabour, in Khorassan, in the ninth century. He was a Christian of the Nestorian sect, and was professor of medicine at Bagdad. He was also employed in translating the works of the ancients into Arabic. He wrote works of his own which are cited by Rhazes and other authors, but which appear to have perished.

MESUE, the Younger, was a Christian

of Bagdad, who practised physic at Cairo, and wrote on potations and compound medicines. He is said to have died in 1015. To him may perhaps be attributed the work entitled, Johannis Mesue Damasceni de Re Medica, Lib. III. edited by Jac. Sylvius, Paris, 1549, fol., and frequently reprinted.

METASTASIO, (Pietro Bonaventura,) a celebrated lyric and dramatic poet, was born at Rome in 1698, of parents in humble life named Trapassi, originally from Assisi. An early talent for extemporaneous effusions of verse, which he is said to have exercised in the streets of Rome, attracted the notice of the learned Gravina, who begged the boy of his father, brought him up in his own house, and changed his name of Trapassi into Metastasio, which has in the Greek language the similar signification of "transmutation;" and by this he was ever afterwards known. Under the instruction of his patron he acquired a familiarity with the Greek and Latin languages, together with the practice of correct Italian versification. The diligence required from the young scholar may be estimated from a task imposed in his twelfth year, which was that of translating the whole of Homer's Iliad into Italian ottava rime. He was also tried at the study of civil law, Gravina's own profession; but with this he was soon disgusted. He now began, under the direction of his patron, to study the poets of antiquity, in which pursuit his ardour and success were so great, that at the age of fourteen he produced his tragedy Giustino, written after the Greek models. When he had reached his eighteenth year, Gravina accompanied him to Naples, that he might meet and sing with the most eminent improvvisatori of the day. The order, clearness, and learning, with which he treated the subjects, the sweetness of his voice, the grace of his action, his modest deportment, with the expression, beauty, and dignity of his countenance, gained him universal admiration. But with his poetical studies Metastasio continued to pursue that of the law; and, in order to obtain a passport to the two most promising roads to preferment in Rome, he assumed the clerical habit, and took the minor order of priesthood. Hence he is usually styled Abate. In his twentieth year he lost his excellent preceptor and patron, whose death he bewailed in the celebrated elegy called La Strada delle Gloria, and found, when the will was examined, that he was made heir to all his fortune, amounting to the sum of 15,000 crowns, a fine library, and a small estate in the kingdom of Naples; which last, owing to the heedless generosity of his disposition, was all that remained to Metastasio after the lapse of two years. He now applied himself seriously to the study of the law; but his instructor Paglietti was harsh, the admirers of his poetry were numerous, and in 1721 we find him addressing an epithalamium to the marquis Pignatelli, at the desire of the countess of Althan. His drama of Endimione, the first that he produced expressly for music, was written about this time. Under the patronage of the viceroy of Naples, he next produced Gli Orti Esperidi, and then Angelica, the plot of which is taken from Ariosto. The former of the two was most successful, and was especially admired by signora Bulgarini, better known as the Romanina. She was the first singer of her day, and performed the part of Venus in the favoured opera. Such were her admiration and esteem for the author, that she persuaded him to renounce the law, and to take up his abode under her husband's roof. At her request he wrote his Didone Abbandonata, the celebrity of which was such, that it was set by all the great Italian composers of the day. In 1727 he accompanied the Romanina to Rome, where he produced his Semiramide, Ezio, Alessandro nell' Indie, Catone in Utica, and the opera so well known by our English version of it, Artaserse. In 1729 a letter from prince Pio of Savoy invited him to the court of the emperor Charles VI., as coadjutor to signior Apostolo Zeno, in the office of imperial laureate. He resolved, though with reluctance, to quit Italy, and arrived at Vienna in July 1730. From this time the life of Metastasio was uniform, even beyond what is usual to men of letters. He wholly resided in the house of Martinetz, the imperial librarian; with the exception only of a visit in the autumn, which for a long time was annual, to the countess of Althan in Moravia, where he sought health from the bracing air of the mountains. To make the uniformity of his life more singular, he was naturally and habitually attached to an exact regularity, and passed one day precisely as he passed another, allotting particular hours for particular occupations. In the beginning of 1734 he lost his friend the Romanina, who, as a mark of her regard, left him heir to all her property, after the death of her husband, to the amount of 25,000

crowns; but Metastasio, with his usual sense of propriety, and with great generosity, transferred to the husband all right to the reversion of any property. In 1733 he produced, among other pieces, L'Olimpiade, which the Italians distinguish as *il divino*, and his very popular canzonette, La Libertà. For the emperor's birth-day in 1734, he wrote the noble opera, so well known in every part of Europe, La Clemenza di Tito, which was set by the Imperial composer, Caldara, but not a vestige of the music remains. The same drama however was in 1790 chosen by Mozart, to whose magic and immortal notes it is now for ever wedded. In 1740, when the death of the emperor brought on the long and devastating war in Germany, the theatre, for which he had so successfully laboured, was closed. He now employed his pen in translating into blank verse the Ars Poetica of Horace, together with one of his Satires and Epistles, and Juvenal's third Satire. He likewise wrote notes on the Greek tragedians, and translated a portion of Aristotle's Poetics, adding a learned and ingenious commentary, which was published after his death. In 1744 he produced Antigono for the court of Dresden, and Ipermestra in the same year. His health however appears now to have suffered from the anxieties occasioned by the long war; but the return of peace restored his wonted tranquillity, and in 1751 he wrote, Il Re Pastore, for the ladies of the Imperial court, by whom it was performed. His last drama was Il Ruggiero, performed in 1771 at Milan, on the marriage of the archduke Ferdinand. Of his seven sacred dramas, or oratorios, La Passione, La Morte d'Abel, and Isacco, are best known. His cantatas, La Primavera, La Libertà, and La Partenza, are universally admired. His last labour was the preparing of corrected copies for the magnificent edition of his works printed at Paris in 1780. In 1738 he was honoured by an unsolicited patent of nobility from the city of Assisi. In 1740 he lost his patron, the emperor Charles VI. His place was, however, continued under Charles VII. and Francis I. Through the interest of the celebrated Farinelli he afterwards enjoyed also the regard and patronage of the court of Spain, for which, though he did not visit the country, he was often employed to write. He died, after a short illness, on the 12th of April, 1782, in the eighty-fourth year of his age, and was interred in the church of St. Michael, in Vienna. His funeral rites were performed with splendour by signior Joseph Martinetz, whom he had made his heir.

METELLI, or MITELLI, (Agostino,) an eminent artist, was born at Bologna in 1607. Although he distinguished himself as a painter of perspective and architecture, he was not incapable of designing a figure, which, according to Passeri, he studied in the school of Caracci. When, in conjunction with Michael Angelo Colonna, he painted the decorations of the archiepiscopal palace at Ravenna, he sometimes designed the figures, and sometimes the perspective; but he afterwards devoted himself entirely to the latter. If the works of Metelli are inferior to those of Il Dentone in vigour and solidity, they charm by the grace and elegance of his choice, and the tender tinting of his colour. His ornaments were always happily appropriated to the character of the edifice he had to embellish, and strictly suited to the solemnity of the temple, the elegance of the saloon, or the splendour of the theatre. In this he was ably supported by the figures of Michael Angelo Colonna, with whom he long worked in conjunction, and formed an intimacy which lasted twenty-four years, and was only terminated by the death of Metelli. Of their numerous works at Bologna, the most admired are La Capella del Rosario, and the saloon in the Palazzo Caprara. They equally distinguished themselves at Parma, Modena, and Genoa. In 1658 they were invited to the court of Spain by Philip IV., where they ornamented the palaces with some of their finest works, particularly a grand saloon, in which Colonna has introduced his celebrated fable of Pandora. He died at Madrid in 1660. We have several spirited etchings by this master, consisting chiefly of architectural ornaments; and a set of forty-eight friezes, dated 1645.

METELLUS, (Quintus Cæcilius,) surnamed Numidicus, an illustrious Roman, the son of L. Cæcilius Metellus Calvus, was raised to the consulate during the Jugurthine war, B.C. 109; having then, according to Sallust, the character of a man of vigour, and though of the party adverse to the people, yet in general esteem for his unspotted reputation. He carefully selected such officers to command under him as had given proof of their military talents, and among the rest made choice of the famous Marius, who, for want of interest, had for some time remained unemployed at Rome. When arrived in Africa, he spent the whole

summer in restoring the relaxed discipline of the army, and then entered the enemy's country, marching constantly in order of battle, and with all the vigilance and caution requisite against so crafty and enterprising a foe. The city of Vacca submitted to him without resistance. Thence he advanced to the centre of Numidia, where he defeated and dispersed an army commanded by Jugurtha in person. When the consular war was ended, the command was continued to Metellus, as proconsul; but in the following year (B.C. 107) he was superseded in the command by Marius. On his return to Rome he obtained the honour of a triumph, with the appellation of Numidicus. He was censor B.C. 102. He took an active part in the civil commotions of his time, and was one of the most powerful supporters of the aristocratical party. In B.C. 100 he was obliged to go into exile in consequence of opposing the measures of the tribune Saturninus. His numerous friends offered by force to oppose this injustice; but he declared that not a drop of blood should be spilt on his account. "Either," said he, "the state of affairs will change, and I shall be recalled; or, if they remain as they are, I shall be better any where than at Rome." He then made a retreat to Rhodes or Smyrna, where he passed his time in the study of philosophy. What he foresaw came to pass. In the next year a decree passed by a great majority for his recall, notwithstanding the efforts of Marius, who left Rome in consequence. On his return to Rome he was met at the gates by all the persons of distinction in the city, and accompanied to his house by great crowds of people; and at the next consular election the public esteem for him was shown by accepting his recommendation of one of his name and family. This is the latest event of his life that has been recorded. His life was written by Plutarch; but it has not come down to us.

METELLUS, (Quintus Cæcilius,) surnamed Pius, son of the preceding, belonged to the same political party with his father, and supported Sylla in his contest with Marius. He was consul with the former, B.C. 80. In B.C. 78 he was sent against Sertorius in Spain, where he appears to have remained till the conclusion of the war, in B.C. 72. From the year 76 Pompey was his colleague in the command; and they triumphed together at the end of the war. He was Pontifex Maximus; and on his death, B.C. 63, in the consulship of Cicero, he was succeeded in that dignity by Julius Cæsar.

METEREN, (Emanuel van,) a Flemish historian, born at Antwerp in 1535, was a relation of Abraham Ortelius, the geographer. He adopted the principles of the Reformation, and, being obliged to leave his country, took refuge in England, where he died in 1612. His History of the Low Countries, from 1500 to his own Time, printed in Latin in 1598, fol., and then in Flemish, at Delft, in 1599, 4to, was several times reprinted, and was translated into French and German.

METEZAU, (Clement,) a celebrated architect, was a native of Dreux, who settled at Paris, and was employed by Louis XIII. He acquired high fame by carrying into execution, conjointly with John Tiriot, a Parisian mason, the bold plan which Richelieu had formed for reducing Rochelle, by means of an immense dyke, in imitation of what Cæsar had done at Durazzo, and Alexander the Great at Tyre. This amazing work was completed in less than six months, and proved the principal means of occasioning the surrender of the city. In honour of Metezau's successful exertions in this grand undertaking an engraved portrait of him was circulated in France, under which was this distich:

"Dicitur Archemedes Terram potuisse movere:
Æquora qui potuit sistere, non minor est."

METHODIUS, a bishop and martyr, who flourished towards the close of the third, and in the early part of the fourth century. He was, according to Jerome, bishop of Olympus, in Lycia, and afterwards of Tyre. Socrates also says that he was bishop of Olympus. Suidas says that he was bishop of Olympus in Lycia, or of Patara, and afterwards of Tyre. Eusebius has made no mention of Methodius in his Ecclesiastical History; which silence has been ascribed, not without probability, to his resentment against Methodius for having written with severity against Origen, of whom Eusebius was a great admirer. Some say that he suffered under Decius, or Valerian; but this opinion is inconsistent with his having written against Porphyry, who did not publish his books against the Christians till about the year 270. The other opinion, with which Jerome concurred, was that Methodius had the honour of martyrdom, at the end of the last, or Diocletian's persecution, in the year 311, or 312. Epiphanius calls Methodius "a blessed man;" and he also

gives him the character of "a learned or eloquent man, and a zealous defender of the truth." Jerome, likewise, gives him the title of "the most eloquent martyr Methodius." He wrote a work against Porphyry; of this there is now nothing remaining except a few fragments; The Banquet of Ten Virgins, or, of Chastity; there are large extracts from this work in Photius; and it may be seen entire in Combefis's Auctuarium; The Book of the Resurrection; this was written against Origen; extracts from it are given by Photius, and Epiphanius has transcribed a considerable part of it into his work about Heresies; Concerning the Pythoness; of this, which was likewise written against Origen, nothing now remains; Commentaries on Genesis, and the Canticles; this is lost; in Photius there are large extracts from his treatise On Free Will, or, the Origin of Evil; and also extracts from another work of Methodius, written against Origen, and entitled, Of the Creatures, which is not mentioned by Jerome. Theodoret has quoted a passage of Methodius out of a piece entitled, A Discourse of Martyrs, of which there is nothing else remaining; neither have we any thing of a dialogue called Xeno, which is noticed by Socrates. There are also some other pieces extant which are ascribed to him; such as, A Homily concerning Simeon and Anna; another, Upon our Saviour's Entrance into Jerusalem; a work entitled, Revelations, and, A Chronicle. A Latin version of the Revelations, above mentioned, is inserted in the 3d vol. of the Bibl. Patr.; and in 1644 father Combefis published, at Paris, all the works and fragments of Methodius, which could then be met with, in Greek and Latin, together with the works of Amphilochius and Andrew Bishop of Crete, fol. illustrated with notes.

METHODIUS and CYRILLUS, two brothers, the first preachers of Christianity among the Sclavonians in the eighth century, and the inventors of the Sclavonian alphabet, were natives of Salonica, or Thessalonica. Methodius held a high command in the Greek army under the emperor Michael III. Constantine, or (according to the monastic name he afterwards assumed) Cyrillus, who had been educated at the court of Constantinople, was in holy orders, and was keeper of the library of St. Sophia. He was first sent by the emperor as a missionary to convert the Saracens inhabiting the banks of the Euphrates; and about 863 he and his brother Methodius proceeded on a religious mission to the Sclavonians, at the request of the princes Rotislav, Swiatopolk, and Kozel, who had made application to the court of Constantinople for instructors in the Christian faith. They translated the Psalter, the Gospels, and many other parts of the Scriptures, into Sclavonic. Cyrillus died at Rome, according to Schlozer in 871; according to others in 873. Methodius continued his labours among the Sclavonic converts for about thirty years, in the course of which time he is said to have translated all the Scriptures. None of the original manuscripts are extant, but it is supposed that the Sclavonic version adopted by the Greek church is derived immediately from that of Methodius and Cyrillus.

METHODIUS, surnamed the Confessor, flourished towards the middle of the ninth century, and was born at Syracuse. He was ordained priest by the patriarch Nicephorus; and upon the expulsion of that prelate from the see of Constantinople, he was sent by him to Rome, to implore the assistance of pope Paschal on his behalf. Upon his return to Greece after the death of that patriarch, he signalized himself by his zeal for image-worship; on which account he was committed to prison by the emperor Michael, and again by the emperor Theodosius. On the death of the latter, and the succession of his son Michael III. under the regency of the empress Theodora, a zealous worshipper of images, he again recovered his liberty, in 842. In the same year he was preferred to the patriarchate of Constantinople; and no sooner was he settled in his see, than he convened a synod in which the Iconoclasts were condemned, and image-worship was re-established in the Greek church. He died in 847. He was the author of a Constitution, or kind of manual for persons who, after having apostatized, either through constraint or voluntarily, returned again to the profession of the Christian faith; which may be seen in Greek and Latin, in Goar's Rituale Græcor.

METIUS, (Adrian,) a Dutch mathematician, was born at Alkmaer, in North Holland, in 1571, and pursued his studies at some German university, and then visited Denmark, where he was a pupil of Tycho Brahe. After teaching the mathematics there for several years with great reputation, he became professor of those sciences at the university

of Franeker. He died in 1635. He was the author of Doctrinæ Sphæricæ Lib. V.; Astronomiæ universæ Institutionum Lib. III.; Arithmeticæ et Geometricæ Practica; Geometrices per usum Circini nova Praxis; De gemino Usu utriusque Globi; and, Primum Mobile, astronomicè, sciographicè, geometricè, et hydrographicè explicatum.—His father, ADRIAN, an able military engineer, was the first who gave 355 : 113 as the ratio of the circumference of a circle to its diameter.—For his brother, JAMES, he claimed the honour of having been the first inventor of the telescope; in which he is erroneously followed by Descartes. However, Borelli's account of the discovery of that instrument is so circumstantial, and so well authenticated, as to render it very probable that Zacharias Jansen, a spectacle maker at Middleburg in Zealand, was the original inventor; and he adds, that James Metius came with Drebel to Middleburg, and there purchased telescopes of Jansen's children.

METKERKE, (Adolphus van,) a Protestant jurist and man of letters, born at Bruges in 1528. He spent the greatest part of his life in the service of the revolted states of the Low Countries, in the quality of counsellor of state, and envoy to foreign potentates. He was in the latter station at the court of queen Elizabeth, when he died in London in 1591. He published an edition, with Annotations, of Bion and Moschus; A Translation of Theocritus into Latin verse; A Treatise in Latin on the true Pronunciation of the Greek Language; and, A Collection of the Proceedings at the Peace concluded at Cologne in 1579. He also assisted in the Lives of the Cæsars; the Medals of Magna Græcia; and the Fasti Consulares; published by Goltzius.

METOCHITA, (Theodore,) a modern Greek historian, who flourished in the thirteenth and fourteenth centuries. He was made great logothete of the Constantinopolitan empire by Andronicus Palæologus the elder, but was banished by Andronicus the younger, and his goods were confiscated. He was afterwards recalled, but without being restored to his dignities, and he ended his life in a monastery of his own foundation, in 1332. He wrote, A Compendium of Roman History from Julius Cæsar to Constantine, first published with a Latin version and notes by Meursius, Leyd. 1618; A Sacred History, in two books; A Constantinopolitan History, in one book; and, A Paraphrase of the Physics of Aristotle; the last was translated into Latin by Gentianus Hervetus.

METON, an Athenian mathematician and astronomer, who flourished B.C. 432, was the son of Pausanias, and the disciple of Phainus, of whom mention is made by Theophrastus and Vitruvius. In the first year of the lxxxviith Olympiad he observed the solstice at Athens, and published his Enneadecæteride, that is, his cycle of nineteen years; by which he endeavoured to adjust the course of the sun to that of the moon, and to make the solar and lunar years begin at the same point of time. This invention is called from him the Metonic Period, or Cycle. This cycle of the moon holds only true for $310\frac{7}{10}$ years, for though the new moons do return to the same day after nineteen years, yet it is not to the same time of the day, but near an hour and a half sooner, an error, which in $310\frac{7}{10}$ years amounts to an entire day. Yet those employed in reforming the Calendar went on a supposition, that the lunations return precisely from nineteen years to nineteen years, for ever. Meton was assisted in making his observations by a fellow-citizen named Euctemon.

METRODORUS, an Athenian painter, who, according to Pliny, was also an eminent philosopher, and was sent in both capacities by his countrymen, to Paulus, the conqueror of Perseus, to instruct his children, and to paint a representation of his victory, B.C. 168.

METROPHANES, bishop of Smyrna in the ninth century, and a native of Constantinople, had a share in the disputes which terminated in the schism between the Greek and Latin churches. In 858, when Ignatius was deposed from the patriarchate of Constantinople, he acknowledged Photius for patriarch. But he was afterwards one of the most active persecutors of Photius at the council of Constantinople, held in 870. Upon the death of Ignatius (878), the emperor replaced Photius in the patriarchal dignity, of which he had been deprived in 867; but Metrophanes refused to acknowledge him, and was pronounced an obstinate schismatic by a council held at Constantinople in 880; and at the same time deposed from his episcopate, and cut off from the communion of the faithful. He wrote, A Letter to Manuel, a Patrician; this throws light on the history of the schism between the Greek and Latin churches. It is extant in Baronius, under

the year 870; and it is also to be met with, in Greek and Latin, together with the acts of the fourth council of Constantinople, in the eighth volume of the Collect. Concil.

METTRIE, (Julien Offray de la,) a physician and physiologist, was born at St. Malo in 1709, and studied physic at Leyden under Boerhaave. He then went to Paris, where the duke de Gramont patronized him. He wrote, under the feigned name of Charpe, a work, entitled, Histoire naturelle de l'Ame, 1745, in which he denied the immateriality of the human soul, and asserted that man was an animal of the ape genus. He next published his Pénélope, ou le Machiavel en Médecine; this gave such offence, that he thought proper to retire to Holland, where he published his most celebrated work, L'Homme Machine, 1748, which he dedicated to Haller, on account of the theory of the latter of the innate irritability of the animal fibre. Haller, one of the most religious of philosophers, was highly offended with this liberty, and has not spared La Mettrie in the account of his writings in his Bibliotheca Anatom., where he calls him "omnis religionis publicus adversarius, homo demum undique levissimus." His book was burnt in Holland, and he retired to Berlin, where he was made reader to the king, and a member of his Academy, and where he lived in tranquillity till his death, in 1751. The king of Prussia thought so well of him, that he deigned to compose his funeral eulogy, which was read at the Academy. His Oeuvres Philosophiques were published at Berlin in 4to, and 2 vols, 12mo, 1751. Voltaire said of him, that his works are such as might be expected from a madman writing in a state of intoxication.

METZU, (Gabriel,) a distinguished painter, was born at Leyden in 1615, but the artist under whom he first studied is not mentioned. The masters he chose for his models were Gerard Douw and Mieris; and he endeavoured to imitate them, as well in their style of composition as of colouring. He had such exactness in his drawing, such nature, truth, and delicacy, in his design and pencil, such a pleasing tone of colouring, and so good an expression, that his pictures are in universal esteem. He approached near to Vandyck in his manner of designing the hands and feet of his figures; the countenances had usually infinite grace, a distinguishing character, and strong expression. His subjects were usually taken from low life, but they were designed after nature, and surprisingly well represented; such as women selling fish, fowls, or hares; sick persons attended by the doctor, chemists in their laboratories, dead game, painters' rooms, shops, and drawing schools hung with prints and pictures. He spent much time on his pictures, which has occasioned their scarcity; and it is said that the Dutch prevent their being carried out of their own country as much as possible. On this account the paintings of Metzu, which are sometimes seen in collections, are either obtained by chance, or purchased at large prices. Metzu commonly painted in a small size; and a lady tuning her lute, and another washing her hands in a silver basin held by her maid, are among his most admired pieces. The subject of his largest picture is a number of Men and Women in a Mercer's Shop. A sedentary life, with little intermission from labour, brought on the afflicting complaint of the stone; and having consented to undergo the operation of lithotomy, he was of too feeble a constitution to survive it, and died in 1658, in the forty-third year of his age.

MEULEN, (Anthony Francis Vander,) a painter, was born at Brussels in 1634, and was a disciple of Peter Snayers, a battle painter. Some of his compositions were shown by Le Brun to Colbert, who invited him to Paris, where he was employed by Louis XIV., whom he attended in most of his expeditions, and designed on the spot the sieges, charges, encampments, and marchings of the royal armies, also taking views of the cities and towns rendered memorable by success; from which sketches he composed the paintings that were intended to perpetuate the remembrance of those exploits. In his imitation of nature he was exact and faithful; his colouring is excellent; and in his landscape the skies and distances are clear and natural; and though his figures are dressed in the mode of the times, they are well designed, and grouped with much judgment. His design is generally correct; his touch is free and full of spirit; and the distribution of his lights and shadows is so well managed, that the eye of the spectator is constantly entertained. The works of Vander Meulen have not perhaps the spirit and fire of Burgognone and Parocel, but they appear to have more sweetness. His principal works are at Versailles and Marli; and many of his easel pictures are dispersed through England, France, and Flanders.

He died in 1690. No painter excelled him in designing the attitudes and movements of horses; and this induced Le Brun, whose niece he married, to assign to him the execution of the horses in his celebrated paintings of the battles of Alexander the Great. In the 16th, 17th, and 18th vols of the Cabinet du Roi there are 152 engravings after his works. He was chosen member of the French Academy of Painting in 1673. His most celebrated scholar was I. Van Huchtenburg, battle painter to Prince Eugene.

MEUNG, or MEHUN, (John de;) an old French poet, also named Clopinel, from his lameness, was born of a noble family at Meung sur Loire, near Orleans, about the middle of the thirteenth century. Although he early entered into the service of the great, he seems to have been well acquainted with the studies of the age, consisting of theology, philosophy, chemistry, astronomy, and arithmetic. Poetry, however, was his favourite pursuit; and by the vivacity of his parts he became the delight of the court of Philip le Bel. He had a great turn to satire and lampoon, which he freely exercised upon the court ladies. It is said that a party of them, who had smarted under his lash, once seized him with the resolution of treating him with a good flogging, and that he escaped the punishment by desiring that the most unchaste among them would give the first blow. He is supposed to have died about 1320. The principal work of John de Meung was his continuation of the Roman de la Rose, begun by William de Lorris. The addition of De Meung, which constitutes more than three parts of the whole, is less poetical than the first part, but has more of satire and manners. To Lenglet du Fresnoy's edition of his poem in 3 vols, 12mo, 1735, are subjoined the Codicil of John de Meung, a satirical piece, and other poems of the same author. The best edition of the Roman de la Rose is that of Meon, printed by Didot, Paris, 1814, 4 vols, 8vo. De Meung also translated, Boethius de Consolatione, the Letters of Abailard, and a work on the Response of the Sybils.

MEURSIUS, (John,) a learned philologist, was born in 1579 at Losdun, a town near the Hague, where his father was minister. In his seventh year he was sent to a school at the Hague, whence, after four years, he was removed to Leyden, where he made so great a progress in literature, that at twelve he could write with fluency in Latin. He advanced with no less rapidity in the Greek language, for which he conceived a particular fondness; insomuch that at the age of thirteen he made Greek verses, and at sixteen wrote a Commentary upon Lycophron. When he had finished his academic studies, the celebrated pensionary John Barneveldt entrusted him with the education of his children; and he attended them for ten years, at home and in their travels. As he passed through Orleans in 1608, he was made doctor of law. Upon his return to Holland, the curators of the Academy of Leyden appointed him, in 1610, professor of history, and afterwards of Greek; and in the following year the States of Holland chose him for their historiographer. In 1612 he married a lady of an ancient and good family, by whom he had a son, called after his own name, who died in the flower of his age, yet not till he had given specimens of his uncommon learning. After the execution of Barneveldt, 14th May, 1619, Meursius was accused as a partisan of that unfortunate Remonstrant, and his enemies endeavoured to expel him from the professorial chair. He resigned it in 1625, and on the invitation of Christiern IV. of Denmark, he accepted the professorship of history and politics in the university of Sora, which the king had just re-established; and also the place of his historiographer. He was greatly afflicted with the stone at the latter end of his life, and died in 1639. Meursius made himself known to the learned world by many publications, in which he displayed deep research and profound erudition, though J. Scaliger rudely stigmatized him as an ignorant and presumptuous pedant. The most valuable of these related to the language and antiquities of Greece, of which some of the principal were, De Populis Atticis; Atticarum Lectionum Lib. IV.; Archontes Athenienses; Fortuna Attica; Athenæ Atticæ; De Festis Græcorum; all of which have been admitted into the collections of Grævius and Gronovius. He also edited several Greek works, with annotations, and published a Glossarium Græcobarbarum, 4to. He also wrote, Historia Danica, fol, and Athenæ Batavæ, 4to. All the writings of Meursius were published collectively in 12 vols, fol. Florence, 1741-63. An obscene work, entitled, Meursii Elegantiæ Latini Sermonis, was written, according to some, by John Westrea, a lawyer at the Hague, according to others, by Nicholas Chorier, an attorney at Grenoble.

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MEUSNIER, (Philip,) a painter, was born at Paris in 1655, and was a pupil of Jacques Rousseau. He also studied at Rome, and was patronized by Louis XIV. and Louis XV. and adorned their palaces at Marli, the Louvre, and Versailles. His architecture and views of perspective are much admired. He died at Paris in 1734.

MEXIA, (Pedro,) chronicler to Charles V., and one of the few Spanish writers whose works have been translated into English, was born at Seville towards the end of the fifteenth century. His history of the Cæsars, which includes the German emperors, is one of the many translations of Edward Grimeston, a man not inferior to Philemon Holland in useful and honourable industry: and his Silva de varia Leccion, with the additions of its Italian and French translators Sansovino, Verdier, &c., is that Treasury of Ancient and Modern Times, which is sometimes referred to by Grose. Besides these works, Mexia wrote certain Colloquies in praise of the Ass, in imitation of Lucian and Apuleius; and a History of Charles V. which he left unfinished. He died about 1552.

MEYER, (James,) a Flemish historian, was born in 1491 at Vleteren, near Bailleul, whence he took the name of Baliolanus, and was educated at the university of Paris, and entered into orders. Returning to Flanders, he settled at Ypres, where he opened a school, which in a short time acquired great celebrity. On being appointed incumbent to the living of the church of St. Donatien, he removed his school to Bruges, and finally renounced it to accept the curacy of Blankenburg, where he died in 1552. His remains were carried to Bruges, and interred at St. Donatien. His principal works are, Flandricarum Rerum Decas, containing the origin, antiquity, nobility, and genealogy of the counts of Flanders; and, Annales Rerum Flandricarum, 1561, fol.; these begin with the year 445, and come down to 1476; they are written in a pure and easy style, and have been reprinted in the collection of Belgic historians, Frankfort, 1580.

MEYER, (Felix,) a painter, was born at Winterthur, in the canton of Zurich, in 1653, and received his first instruction from a painter at Nuremberg; after which he became a disciple of Ermels, a landscape painter. He travelled to Italy; but the climate not agreeing with his constitution, he returned to Switzerland, where the infinite variety of prospects of plains, mountains, craggy rocks, and precipices, with rivers and falls of water, furnished him with materials for noble designs. His freedom of hand, and singular readiness of execution, equalled the vivacity of his imagination, of which he gave a remarkable proof at the abbey of St. Florian, in Austria, while on his travels. The abbot, being desirous to have two grand apartments painted in fresco, and consulting another artist, who seemed very dilatory, applied to Meyer for his advice in what manner he should have it executed. Meyer for a few minutes viewed and considered the place, and then, taking a long stick, to which he fastened a piece of charcoal, immediately began to design, saying, "Here I would have a tree," which he marked out as quickly as possible; "at the remote distance I would represent a forest, as thus: here a fall of water, tumbling from great rocks, and so on." As fast as he spoke he designed, and deprived the abbot of the power of expressing his approbation, so much was he lost in astonishment, to behold a design executed with such elegance and taste, without any time allowed for reflection. At the abbot's request Meyer undertook to finish the sketch; the other painter was dismissed, and the whole work was completed in the course of the same summer. This adventure spread his reputation throughout all Germany; and he was thenceforward continually employed by the first nobility and princes in Europe. He was not expert at delineating figures, and those which he inserted in his pictures are very indifferent; such, therefore, of his landscapes as were embellished by Roos, or Rugendas, are most esteemed. Meyer died in 1713.

MEZERAI, (Francis Eudes de,) a celebrated French historian, was born in 1610, at Rye, in Lower Normandy, where his father was a surgeon. After studying at Caen, he went to Paris, where he cultivated an acquaintance with Des Yvetaux, who had been preceptor to Louis XIII., and by his advice he quitted poetry, in which he had made some essays, for history and politics. About this time he added to his family name of Eudes, that of De Mezerai. He obtained the post of commis de guerres; but he soon quitted the army in disgust, and shut himself up in the college of St. Barbe, where he applied himself with great ardour to study, having then projected a history of France. Cardinal Richelieu, informed of his designs and of his indigent circumstances, made

him a present of two hundred crowns; this animated his progress so much, that, in 1643, he published the first volume of his History of France. The two others appeared in 1646 and 1651. After the publication of the second volume he was chosen a member of the French Academy, in the room of Voiture. The court recompensed his labours by a pension of four thousand livres, with the title of historiographer. His success engaged him to compose an abridgment of his work, under the title of Abrégé Chronologique de l'Histoire de France, 3 vols, 4to, 1668, reprinted in Holland in 6 vols, 12mo, 1673. On the death of Conrart in 1675, the French Academy gave him the vacant place of perpetual secretary, in which quality he prepared a sketch of the projected Dictionary of the Academy. He died in 1683. Mezerai was a man of many singularities of temper and manners. He was caustic and censorious, and paid little regard to the common forms of social life. In his dress he was so negligent, or rather squalid, that he was once taken up by the police for a beggar; an adventure that gave him much amusement. He was fond of low company, and formed an unaccountable attachment to one Lefaucheur, the master of a public-house on the road to St. Denis, with whom he would spend whole days, and whom he left the general heir of his property, with the exception of his patrimonial estate, which was small. He never wrote but by candle-light, even at noon-day, in the height of summer. He affected a sceptical philosophy, and spoke very freely on religious topics; but in his last illness his early impressions recurred, and he desired his friends to forget his impieties, and to recollect "that Mezerai dying was more to be believed than Mezerai in health." Voltaire (Siècle de Louis XIV.) testifies to his freedom and veracity by saying that "he lost his pensions for having written what he thought to be the truth"—he adds, that "he is more bold than accurate, and is unequal in his style." The latter is characterised as being harsh, ignoble, and incorrect, but clear, energetic, and descriptive. Of the Histoire de France, the second edition in 3 vols, folio, 1685, is more correct and ample than the first; but several of the freest passages have been suppressed. Of the Abrégé, the latest edition is that of 1755, in 14 vols, 12mo. In this the suppressed passages of that of 1668 are restored. Mezerai also wrote, Traité de l'Origine des Français, a work much valued for its erudition; translations of Chalcondyles' History of the Turks, of John of Salisbury De Nugis Curialium, and of Grotius De Veritate Relig. Christ. He also wrote a number of satirical pieces against Mazarin, published under the name of Sandricour.

MEZIRIAC, (Claude Gaspard Bachet de,) a man of letters, was born in 1581, of a noble family, at Bourg-en-Bresse, and educated among the Jesuits. At the age of twenty he was professor of rhetoric at the college of the society at Milan. Want of health induced him to quit the order, and he passed much of his time at Paris and Rome in literary pursuits. In 1635 the French Academy nominated him a member during his absence, and he sent his acknowledgment in a discourse read to the assembly by Vaugelas. He died at Bourg-en-Bresse in 1638. Meziriac was a man of great and various erudition. He wrote verses in French, Latin, and Italian, was a profound Greek and Hebrew scholar, an excellent grammarian and critic, a philosopher, theologian, and mathematician. He published, Problèmes plaisans et délectables qui se font par les Nombres, 1613; of this an enlarged edition was printed in 1624; Diophanti Alexandrini Arithmeticorum Lib. VI., et de Numeris multangulis Lib. I. 1621, fol. translated from the Greek, with commentaries; of this work a new edition was given by Fermat in 1670; La Vie d'Esope, 1632; in this he refutes the fables of Planudes concerning Æsop, and endeavours to prove that he was in no respect deformed; Eight of Ovid's Heroic Epistles translated into French Verse, with Commentaries; the latter, which are very learned, are more valued than the version; A Treatise on Tribulation, translated from the Italian of Cacciaguerra; Epistolæ et Poemata varia.

MIAZZI, (Giovanni,) an Italian architect, born in 1699 at Bergamo, where his father was a carpenter. He was almost entirely self-educated, and it was not till he was forty years of age that he availed himself of the instruction of Preti. The edifices built by him were, the church of La Trinità, in the Borgo of Angarano; the church of S. Giambattista, at Bassano; the collegiate church at Schio, at Valdagno, at San Vito, and at Simonza; the convent of Monte Gargano, in Puglia; the Spineda palace at Venegazza, in the Trevegiano; and the theatre at Treviso. He died about 1780.

MICHAEL I., surnamed Rhangabe, emperor of Constantinople, married Pro-

copia, daughter of Nicephorus I., by whom he was raised to the office of curopalates, or great master of the palace. On the death of Nicephorus, A.D. 811, Stauracius, the son of that emperor, being universally hated, the empire was offered to Michael, who obliged Stauracius to retire to a monastery, where he soon after died. Michael was afterwards defeated by the Bulgarians, and, returning with disgrace to Constantinople, was deposed by the soldiery, who offered the imperial crown to Leo the Armenian. The senate, clergy, and people of the capital, still adhered to Michael, but he declared that not a drop of Christian blood should be shed on his account; and, resigning the ensigns of sovereignty, he retired to a monastery, after a reign of two years and a half; and he passed in peace the thirty-two years that followed his abdication.

MICHAEL II., emperor of the East, surnamed the Stammerer, a native of Amorium, in Phrygia, was an officer of rank under Nicephorus, and was a principal instrument in raising Leo the Armenian to the throne. After the murder of Leo (December 820), Michael was invested with the purple. Though he favoured the Iconoclasts, he permitted the worship of images beyond the precincts of the capital. He is therefore reckoned among the enemies of the Catholic church. In the second year of his reign an adventurer named Thomas, at the head of a great army of barbarians, overran Lesser Asia and Syria, defeated the troops sent against him, and laid siege to Constantinople. After some unsuccessful attempts to storm the capital, he fell into the emperor's hands, who put him to death. In 823 the Saracens landed in Crete, and formed a settlement in that island, from which Michael in vain attempted to expel them. In 825 Euphemius, an officer who had revolted from the emperor, led a body of Saracens to Sicily, and endeavoured to gain possession of Syracuse. He lost his life in the attempt; but the Saracens, thus introduced into Sicily, by degrees made themselves masters of it, as well as of the neighbouring provinces of Italy. Michael closed his unfortunate and ignoble reign of eight years and nine months in 829, and was succeeded by his son Theophilus.

MICHAEL III. (Porphyrogenitus,) emperor of the East, grandson of the preceding, and son of Theophilus, succeeded his father in 842, when he was in the third year of his age, and was placed under the guardianship of his mother Theodora, a woman of virtue and piety. He was at first under the influence of Bardas, his mother's brother, who persuaded him in his twentieth year to assume the reins of government. Theodora quitted the court, and with her daughters was obliged to enter a convent, where she soon died of grief. In imitation of Nero, the profane and profligate Michael now pursued with ardour the sports of the circus, assuming the colours of one of the factions, and bestowing his favour and confidence on the most skilful charioteers. Amidst these and other follies he undertook an expedition to the Euphrates against the Saracens, who put his army to flight. Two years afterwards he incurred the disgrace of a second rout by the same enemy, who had entered his dominions; but his brother Patronas retrieved the honour of the empire by a splendid victory, in which the Saracen khalif was slain, and his son made prisoner. Michael afterwards raised Basil the Macedonian, an unworthy favourite, to a partnership with him in the throne. Basil, however, who had just ideas of the imperial character and duties, endeavoured by remonstrances to reclaim Michael from his abandoned course of conduct, and proved so disagreeable a censor, that his ruin was determined upon. Apprised of his danger, Basil resolved to strike the first blow. With some accomplices he entered the chamber of the emperor, and dispatched him, A.D. 867, in the thirty-first year of his age.

MICHAEL IV., emperor of the East, a native of Paphlagonia, of obscure birth, was introduced at the court of the emperor Romanus Argyrus by his brother John, an eunuch, in great favour with that prince. His personal beauty caught the eye of the cruel and licentious empress Zoe, who made him her chamberlain and paramour, and having poisoned her husband, immediately celebrated her nuptials with Michael, and raised him to a partnership in the throne, A.D. 1034. All the authority was in the hands of his brother John, who reduced Zoe to a state of insignificance, surrounded with spies, and made a kind of prisoner in her own palace. Michael, who soon fell into an infirm state of health, chiefly spent his time in pilgrimages, processions, and pious exercises, and endeavoured to atone for his guilt by liberalities to the poor, and the endowment of churches and hospitals. In the prospect of his speedy dissolution he persuaded Zoe to adopt his sister's

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son, Michael Calaphates, whom he created Cæsar, and appointed his successor. He then retired to a monastery of his own foundation, where he died in 1041.

MICHAEL V., emperor, surnamed Calaphates, from his father's occupation of a caulker of ships, was proclaimed emperor in 1041, after the death of the preceding. He confined the empress Zoe in a convent; but the resentment of the people for this conduct broke out into a sedition, in which Zoe and her sister Theodora were recalled, and proclaimed joint sovereigns. Michael retired to a monastery, hoping to escape further injury; but at the instance of Theodora, his eyes were put out, and he was sent into banishment, after he had occupied the throne only four months.

MICHAEL VI., surnamed Stratioticus, was appointed by the empress Theodora her successor on the throne, which he ascended in 1056. He was then advanced in years, and enjoyed a reputation for military talents, but was entirely unacquainted with the art of government. In consequence, he fell under the dominion of the court-eunuchs, at whose instigation he disobliged the principal officers of the army. A conspiracy was formed among them, and Isaac Comnenus was elevated to the imperial dignity (June 1057), and Michael retired to a monastery, after a reign of a year and eight days.

MICHAEL VII., of the house of Ducas, surnamed Parapinaces, was the son of Constantine Ducas and Eudoxia, and was declared emperor on the death of his father, in 1067. But his mother having married Romanus Diogenes, Michael was debarred of his right until 1071, when Romanus was taken prisoner by the Turks; and Michael was then proclaimed emperor by the influence of his brother-in-law, the Cæsar John. He had studied philosophy and rhetoric, and possessed (says Gibbon) "the virtues of a monk and the learning of a sophist," but was unfit for the cares of empire. He was, however, accused of diminishing the measure of corn for his own emolument and that of a rapacious favourite, during a scarcity, which fixed upon him his reproachful surname—Parapinaces. The peace of the empire was disturbed soon after his accession by an invasion of the Turks; whereupon Nicephorus Botoniates set up the standard of revolt; and Michael retired to a monastery (1078), after a reign of six years and a half. He closed his life in the possession of the archiepiscopal see of Ephesus.

MICHAEL VIII., emperor, of the noble family of Palæologi, was brought up as a soldier, and was made governor of Nice by Theodore Lascaris, who, at his death in 1259, recommended his son John, then a minor, to his protection. But in the following year he usurped the throne, and some time after he put out the eyes of the young prince. In 1261 Michael received the welcome intelligence of the recovery of Constantinople by his general Alexis Strategopulus, and he did not long delay to make his triumphal entry, and remove his court thither from Nice. Thus ended the dominion of the Franks in the East. A crusade for the restoration of Baldwin, and combinations among the European princes, at length involved him in so many troubles, that he was induced to seek the favour of the Romish see, by proposing an union between the Greek and Latin churches, with an acknowledgment of the supremacy of Rome. This was at length effected at the general council of Lyons under Gregory X. in 1274; but Michael lost more from the dissatisfaction of his own subjects with this act, than he gained by reconciliation with the Roman pontiff. He was excommunicated by Martin IV. for the share he had in the massacre of the French in Sicily, known by the name of the Sicilian Vespers. Soon after, as he was marching against the Turks who had invaded his eastern provinces, he was taken ill, and died on the 11th of December, 1282, in the fifty-eighth year of his age, and twenty-fourth of his reign. His son and associate in the empire, Andronicus, immediately dissolved the union of the Greek and Latin churches, and refused his father Christian burial.

MICHAEL, (Cerularius,) became patriarch of Constantinople in 1043. He was a determined enemy to the church of Rome and the papal claims; and in 1053 he revived the famous contest between the Greek and Latin churches, which had been suspended for a considerable time. On the present occasion Cerularius struck the first blow, by a letter written in his own name, and in the name of Leo, bishop of Acrida, in which he publicly accused the Latins of various errors. To the letter of Cerularius, Leo IX. wrote a most imperious reply; and at the same time he assembled a council at Rome, in which the Greek churches were solemnly excommunicated; while the papal legates at Constantinople publicly excommunicated the patriarch, and all who should continue in his com-

munion. These measures were followed, on both sides, by a number of controversial writings, which contributed to widen the breach between the two churches, till it became irreparable. In 1057, when the struggle took place between the emperor Stratioticus and Isaac Comnenus for the imperial crown, Michael embraced the interests of the latter, and was one of the principal instruments of raising him to that dignity. Owing either to the persuasion or menaces of Cerularius, Stratioticus divested himself of the purple, and retired into a monastery; after which Comnenus advanced to Constantinople, where the influence of the patriarch had prepared the way for his being received without opposition, and he was crowned by Michael on the day after his arrival. In consequence, however, of the opposition of the patriarch to his views, the emperor caused him to be arrested, deposed, and sent into exile, where he died soon afterwards. Two of this patriarch's Letters, in Greek and Latin, may be seen in the second volume of Cotelerii Eccl. Græc. Monum.; and two of his Synodical Edicts, together with fragments of others, in Greek and Latin, are preserved in Jur. Græc. Lib. III. and IV., and in Leo Allatius De Lib. Eccles. Græc.

MICHAEL, (Feodorovitch,) czar of Russia, first of the house of Romanof, and called by the Russians Mikhailf Feodorovitch Jourieff, was the son of Feodor or Theodore Nikitiz Romanof, called Philaretes, archbishop of Rostock. He employed an interval of peace in promoting the internal prosperity of Russia, and formed a commercial connexion with the States of the United Provinces. War was renewed in 1632 with Poland, but was terminated two years afterwards; and from that time the czar preserved his country in a state of tranquillity, and was greatly beloved by his subjects on account of his mild and beneficent government. He died in 1645, in the forty-ninth year of his age, and thirty-third of his reign, leaving his crown to his son Alexis Michaelovitch.

MICHAEL ANGELO. See Buonarotti.

MICHAEL ANGELO da CARAVAGGIO. See Caravaggio.

MICHAEL ANGELO della BATTAGLIE. See Cerquozzi.

MICHAELIS, (John Henry,) a learned Orientalist, was born at Klettenburg, in Hohenstein, in 1668, and educated at Nordhausen, at Leipsic, and at Halle, where he taught Greek, Hebrew, and Chaldee, with great reputation. Here he published, with the assistance of professor Francke, Conamina brevioris Manuductionis ad Doctrinam de Accentibus Hebræorum Prosaicis. In 1696 he published, Epicrisis Philologica de reverendi Michaelis Beckii, Ulmensis, Disquisitionibus Philologicis, cum Responsionibus ad Examen XIV. Dictor. Gen. In 1698 he went to Frankfort, where he studied Ethiopic under the direction of Job Ludolf. In 1699 he succeeded Francke in the Greek professorship at Halle; and in 1707 he was made keeper of the university library. He was afterwards nominated professor of divinity in ordinary, and admitted to the degree of D.D. In 1732 he was made senior of the faculty of divinity, and inspector of the theological seminary. He died in 1738. He published, besides the works already mentioned, Dissertationes de Accentibus, seu Interstinctionibus Hebræorum Metricis; Dissertationes de Angelo Deo; Nova Versio Latina Psalterii Æthiopici, cum Notis Philologicis; Claudii Confessio Fidei, cum Jobi Ludolfi Versione Latina, Notis et Præfatione; De Peculiaribus Hebræorum loquendi Modis; De Historia Linguæ Arabicæ; Dissertationes de Textu Novi Testamenti Græco; Biblia Hebraica; Uberiorum Annotationum in Hagiographos, Volumina tria; De Codicibus manuscriptis Biblico-Hebraicis, maximè Erfurtensibus; De Usu Septuaginta Interpretum in Novum Testamentum; De Targumin. De Libro Coheleth, seu Ecclesiastes Salomonis; De Cantico Canticorum Salomonis; Introductio Historico-theologica in Sancti Jacobi minoris Epistolam Catholicam; and, De verâ Gratiâ Jesu Christi, quâ propriè Christiani sumus, et salvamur.

MICHAELIS, (John David,) a celebrated Orientalist and Biblical critic, grand-nephew of the preceding, was born in 1717 at Halle, where his father, Christian Benedict Michaelis, was professor of divinity and the Oriental languages. In 1729 he was sent to the public school of the Orphan House, where he studied the philosophy of Wolf; and he began occasionally to attend his father's Hebrew lectures. By his Latin master he was taught to write Latin verses; but in maturer life he renounced that study, considering it to be a pedantic misemployment of his time. It seems, however, to have contributed not a little to create in him a relish for the works of Virgil, which he read constantly, and

knew almost by heart, always making use of them instead of a grammar, the formal analysis of which he had disliked from his childhood. In 1733 he entered the university, with the view of qualifying himself either for the clerical profession, or for the chair of Oriental literature. Here he diligently applied himself to the study of the mathematics, metaphysics on the Wolfian system, divinity, the Greek, Hebrew, Syriac, and Arabic languages, and ecclesiastical history; he also attended the chancellor Ludwig's lectures on German History. In 1739 he was admitted to the degree of master in the faculty of philosophy, and became assistant lecturer under his father. He had previously published a small treatise, De Antiquitate Punctorum Vocalium. After he had read lectures from the professor's chair for about a year, in the spring of 1741 he visited England, bringing with him letters of recommendation to M. Ziegenhagen, German chaplain to the court, who, being at that time in an infirm state of health, engaged him to officiate for him at the German chapel, in St. James's Palace, as afternoon, and sometimes as morning preacher, for the greatest part of a year and a half. During this time he embraced the opportunity of visiting the university of Oxford, where his knowledge of the Oriental languages was increased, by his having access to the stores of Eastern MSS. in the Bodleian library, upon the examination of which he was daily employed for a month, from ten o'clock in the morning till two in the afternoon. He also made the acquaintance of several eminent literary characters; particularly Dr., afterwards bishop Lowth, on some of whose lectures De Sacrâ Poesi Hebræorum, he attended, and with whom he maintained a correspondence for many years. About this time he entirely renounced the Hebrew points, as grammatical trifles. Passing through Holland, on his return to Germany, he became acquainted, at Leyden, with Albert Schultens, from whom he received many marks of friendly attention. Upon his arrival at Halle he resumed his labours in the professional chair, as his father's assistant; and delivered lectures on the historical books of the Old Testament, the Syriac and Chaldee languages, and also on natural history, and the Roman classics. On the death of the chancellor Ludwig, he was commissioned to arrange and catalogue his immense library. The catalogue was published in 1745, 2 vols, 8vo, and is considered a model for such works. In the same year he accepted an invitation from Münchausen to go to Göttingen in the capacity of private tutor. Soon after this, Haller, who had been somewhat jealous of him, became his warm friend. In 1746 he was made extraordinary professor of philosophy in the university of Göttingen; and in 1750 professor in ordinary in the same faculty. In 1751 he was appointed secretary to the newly instituted Royal Society of Göttingen; of which he afterwards became director. In 1750 he gained the prize in the Royal Academy of Berlin, by a memoir, On the Influence of Opinions on Language, and Language on Opinions. In the Seven Years' War, in which the university of Göttingen was particularly distinguished, Michaelis met with but little interruption in his studies, being exempted, in common with the other professors, from military employment; and when the new regulations introduced by the French in 1760 deprived them of that privilege, it was extended to Michaelis by the particular command of the maréchal de Broglio. In 1764 he was chosen correspondent of the Academy of Inscriptions at Paris, and he was subsequently elected one of the eight foreign members of that institution. In 1756 he showed his zeal for the interests of science and literature by the part which he took in the project for sending a mission of learned men into Egypt, Arabia, and India, for the purpose of obtaining such information concerning the actual state of those countries as might serve to throw light on geography, natural history, philology, and Biblical science. He first conceived the idea of such a mission, which he communicated by letter to the privy-counsellor Bernstorf, who laid it before his sovereign Frederic V. of Denmark. That prince committed to Michaelis the management of the design, together with the nomination of proper travellers, and the care of drawing up their instructions. The persons whom he selected were Von Haven, Forskal, and Carsten Niebuhr, whose proceedings have been communicated to the public. Upon the death of Gesner in 1761, Michaelis succeeded him in the office of librarian to the Royal Society, and was the means of introducing regulations which proved highly beneficial to that institution; but he did not retain this situation during twelve months, being nominated, instead of it, to the place of director, with the salary for life of the post which he resigned. Two years afterwards he was tempted to remove to

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Berlin, by honourable and lucrative offers made him in a letter from Potsdam by Guiscard, or Quintus Icilius, in the name of the king of Prussia; but his attachment to Göttingen determined him to decline them. In 1770, some differences having arisen between him and his colleagues in the Royal Society of Göttingen, he resigned the directorship, and withdrew his name from the list of members. In 1775 count Höpkin, who eighteen years before had prohibited the use of his writings at Upsal, now prevailed upon the king of Sweden to confer upon Michaelis the order of the Polar Star, on which occasion he chose for a motto the words Libera Veritas. In 1786 he was raised to the rank of aulic counsellor of Hanover; in the following year the Academy of Inscriptions at Paris elected him a foreign member of that body; and in 1788 he was chosen a member of the Royal Society of London. In the summer of 1791 his strength was so greatly diminished that, after he had begun a course of lectures, he was obliged to relinquish them. He continued his literary exertions, however, as long as he was able, and a few weeks before his death, showed a friend several sheets, in manuscript, of annotations which he had lately written on the New Testament. After having complained of awakening too early, and of being disturbed by his own confused thoughts, he added, in a determined tone peculiar to himself, "I am resolved to rise as soon as ever I awake, and to chase away these phantasms of the brain." He died on the 22d of August, 1791, in the seventy-fifth year of his age. He had been twice married, and had ten children, of whom only two sons and three daughters survived him. His eldest son, and only child by his first wife, Christian Friedric, was counsellor and lecturer on physic at Marburg, in the landgraviate of Hesse, in 1801; and his youngest son, Gottfried Philip, had also been educated to the medical profession, and admitted to the degree of M.D. Michaelis, though a good Hebrew scholar, never possessed an accurate acquaintance with Greek and Latin, and his knowledge of Arabic was superficial. In his office of professor, which he filled at Göttingen during the long period of forty-five years, he had an opportunity of displaying his oratorical powers, which were very considerable. His writings are distinguished not only by various and solid learning, but by a profusion of ideas, extent of knowledge, brilliancy of expression, and a frequent vein of pleasantry. An unshaken integrity formed the basis of his moral character. He was always anxious to discover the rule of propriety and duty by which his actions might be uniformly regulated, and never relaxed in his inquiries, until he had laid some foundation in his own mind, upon which he might build his future conduct. It was a regard to this rule that led him to apply with diligence to the study of the Greek language, that he might supply the defects of his early education, and be enabled to find a solution of many conscientious difficulties which presented themselves to him in the New Testament. "Could I," says he, "have supposed that a knowledge of the Greek would have thrown so much light upon the obscurities of the Testament, I would have studied it with the greatest assiduity." It is to be regretted that the religious opinions of Michaelis were very unsettled; in early life he was inclined to Pelagianism. Of the extent of his own abilities and reputation he showed himself conscious to an excess, which exposed him to the imputation of unworthy and puerile vanity. He has been charged with the vice of avarice; but without sufficient foundation. He certainly knew the value of money, and neglected no just opportunity that offered of increasing his finances. He did not, however, set a value on money for its own sake, but as the instrument of independence and enjoyment. In his disputes he was very acrimonious, and by the impatience and violence with which he carried them on, he lessened the number of his friends. In this spirit he quarrelled with Dr. Kennicott. In the latter part of his life he was regarded not only as a literary character, but as a man of business, and was employed in affairs of moment by the courts of England, Denmark, and Prussia. Some of his works are in Latin, but the greater number are in German; the principal are, De Antiquitate Punctorum Vocalium; Rudiments of Hebrew Accentuation; A Hebrew Grammar; De Mente et Ratione Legis Mosaicæ usuram prohibentis; Ad Leges divinas de Pœnâ Homicidii, Diss. II.; Thoughts on the Atonement of Christ; De Prisca Hierosolyma Diss.; Paraphrase and Annotations on the Epistles of St. Paul to the Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon; Introduction to the New Testament; Thoughts on the Scripture Doctrine of Sin, as consistent with Reason;

Argumenta Immortalitatis Animarum ex Mose collecta; System of typical Divinity; Curæ in Versionem Syriacam Actuum Apostolorum; Syntagma Commentationum; Critical Lectures on the three important Psalms which treat of Christ, x. xl. cx.; Compendium Theologiæ Dogmaticæ; Questions proposed to a Society of literary Men, who undertook a Journey to Arabia, by Command of the King of Denmark; Explanation of the Epistle to the Hebrews; Annotationes ad Glocestrii Ridley Diss. de Versionibus Nov. Test. Syriacis; Treatise on the Syriac Language, and its Use, with the first Part of a Syriac Chrestomathy; Specilegium Geographiæ Hebræorum exteræ, post Bochartum; Fundamental Interpretation of the Mosaic Law; German Translation of the Old Testament, with Notes, for the Unlearned; Attempt to explain the Seventy Weeks of Daniel; Grammatica Chaldaica; Grammatica Syriaca; Oriental and Exegetical Library, 13 vols, 8vo; Abulfedæ Tabulæ Ægypti; Thoughts on the Doctrine of Scripture concerning Sin and Satisfaction; Arabic Grammar and Chrestomathy; Illustration of the Burial and Resurrection of Christ, from the four Evangelists; Supplementa ad Lexicon Hebraicum; New Oriental and Exegetical Library, 9 vols, 8vo; Introduction to the Writings of the Old Testament; Translation of the Old Testament; Translation of the New Testament; Observationes Philologicæ et Criticæ in Jeremiæ Vaticin. et Threnos; and several contributions to the Memoirs of the Royal Society of Göttingen, and other foreign journals and periodical works. A translation of his able Commentary on the Laws of Moses was published by Dr. Alexander Smith in 1814, 4 vols, 8vo. His Introduction to the New Testament was translated into English from the first edition, and published in 1761, 4to. In 1788 the author published his fourth edition of that work, in 2 vols, 4to. Of this edition an English translation was published by Dr. Herbert Marsh, late bishop of Peterborough, 6 vols, 8vo.

MICHAELIS, (John Benjamin,) a German poet, was born at Zittau, in Upper Lusatia, in 1746. Having made himself a complete master of Latin, he went to Leipsic with the intention of applying himself to the study of physic, but soon desisted from it as one for which he had no relish, and applied himself to poetry. In 1766, under the pressure of necessity, he sold to a bookseller for ten crowns a collection of poems, which were no sooner published than they obtained for him the notice of Gellert, Weisse, and Oeser; the last-mentioned of whom recommended him to Gleim. In 1770 he undertook the editorship of the Hamburg Correspondent; but he soon relinquished the office. While at Hamburg, however, he became acquainted with Lessing, who obtained for him the situation of stage-poet in Seyler's company. He next took up his residence with Gleim. He was carried off by a spitting of blood, September 30th, 1772, in the twenty-fifth year of his age. His principal productions are satires, fables, tales, and poetical epistles.

MICHAUD, (Joseph,) a French writer, born in 1767 at Bourg-en-Bresse. In 1791, amidst the storm of the Revolution, he ventured to advocate the cause of the monarchy in the public journals; for which he narrowly escaped a sentence of death. Under the empire he was chosen a member of the Institute. On the restoration of the Bourbons he was appointed to the censorship of the public press. He died in 1839. He wrote, Histoire des Croisades; Histoire des Cent Jours; and a beautiful poem entitled, La Printemps d'un Proscrit.

MICHAUX, (Andrew,) a French traveller and botanist, born in 1746 at Versailles. He visited Syria, Persia, and North America, in all which countries he made considerable collections of dried plants. He is chiefly known as the author of a valuable account of the oaks of North America, published in folio, at Paris, in 1801, and of the Flora Boreali-Americana, which appeared in 1803, in 2 vols, 8vo. Of the latter work he is said to have been less the author than professor Louis Claude Richard. He died at Madagascar in 1802.

MICHAUX, (Francis Andrew,) son of the preceding, was employed by the French government to explore the forests of North America, with a view to the introduction into Europe of the valuable timber-trees of that country. For this purpose he made three voyages to the United States, during which he succeeded in sending to France large quantities of seeds. His principal work is the Histoire des Arbres forestiers de l'Amerique Septentrionale, in 3 vols, large 8vo, Paris, 1810-1813. He also published a treatise On the Naturalization of Forest Trees in France, 8vo, Paris, 1805; Journey to the West of the Alleghany Mountains, 8vo, Paris, 1804; and, A Notice of the Bermudas, 4to, Paris, 1806.

MICHELI DU CRET, (Giacomo Bartolomeo,) an ingenious mathematician, born at Geneva, of a noble family, originally from Lucca, in 1690. He entered into the military service of France, and became a captain; but on the peace of Utrecht he retired to Switzerland, and devoted himself to the sciences. He constructed a number of charts, and invented a new thermometer, of which he published a description in 1741, entitled, Descrizione del Termometro universale, 4to, Paris. Several of his papers on astronomy, meteorology, and mathematics, are in the Memoirs of the Helvetic Society of Basle. He died in 1766.

MICHELLI, (Pier Antonio,) an eminent botanist, was born at Florence in 1679, of parents in humble life. He was destined to the bookselling trade; but the perusal of Mattioli inspired him with such a love for botany, that he spent all his time in herborization, and in the study of such books on the science as he could procure. He obtained a liberal patron in the marquis Cosimo de Castiglione, who introduced him to count Lorenzo Magalotti, by whom he was first made acquainted with the newly introduced system of Tournefort. He carried his researches through almost the whole of Italy, and into Germany, as far as Salzburg. His inquiries were particularly directed to the more obscure and minute departments of botanical science, such as the plants with inconspicuous flowers, and the classes of lichens, mosses, fungi, algæ, &c. into which he was one of the first who introduced order and method. In his various journeys he also collected a number of observations concerning the testaceous animals of land and water, fishes and serpents, fossils and minerals. He was appointed botanist to the grand-duke of Tuscany, and superintendent of the botanical garden at Florence. A laborious expedition of this kind to Mount Baldo and other parts of Lombardy, undertaken for the purpose of collecting plants for the public gardens of Florence and Pisa, was the cause of his death, which took place in 1737, at the age of fifty-seven; and his friends erected a marble monument to his memory in the church of Santa Croce, near those of Michael Angelo, Galileo, and other eminent men. He published, Relazione dell' Erba detta da Botanici Orobanche; and, Nova Plantarum Genera juxta Tourneforti Methodum disposita, 1729, fol., with plates; this is termed by Haller, Nobile et memorabile Opus. After his death was published his Catalogus Plantarum Horti Florentini, 1748, fol., to which Targioni made several additions. The name of this botanist has been perpetuated by Linnæus in the genus *Michelia*, a woody plant of Ceylon. His éloge was published by Cocchi, Florence, 1737, 4to.

MICHELOZZI, (Michelozzo,) an eminent Florentine sculptor and architect, was a pupil of Donatello, and was patronized by Cosmo de' Medici, for whom he erected the noble edifice since denominated the Palazzo Riccardi, at Florence. He also greatly improved the court of the Palazzo Vecchio, originally built by Arnolfo. Among his other works at Florence is the Palazzo Tornabuoni, now Corsi; and in the neighbourhood of that city the villas Cafaggiuolo and Carregi; also a palace at Fiesole, for Giovanni de' Medici, son of Cosmo I. He also made designs for many public and private buildings in Venice, and erected there the celebrated library in the convent of San Giorgio. He was likewise employed by his patron Cosmo in enlarging and embellishing a palace at Milan, bestowed on him by Ludovico Sforza. His last work was the monumental chapel of the Annunciation, erected by Pietro de' Medici in honour of Cosmo, in the Chiesa dei Servi, at Florence. He died about 1470, in the sixty-eighth year of his age.

MICKLE, (William Julius,) a poet, whose compositions once had a degree of celebrity to which their merits scarcely entitle them, was born in 1734 at Langholm, in the county of Dumfries (where his father, one of the translators of Bayle, was minister), and educated at the grammar-school of his native place, and at the high school of Edinburgh. About the age of sixteen he was employed in the counting-house of his father, who had embarked a great part of his fortune in the purchase of a brewery in the vicinity of Edinburgh, and continued the business in the name of his eldest son. Upon coming of age in 1755, young Mickle took upon him the whole charge of the concern. He was unsuccessful, however, in business, and in May 1763, he repaired to London, where he introduced himself to the notice of lord Lyttelton, to whom he presented some of his minor poems, and an elegiac ode, entitled Pollio. In 1765 he became corrector of the Clarendon Press in Oxford. In 1767 he published a poem in imitation of Spenser, called The Concubine, which he printed in 1778, with many corrections and additions, under the title of Sir Martyn. He

also wrote, besides several other poems, a Letter to Dr. Harwood, against the Arian views put forward in his Translation of the New Testament; Voltaire in the Shades, or Dialogues on the Deistical Controversy; and a tragedy entitled the Siege of Marseilles, which was refused by Garrick, Harris, and Sheridan in succession, and never produced. In 1771 he published his translation of the first book of Camoens' Lusiad; in 1775 he completed the version, which was so well received, that he published a second edition of it in 1778. In 1779, governor Johnstone, his patron, and kinsman in a remote degree, being appointed to the command of the *Romney* man-of-war, offered him the post of his secretary. This he accepted, and he was left in that year at Lisbon as joint-agent for prizes. A residence in that capital, where he was known as one who had done honour to the Lusitanian bard, was made agreeable to him by several flattering marks of attention, among which was that of being admitted a member of the Royal Academy of Lisbon at its first opening. During his abode there he wrote his poem of Almada-hill, an Epistle from Lisbon, which did not support the reputation acquired by his Lusiad. Returning to England with a moderate independence, he married in 1782, and settled at Wheatley, near Oxford. His subsequent literary exertions were chiefly confined to writing in the European Magazine. He died in 1788, in his fifty-fifth year. In 1794 an edition of his poems was published by Ireland; another edition, with a memoir by the Rev. John Sim, was published in 1802.

MICOTSI, (Moses,) a learned Spanish Jew, who flourished in the fourteenth century, was the author of Sepher Misevoth Gadol, or The great Book of Precepts, explanatory of the commandments of the Jewish law, Venice, 1545. Simon says, that it is deserving of perusal on account of the great learning and judgment with which the author has treated the subject.

MICRELIUS, (John,) a learned Lutheran divine and professor, was born at Caslin, in Pomerania, in 1597, and after commencing his academical studies in the college at his native town, was sent in 1614 to the university of Stettin, where he distinguished himself by his exercises in the public schools; as he did afterwards at the universities of Königsberg and Gripswald, in the latter of which he was admitted to the degree of master of philosophy in 1621. From this university he went to that of Leipsic, in which he finished his studies, and then returned to Stettin. In 1624 he was appointed professor of rhetoric in the Royal College at that university. In 1627 he was nominated rector of the Senate School; in 1642, by the command of Christina, queen of Sweden, rector of the Royal College; and in 1649 professor of divinity. In the same year he was created doctor of divinity by the university of Gripswald, without the payment of the customary fees, which were discharged by queen Christina. In 1653 he took a voyage to Sweden, where he had the honour of being introduced to her majesty. He died in 1658. He wrote, Lexicon Philologicum; Lexicon Philosophicum; Syntagma Historiæ Mundi; Syntagma Historiæ Ecclesiasticæ; Ethnophronius contra Gentiles de Principiis Religionis Christianæ; to this he afterwards added a continuation, Contra Judæos Depravationes; Tabellæ Historicæ, ad Millen. et Secularia Regnorum et Rerumpublic. Tempora dijudicanda Necessariæ; Tractatus de Copia Rerum et Verborum, cum Praxi continua Præceptorum Rhetor.; Archæologia; Arithmetica, usus Globorum, et Tabular. Geographicar.; Orthodoxia Lutherana contra Bergium; and numerous theses, disputations, orations, &c.

MIDDLETON, (Richard,) of the order of the Cordeliers, was called the Profound, from his extensive learning. He was distinguished in the universities of Oxford and Paris, and wrote a commentary on Peter Lombard, and other theological works. He died in 1304.

MIDDLETON, (William,) a native of Gwenynog, Denbighshire, who served in the army under Elizabeth, and afterwards had the command of a ship of war. He employed his leisure hours at sea in composing a version of the Psalms into Welsh verse, which he completed in 1595, in the West Indies. He also wrote a Grammar, and Art of Poetry, 1593.

MIDDLETON, (Thomas,) a dramatic writer in the reigns of Elizabeth, James I., and Charles I. He joined Jonson, Massinger, Fletcher, and Rowley, in the composition of some dramatic pieces. His own plays are very numerous; three of them, A Mad World, my Masters; the Mayor of Queenborough; and the Roaring Girl, are in Dodsley's Collection. The heroine in the last-mentioned play is a real character—the notorious Moll Cutpurse, who was introduced by Nat. Field, a contemporary dramatist, in his piece, Amends for Ladies. A play of

Middleton's, called The Witch, has gained celebrity from the circumstance that Shakspeare is supposed by some to have borrowed from it his incantations in Macbeth. Middleton was born about 1570, and died in 1627.

MIDDLETON, (Sir Hugh,) deserving of record for a substantial benefit conferred on the city of London, was the sixth son of Richard Middleton, Esq., governor of Denbigh castle under Edward VI., Mary, and Elizabeth. The date of his birth is not known; nor are any of the earlier events of his life recorded. He settled in London, where he was a citizen and goldsmith; and he had previously been engaged in mining adventures in Wales, and worked a copper-mine in Cardiganshire, which brought him in a considerable income. When in the reigns of Elizabeth and James I. the citizens of London had obtained a power to bring a new supply of water to the city from streams in Middlesex or Hertfordshire, various projects were considered for the purpose, but were all abandoned on account of the difficulty and expense. The enterprising spirit of Middleton, however, was not daunted by these objections; and the city having made over to him and his heirs all the powers and rights conferred by the act of parliament, he began in April 1608 to execute the work. Two springs, one rising near Ware, and the other at Amwell, in Hertfordshire, were united for the supply of an artificial river, which was conducted to the metropolis. It was probably owing to the imperfect state of the engineering art at that period, that so many windings were made in order to avoid inequalities of ground, and that the length of the river was about double the distance in a direct line, and amounted to thirty-nine miles. The expense of the undertaking exhausted the fortune of the projector, who, having in vain applied for assistance to the corporation of London, procured that of James I., to whom a moiety of the concern was made over, in consideration of his taking an equal share of the expense. The work was completed in 1613, on Michaelmas-day of which year the water was admitted into the reservoir at Sadler's Wells, Pentonville, with great solemnity. The whole expense of the work was about 500,000*l*. Middleton received the honour of knighthood. So little emolument, however, accrued to him from the project, that he was reduced to become a surveyor, or what would now be called a civil engineer, and in that capacity was very serviceable in various schemes of mining and draining. He was created a baronet in 1622, and in the reign of Charles I. the moiety of the property, which he had given to the king's father for his assistance, was reconveyed to him for an annual sum, and is now become a source of princely fortune to the proprietors. Sir Hugh gave one share of the property to the company of Goldsmiths, for the benefit of their poor members. He died in 1631.

MIDDLETON, (Conyers,) a celebrated divine and controversialist, was the son of William Middleton, rector of Hinderwell, near Whitby, and was born at York in 1683, and educated at Trinity college, Cambridge, of which, in 1702, he was chosen a scholar upon the foundation, and was admitted to the degree of B.A. at the statuteable period. Not long afterwards he entered into deacon's orders, and officiated as curate to one of the senior fellows of his college, at Trumpington, near Cambridge. In 1706 he was elected a fellow of his college; and in the following year he proceeded M.A. In 1708 he joined with other fellows of his college in a petition to Dr. John More, then bishop of Ely, as their visitor, against Dr. Bentley, the master of Trinity college; but he had no sooner done this, than he withdrew himself from Bentley's jurisdiction, by marrying Mrs. Drake, daughter of Mr. Morris, of Oak Morris in Kent, and widow of counsellor Drake of Cambridge, a lady of ample fortune. He then took a small rectory in the Isle of Ely, which was in the gift of his wife; but he resigned it in little more than a year, on account of its unhealthy situation. In October 1717, when George I. visited Cambridge, Middleton was created, with several others, a doctor of divinity by mandate; and was the person who gave the first cause of that famous proceeding against Bentley, [see BENTLEY,] which so much occupied the attention of the nation. Bentley, whose office it was, as regius professor of divinity, to perform the ceremony called Creation, made a new and extraordinary demand of four guineas from each of the doctors, on pretence of a fee due to him, over and above a broad piece, which had by custom been allowed as a present on this occasion. After a warm dispute, many of the doctors, and Middleton among the rest, consented to pay the fee in question, upon condition that the money should be restored if it were afterwards decided that the demand was illegal. But although the decision

was against Bentley, he kept the money, and Middleton commenced an action against him for the recovery of his share of it. Bentley behaving with contumacy, and with contempt of the authority of the university, was suspended from his degrees, (October 17th, 1718,) and afterwards degraded. This business gave rise to some letters in one of the London papers, censuring the proceedings of the university as violent and illegal; and, as Bentley was a firm supporter of the Whig ministry then in power, and it was feared that a commission might be issued by the crown to inquire into the state of the university, Middleton thought it expedient to justify himself by laying the whole affair before the public, in a pamphlet, entitled, A full and impartial Account of all the late Proceedings in the University of Cambridge against Dr. Bentley, 8vo; which was soon followed by A second Part of the full and impartial, &c. and by Some Remarks upon a Pamphlet, entitled, the Case of Dr. Bentley stated and vindicated, 8vo. These pieces, which appeared in 1719, were the first of Middleton's productions from the press, and acquired for him considerable reputation as an author; which he supported by publishing a fourth pamphlet, entitled, A true Account of the present State of Trinity College, under the Oppressive Government of their Master, Richard Bentley, late D.D. In this piece, however, which was anonymous, he suffered some expressions to escape him that laid him open to the legal attack of his watchful antagonist, who lodged an information against him in the Court of King's Bench for a libel. In this action the jury returned a verdict of guilty. The court, however, was unwilling to pronounce sentence, and the matter was eventually dropped, upon Middleton's begging pardon of Bentley, and consenting to pay all the expenses of the action, which must have been considerable. Middleton's next publication, though on a very different subject, was likewise levelled against Bentley. In 1720 the latter published, Proposals for a new Edition of the Greek Testament, together with St. Jerome's Latin Version; on which Middleton published, in 1721, Remarks, Paragraph by Paragraph, upon the Proposals lately published by R. Bentley for a new edition of the Greek Testament, 4to, written with great learning and acuteness, but in a strain of severity that bespeaks strong personal antipathy, notwithstanding his assurance that they proceeded from a serious conviction that the proposer had neither talents nor materials proper for the work, and that religion was more likely to be injured than benefited by it. These were followed by Some farther Remarks, Paragraph by Paragraph, in reply to A full Answer to all the Remarks of a late Pamphleteer, &c. 4to; which, though anonymous, was supposed to be written by Bentley, and displayed much of the spirit distinguishable in his polemical writings. The great addition made about this time to the public Library at Cambridge, by a present from the king of bishop Moore's books, which had been purchased for that purpose at the expense of 6,000*l.*, induced the university to pass a decree for erecting a new senate-house, that a suitable place might be provided for the reception of his majesty's donation. This decree was accompanied with a vote for a new office in the university—that of principal librarian, which was conferred upon Middleton, who, to show how well qualified he was for that appointment, published, in 1723, a little piece entitled, Bibliothecæ Cantabrigiensis ordinandæ Methodus quædam; quam Domino Procancellario Senatuique considerandam et perficiendam, Officii et Pietatis ergo proponit, in 4to. This performance is written in elegant Latin, and the plan described in it is allowed to be laid down with judgment; but in the dedication to the vice-chancellor, alluding to the contest between the university and Bentley, Middleton made use of words amounting to a denial of the jurisdiction of the Court of King's Bench, in controlling the authority of the university. For this he was prosecuted, and sentenced to pay a fine of 50*l.* Not long after this business was terminated, having lost his wife, and being in a very infirm state of health, Dr. Mead recommended him to remove into a warmer climate. Accordingly he set out for the continent in company with lord Coleraine, a nobleman of considerable learning, especially in antiquities, who, upon their arrival at Paris, introduced him to the famous antiquary Montfaucon. Here Middleton separated from his lordship, and then travelled to Rome, where he arrived early in 1724. After residing in that city for about twelve months, he returned through France to England, and arrived at Cambridge towards the close of the following year. He then renewed his suit against Bentley for the recovery of the four guineas, who at last refunded the

money. He had not long resumed his studies before he excited the attention of the learned world by publishing a tract, entitled, De Medicorum apud Romanos veteres degentium Conditione Dissertatio; qua, contra Viros celeberrimos Jac. Sponium et Ric. Meadium M. D.D. servilem atque ignobilem eam fuisse ostenditur, 4to. Dr. Mead had just before published an Harveian Oration, in which he had defended the dignity of the medical profession, and, in particular, endeavoured to vindicate it from the reproach of having been held in such low estimation by the ancient Romans, as to be left in the hands of slaves, and the meanest of the people. After some time an answer to Middleton made its appearance, under the title of Ad Viri Reverendi Con. Middletoni, S. T. P. de Medicorum apud Veteres Romanos degentium Conditione &c. Dissert. Reponsio. This publication, though anonymous, was well known to be the production of professor Ward, of Gresham college, who had been engaged to write it by Dr. Mead, at whose expense it was printed and published. To this Middleton replied in, Dissertationis de Medicorum Romæ, &c. Defensio, 4to. In 1729 he published, A Letter from Rome, showing an exact Conformity between Popery and Paganism; or, the Religion of the present Romans derived from that of their Heathen Ancestors, 8vo. This performance was so well received by the public, that it passed through three editions within a very few years. But the manner in which Middleton attacked the miracles of the Roman Catholic church gave offence to many divines of the established church, who suspected and maintained that the author had as little respect for the miracles of the Apostles as for those of the Roman Catholic saints. This suspicion was confirmed by his next publication in 1731, which was a letter to Dr. Waterland, containing some remarks on the reply of the latter to Tindal's Christianity as old as the Creation. This letter, which was first published anonymously, but was soon known to be written by Middleton, gave great offence. Pearce, bishop of Rochester, replied to it; and so strong was the feeling against Middleton, that he was nearly deprived of his degrees, and nearly degraded from his office of public librarian. Finding it necessary to make an explicit avowal of his sentiments with regard to religion, Middleton published, in 1732, Some Remarks on a Reply to the Defence of the Letter to Dr. Waterland, wherein the Author's Sentiments, as to all the principal points in dispute, are fully and clearly explained in the manner that has been promised, 1732, 8vo. Notwithstanding the highly reprehensible character of this publication, Middleton remained unmolested in his public offices; though his character as a divine ever after lay under suspicion, and he was reproached by some of the more zealous clergy, by Venn in particular, with apostasy. There was also published, in 1733, an anonymous pamphlet, entitled, Observations addressed to the Author of the Letter to Dr. Waterland; which was written by Dr. Williams, public orator of the University; and to which Middleton replied in, Remarks on Some Observations, &c. The purpose of Williams was to prove Middleton an infidel; that his letter ought to be burnt, and himself banished: and he then presses him to confess and recant in form. In the course of this controversy, Middleton was appointed (Dec. 1731) to the new professorship of physiology at Cambridge, which had been founded in pursuance of the will of Dr. Woodward, professor of physic at Gresham college. On this occasion he delivered a Latin inaugural oration, under the title of, Oratio de novo Physiologiæ explicandæ munere ex celeberrimi Woodwardi Testamento Instituto, &c. 4to. The duties of this post Middleton discharged till 1734 when he resigned it; not finding that the employment of preparing and reading lectures upon fossils was suited to his taste, or to the turn of his studies. Soon afterwards he married a second wife, Mary, the daughter of the Rev. Conyers Place, of Dorchester; and upon her death, which took place but a few years before his own, he married Anne, the daughter of John Powell, Esq., of Boughroya, in Radnorshire. In 1735 he published, A Dissertation concerning the Origin of Printing in England; showing that it was first introduced and practised by our Countryman, William Caxton, at Westminster; and not, as is commonly believed, by a foreign Printer, at Oxford, 4to; this hypothesis has been ably controverted in Bowyer and Nichols's Origin of Printing, 1776. About this time Middleton was introduced to the celebrated lord Hervey, by whose advice and encouragement he undertook to write, The History of the Life of M. Tullius Cicero. This great work, which was perfectly adapted to his taste, and for which he was admirably well qualified, employed

so much of his time and attention, that it was not ready for publication before 1741, when it made its appearance in 2 vols, 4to. On the suggestion of his friends it was published by subscription; and his proposals were so powerfully supported by lord Hervey, and other persons of rank and influence, that the profits arising from it enabled him to purchase a small estate at Hildersham, about six miles from Cambridge. When entering upon his task, he says, that he endeavoured, as far as he was able, to divest himself of all partiality and prejudice in favour of his subject, and not to give a panegyric instead of a history. With all his care, however, his work is very far from being exempt from this blemish; and as he confesses that he sat down to it with the disposition of a friend, the reader will perceive that he too frequently endeavours to cast a shade over the failings of Cicero, to give the strongest colouring to his virtues, and to exalt the man into the hero. But notwithstanding this imperfection, it is a performance replete with entertainment and improvement; and it is executed with such elegance, that it will probably continue to be held in repute so long as a taste for polite literature shall subsist among us. It has been repeatedly printed in 8vo, and once in 4to. In the progress of this work he had made great use of the Letters of Cicero to Brutus, and of Brutus to Cicero, without entertaining the least suspicion respecting their genuineness. It was not, therefore, without surprise that he saw their authenticity disputed in a Latin epistle, addressed to himself by Mr. Tunstall, Orator of the University of Cambridge, who attempted to prove them to be the forgery of some sophist. Middleton, considering it to be incumbent upon him to vindicate their genuineness, published, in 1742, The Epistles of M. T. Cicero to M. Brutus, and of Brutus to Cicero, with the Latin Text in the opposite Page, and English Notes to each Epistle; together with a Prefatory Dissertation, in which the Authority of the said Epistles is vindicated, and all the Objections of the Rev. Mr. Tunstall particularly considered and confuted, 8vo. The arguments of Middleton were combated by Markland, in his Remarks on the Epistles of Cicero to Brutus, and of Brutus to Cicero, in a letter to a friend. In 1745 Middleton published, Germana quædam antiquitatis eruditæ Monumenta, quibus Romanorum veterum Ritus varii tam sacri tam profani, tum Græcorum atque Ægyptiorum nonnulli illustrantur, Romæ olim maxima ex parte collecta, ac Dissertationibus jam singulis instructa, 4to. This work, consisting of figures of those curious remains of antiquity which he had purchased at Rome and other places, with a Dissertation to each, was followed, in 1747, by A Treatise on the Roman Senate, in two parts, 8vo. The first part of this performance contains the substance of several letters, formerly written to lord Hervey, concerning the manner of creating senators, and filling up the vacancies of that body; the second part gives an account of the power and jurisdiction of the senate, of the right and manner of convoking it, of the places in which it was usually assembled, &c. In 1747 he published, An Introductory Discourse to a larger Work, designed hereafter to be published, concerning the Miraculous Powers which are supposed to have subsisted in the Christian Church from the earliest Ages, through several successive Centuries; tending to show, that we have no sufficient Reason to believe, upon the Authority of the primitive Fathers, that any such Powers were continued to the Church after the Days of the Apostles, &c. 4to. This publication soon excited a multitude of adversaries; the most eminent of whom were Drs. Stebbing and Chapman, in reply to whose strictures he published, in 1748, Remarks on two Pamphlets lately published, against Dr. Middleton's Introductory Discourse, &c. 8vo. In 1749 he published the larger work which he had promised, under the title of, A Free Enquiry into the Miraculous Powers, which are supposed to have subsisted in the Christian Church from the earliest Ages, through several successive Centuries, &c. 4to. This work gave even more offence than his Letter to Dr. Waterland, and was vehemently attacked. The most distinguished and applauded champions against it, were Dodwell, Church, and Chapman, and the university of Oxford honoured the two former with the degree of D.D. Middleton published an answer under the title of, A Vindication of the Free Enquiry into the Miraculous Powers, &c. from the Objections of Dr. Dodwell and Dr. Church. In 1750 he published, An Examination of the Lord Bishop of London's (Dr. Sherlock's) Discourses concerning the Use and Intent of Prophecy, &c.; in this he sets himself to show that there is no such manifest connexion between the prophecies of every age, from the beginning of the world to

the commencement of the gospel of Jesus Christ, as the bishop had contended that there was; and he maintains, in direct opposition to his lordship, that the authority of the Gospel, so far as it is grounded on prophecy, rests on those single and independent predictions, which are delivered here and there, in the Law and the Prophets, and not on any fanciful scheme of prophecy, deduced from Adam and the antediluvian world. This Examination was confuted by Dr. Rutherforth, divinity professor of Cambridge. Middleton died at Hildersham, on the 28th of July, 1750, in the sixty-seventh year of his age. In the latter part of his life he had been presented by Sir John Frederick to the living of Hascomb, in Surrey; his acceptance of which was severely animadverted upon in a piece published after his death by Dr. Church. Middleton had, a short time before his death, formed a design of drawing up an exact history of his works, with the occasions and circumstances of them; but he did not live to execute it. There were also found among his papers some materials for a life of Demosthenes. In 1752 his Miscellaneous Works were published, in 4 vols, 4to, including several posthumous pieces, chiefly relating to ecclesiastical history and biblical criticism. Of this collection a second edition was published in 1755, in 5 vols, 8vo.

MIDDLETON, (Erasmus,) rector of Turvey, in Bedfordshire, was the author of a Dictionary of Arts and Sciences, of little merit, and editor of the Biographia Evangelica, 4 vols, 8vo. He was one of the six young men expelled at the close of the last century from Oxford, in consequence of which Macgowan's Satire, called The Shaver, was published. He was in his principles a strong follower of the Methodists.

MIDDLETON, (Thomas Fanshawe,) the first English bishop of Calcutta, was the only son of the Rev. Thomas Middleton, rector of Kedleston, in Derbyshire, where he was born on the 26th of January, 1769. In 1779 he was admitted into Christ's Hospital, London, whence he proceeded to Pembroke hall, Cambridge. In March 1792 he received ordination, and entered upon the curacy of Gainsborough, in Lincolnshire; there he edited a periodical paper, entitled, The Country Spectator, of which thirty-three numbers were published. In 1794 he became tutor to the two sons of Dr. John Pretyman, archdeacon of Lincoln. He now removed to Lincoln, and afterwards to Norwich, where he became curate of St. Peter's Mancroft in 1799, having already, in 1795, been presented by Dr. Pretyman to the rectory of Tansor, in Northamptonshire. In 1797 he married Elizabeth, daughter of John Maddison, Esq. of Gainsborough; a lady who not only conduced greatly to his domestic happiness, but also assisted him in his literary labours, by transcribing all his manuscripts for the press. In the following year he published, The Blessing and the Curse, a Thanksgiving on occasion of Lord Nelson's and other Victories. In 1802 Dr. Pretyman presented him to the consolidated rectory of Little and Castle Bytham, in Lincolnshire. About this time he wrote, The Doctrine of the Greek Article, applied to the criticism and illustration of the New Testament, which he published in 1808. In the same year he took his degree of D.D. at Cambridge, and removed to his living at Tansor. In 1809 he was appointed by bishop Pretyman, brother of his patron the archdeacon of Lincoln, to a stall in the cathedral of Lincoln, and in 1812 to the archdeaconry of Huntingdon. In 1811 he was presented to the vicarage of St. Pancras, Middlesex, and the rectory of Puttenham, in Hertfordshire. About this time a provision was inserted in the act for the renewal of the East India Company's Charter, enabling the crown to constitute a bishopric, and three archdeaconries, in India; and Dr. Middleton was appointed bishop of the newly created see of Calcutta, and was consecrated at Lambeth by the archbishop of Canterbury on the 8th of May, 1814. After being elected a fellow of the Royal Society, bishop Middleton sailed on the 8th of June, and arrived in Calcutta on the 28th of November. He was untiring in his efforts to promote the interests of Christianity, and to aid the cause of education in the East. He made three visitations of his immense diocese, in two of which he directed his particular attention to the state of the Syrian Christians in the neighbourhood of Cochin, on the coast of Malabar. By his efforts a college was established at Calcutta, for the education of clergymen and missionaries for the British possessions in Asia; and he laid the first stone of its buildings on the 15th of December, 1820. But in the midst of his Christian labours, pursued in an eminently Christian spirit, this bright ornament of the church and of his country was cut off by a fever on the 8th of July, 1822, in the fifty-fourth year of his age, and was buried at Calcutta with

great and fitting solemnity. He left no children. As all his papers were destroyed by a direction in his will, none of his works have appeared besides the Doctrine of the Greek Article, the periodical publication mentioned above, and some sermons, charges, and tracts, which have been collected into a volume, to which a Memoir of Bishop Middleton is prefixed, by H. K. Bonney, D.D. archdeacon of Bedford, London, 1824. Bishop Middleton's Doctrine of the Greek Article has become the subject of warm discussion among theologians; and some Unitarian divines have strongly opposed his views. His chief rules have, however, been received as sound by the great majority of Biblical critics. A second and improved edition of Middleton's work was edited by Professor Scholefield in 1828; and a third edition by the Rev. Hugh James Rose was published in 1833.

MIEL, (Jan,) called *Giovanni della Vite*, an eminent Flemish painter, was born at Vlaenderen, a village near Antwerp, in 1599, and was a disciple of Gerard Seghers. He went for further improvement to Rome, where he particularly studied the works of Correggio and the Caracci, and was admitted into the academy of Andrea Sacchi, whose style he soon quitted for that of Bamboccio. He also studied at Parma and Bologna. In 1648 he was made a member of the Academy of St. Luke. His general subjects are huntings, carnivals, gipsies, beggars, markets, pastoral scenes, and fairs; and of these he composed his easel pictures, which are the finest of his performances. But he also painted history in a large size in fresco and in oil; and though his pieces seem to want elevation of design, and more grace in the heads, yet they appear superior to what might be expected from a painter of such low subjects as those which he was fond of representing. His pictures of huntings are most admired; the figures, and animals of every species, being designed with uncommon spirit, nature, and truth. The transparence of his colouring, and the clear tints of his skies, enliven his compositions; nor are his paintings in any degree inferior to those of Bamboccio in force or lustre. Charles Emanuel, duke of Savoy, invited him to his court, appointed him his principal painter, honoured him with the order of St. Maurice, and made him a present of a cross set with diamonds, of great value. Many capital pictures of this master, in his best style, are in the imperial collection at Vienna; and at Turin, in a saloon of the Château de la Vénerie, are several of his noblest performances, representing the chase of various animals, in different views. He died at Turin in 1664, and was buried in the cathedral. Miel also etched several plates from his own designs with masterly skill.

MIERHOP, (Francis van Cuyck de,) a painter, was born of a noble family at Bruges in 1640, but was compelled by adverse circumstances to exercise for his support an art which he had previously practised only for amusement. He repaired to Ghent, where he acquired very great repute. He followed the style of Francis Snyders, and produced compositions of fish, fruits, game, and animals, many of which greatly resemble the works of that master. At Ghent, in the monastery of the Alexines, is a beautiful painting by this artist, so exquisitely finished, that it has very frequently been mistaken for one of the best pictures of Snyders. He died in 1701.

MIERIS, (Francis,) called the Elder, an admirable painter, was born at Leyden in 1635, and was first placed under Abraham Toorne Vliet, one of the best designers of the Low Countries, and under Gerard Douw, where in a short time he surpassed all his companions. Being eager for improvement in pencilling, he went to study with Adrian Vanden Tempel; but finding his expectations were not realized, he returned to Douw, whose taste and genius corresponded more nearly with his own. He had an unusual sweetness of colouring, a neat and wonderfully delicate touch, and the same transparency that characterises the paintings of Douw, to whom he was superior in many other respects, being more delicate and extensive in his design, and more correct in his drawing. His manner of painting silks, velvets, stuffs, or carpets, was eminently successful. His pictures are rarely to be met with, and of course fetch high prices. Besides portraits, his general subjects were conversations, persons performing on musical instruments, patients attended by the doctor, chemists at work, mercers' shops, &c. The usual valuation he set on his labour was at the rate of a ducat an hour. The finest portrait from this master's hand is that painted for the wife of Cornelius Plaats, which was long preserved in that family, though great sums were offered for it. In the possession of the same person was another picture of

Mieris, representing a lady fainting, and a physician applying the remedies to restore her. For that performance he was paid fifteen hundred florins, and the grand duke of Tuscany, who wished to purchase it, offered three thousand, which were refused. That prince procured several of the pictures of Mieris, which are still in the Florentine collection; one of the most curious is a representation of a Girl holding a Candle; a performance that is accounted inestimable. Mieris died in 1681.

MIERIS, (John,) eldest son of the preceding, was born at Leyden in 1660, and learned the art of painting from his father. The young artist, unhappily, was much afflicted with the gravel and stone; and those complaints greatly impeded him in the progress of his studies. But after the death of his father, he travelled to Germany, and thence to Florence, where the fame of his father's merit procured him a most honourable reception from the grand duke. He then proceeded to Rome, where his abilities were already well known, and his works exceedingly coveted. In that city his malady increased; yet, during the intervals of ease, he continued to work with his usual application, till the acuteness of his sufferings put a period to his life in 1690, in the thirtieth year of his age.

MIERIS, (William,) called the Young Mieris, was the younger son of Francis Mieris, and was born at Leyden in 1662. During the life of his father he made remarkable progress; but being deprived of his director when only nineteen, he had recourse to nature, as the most instructive guide, and by studying with diligence and judgment, he approached near to the merit of his parent. At first he took his subjects from private life, such as tradesmen in their shops, or a peasant selling vegetables and fruit, and sometimes a woman looking out at a window, all which he copied minutely after nature, nor did he paint a single object without his model. Mieris having observed the compositions of Gerard Lairesse, and other historical painters, with delight, attempted to design subjects in that style; and he began with the story of Rinaldo sleeping on the Lap of Armida, surrounded with the Loves and Graces, the foreground being enriched with plants and flowers. This work was so highly admired, that he was prevailed on to repeat the same subject, for three persons of distinction, though in every picture he took care to make some alteration. He also painted landscapes and animals with equal truth and neatness; and modelled in clay and wax in so sharp and accurate a manner, that he might justly be ranked among the most eminent sculptors. In the delicate finishing of his works he imitated his father, as he likewise did in the lustre, harmony, and truth of his paintings, which makes them almost as highly prized as those of the Elder Mieris. He died in 1747, at the age of eighty-five.

MIERIS, (Francis,) called the Young Francis, was the son of William, and the grandson of Francis Mieris, and born at Leyden in 1689. He learned the art of painting from his father, whose manner and style he imitated, but with very little success. He is less distinguished as a painter than as an historian, by his Historie der Nederlandsche Vorsten, 3 vols, fol, the Hague, 1732-5; and, Groot Charterboek der Graven van Holland, Zeeland, en Vriesland, 4 vols, Leipsic, 1753-6. The history of his native town, Leyden, was left unfinished, one volume only having been published. He died in 1763.

MIGNARD, (Nicholas,) called of Avignon, was a French painter, and was born at Troyes in 1608, and instructed in design and colouring by an obscure painter in that city. He then studied after the antiques that had been collected by Francis I. at Fontainebleau, and the paintings of Primaticcio and Rosso preserved in that palace. He finished his studies at Rome, where he resided for two years, and improved his practice by the advice of Fresnoy, and his brother Peter Mignard. He painted a number of portraits; but his genius inclined him more strongly to historical compositions. He resided for several years at Avignon, but left that city on being invited to the court of France; and at the time of his death, in 1668, he was rector of the Royal Academy at Paris. Several of his works are in the palace of the Tuileries; among these are, Apollo crowning the Muses of Poetry, Painting, and Music; Apollo and Daphne; and, Mercury presenting a Lyre to Apollo.

MIGNARD, (Peter,) called the Roman, an eminent painter, was the younger brother of the preceding, and was born at Troyes in 1610. He was at first placed in the school of John Boucher, at Bourges, and next in that of Vouet; but having an opportunity of seeing some capital paintings of the Italian masters, he went to Rome, to study after Raffaelle, Buona-

rotti, and Annibale Caracci. He studied in that city for twenty-two years, which circumstance, with his manner of designing so much in the taste of the Italian school, procured him the name of the Roman. He had the honour of painting the portraits of Urban VIII. and Alexander VII., and of many of the nobility at Rome. Being invited to Paris by Louis XIV. he returned through Tuscany, Modena, and Parma, in all which courts he painted the portraits of the princes and their families. In France his patron sat to him ten times, and had such a respect for his talents and accomplishments that he ennobled him, and, after the death of Le Brun, appointed him principal painter, and director of the Gobelin and Sevres manufactories. He executed one of the greatest works in fresco in France—the cupola of Val de Grace. Molière wrote a poem in praise of this painting, as a return for his portrait painted by the artist. He also adorned the great hall at St. Cloud with mythological subjects, undertook several works at Versailles, and painted numerous portraits. Though far inferior to the great models that he studied at Rome, in invention, elevation, depth of feeling, and originality, Mignard's pictures, especially his Madonnas, have much delicacy and grace; his compositions are rich; his colouring, in general, is brilliant and harmonious; and he unquestionably is in the first rank of the painters of the French school. He died in 1695, at the age of eighty-five.

MIGNON, MINION, or MINJON, (Abraham,) a celebrated painter of flowers and fruit, was born at Frankfort in 1639, and was placed as a pupil with James Murel, a flower-painter in that city, with whom he worked till the age of seventeen, when he accompanied his master to Holland, where he received instruction from David de Heem, of Utrecht, a famous artist in the same walk, under whom he soon arrived at the highest degree of perfection. The exactness of his representation, the brilliancy of his colouring, the delicate bloom of nature thrown over every object, the taste and skill of the grouping, and the elegant choice of subjects, rendered him in his time unrivalled in this pleasing though inferior branch of the art, and he has perhaps been surpassed only by Van Huysum. His flower and fruit pieces are generally accompanied by appropriate insects, exquisitely painted, with drops of dew rolling from the leaves, so as to produce an absolute illusion. He was exceedingly careful to choose the best and most perfect specimens for his imitation, and was never wearied in studying nature. His assiduity shortened his days, and he died in Holland in 1679, in the fortieth year of his age. Mignon brought up two daughters to his own art; and he has been already mentioned as the instructor of Sybilla Merian.

MIGNOT, (Stephen,) a learned doctor of the Sorbonne, born at Paris in 1698. He rendered himself eminent for his acquaintance with the Sacred Scriptures, the fathers, ecclesiastical history, and canon law. When upwards of sixty years old, he was elected a member of the Royal Academy of Inscriptions and Belles-Lettres. He died in 1771. He was the author of The Rights of the State and of the Prince, with Reference to the Estates of the Clergy; The History of the Contest between Henry II. and St. Thomas of Canterbury; The Reception of the Council of Trent in Catholic Countries; A Paraphrase of the Psalms; A Paraphrase of the Book of Wisdom; A Paraphrase of the New Testament; An Analysis of the Truths of the Christian Religion; Reflections on the Preliminary Information requisite for an Acquaintance with Christianity; and, A Memoir relating to the Liberties of the Gallican Church.

MIGNOT, (Vincent,) the nephew of Voltaire, born at Paris about 1730. He took orders, and obtained the abbey of Sellieres, in Champagne. He signed, along with the marquis de Villevieille, the profession of faith made by Voltaire in his last illness, and after his uncle's death he caused his body to be carried to Sellieres, whence it was removed by order of the bishop of Troyes, and was subsequently deposited in the Pantheon, or church of St. Geneviève, at Paris. Mignot died in 1790. He wrote, Histoire de l'Impératrice Irène; Histoire de Jeanne I., Reine de Naples; Histoire des Rois Catholiques Ferdinand et Isabelle; this is chiefly taken from Mariana and Ferreras; Histoire de l'Empire Ottoman, from its origin down to the peace of Belgrade, in 1740; this is an excellent work, and was translated into English by A. Hawkins, 1788, 4 vols, 8vo.

MILBOURNE, (Luke,) a poet and divine, born about the middle of the seventeenth century, was the son of a nonconformist minister, a native of Loughborough, in Leicestershire, who was ejected

from the living of Wroxhall, in Warwickshire, and died in 1667. Of his son little seems to be known, except that he was educated at Pembroke hall, Cambridge. Malone thinks he was beneficed at Yarmouth, whence he dates his correspondence about 1690. He was instituted to the living of St. Ethelburga within Bishopsgate, London, in 1704, and long before that, in 1688, was chosen lecturer of Shoreditch. He died in 1720. He wrote, a Poetical Translation of the Psalms; Notes on Dryden's Virgil; Tom of Bedlam's Answer to Hoadly, &c. He is frequently coupled with Blackmore by Dryden in his poems, and by Pope in The Art of Criticism; and he is mentioned in The Dunciad. He published thirty-one single Sermons; a book against the Socinians; and, A Vindication of the Church of England. A whimsical copy of Latin verses, by Luke Milbourne, B.A. is in the Lacrymæ Cantabrigienses, 1670, on the death of Henrietta, duchess of Orleans.

MILDMAY, (Sir Walter,) an eminent statesman of the sixteenth century, and founder of Emmanuel college, Cambridge, was educated at Christ's college, to which he afterwards became a benefactor. In the reign of Henry VIII. he succeeded to the office which had been held by his father, that of surveyor to the court of augmentation, erected by statute 27 Henry VIII. for determining suits and controversies relating to monasteries and abbey-lands. It took its name from the great augmentation that was made to the revenues of the crown by the suppression of the religious houses. In 1547, immediately after the coronation of Edward VI. he was made one of the knights of the carpet. He had also in this reign the chief direction of the mint, and the management, under several special commissions, of the king's revenues, particularly of those which arose from the crown lands, the nature and value of which he had made his chief study. In 1552 he was member of parliament for Maldon, in Essex; and he was a burgess in the first parliament of Mary for Peterborough, and sat afterwards as one of the knights for the county of Northampton. In 1566 queen Elizabeth, on the death of Sir Richard Sackville, gave him the office of chancellor of the exchequer, which he held till his death; and he became a most useful, but not a favoured servant, for his integrity was too stiff to bend to the politics of that reign, and his consequent popularity excited the jealousy of his royal mistress. In 1582 he was employed in a treaty with Mary queen of Scots, accompanied by Sir William Cecil. He died in 1589, and was buried in the chancel of the church of St. Bartholomew the Great, in West Smithfield, London, where a monument was erected to his memory. Sir Walter was a very learned man, and an eminent encourager of literature, as appears by his founding Emmanuel college, Cambridge, which, by the additional assistance of other benefactors, arose gradually to its present flourishing state. Fuller tells us that the founder "coming to court, the queen told him, 'Sir Walter, I hear you have erected a puritan foundation.' 'No madam,' saith he, 'far be it from me to countenance any thing contrary to your established laws; but I have set an acorn, which when it becomes an oak, God alone knows what will be the fruit thereof.'" He had so much of the puritan about him, however, as to make the chapel stand north and south, instead of east and west.

MILE, or MILLÉ, (Francesco,) called Francisque, a painter, was born at Antwerp in 1644, and at an early age placed under Laurentius Franck. He was remarkable for a most tenacious memory; so that, whatever scene he observed in nature, or whatever designs of any other master engaged his attention, became ever after ineffaceably impressed on his recollection; and it is even said that he could readily recollect the shape and form of any particular cloud, or those tints in the skies, and evanescent beauties, which pleased his eye and imagination, so as to represent them at any distance of time with all the truth and force of nature. He travelled through England, Holland, and France; and in each country left sufficient evidence of his excellence in the art. His landscapes show that he made Poussin his model, most of them being designed in the style of that master; and he adorned them with figures elegantly designed, and judiciously disposed. His favourite study was heroic landscape, like Nicolo Poussin; and whatever subject he represented, he took pains to adapt the scenery to it with skill and propriety. His pencil is light, his tone of colouring agreeable in many of his pictures, and his manner pleasing. He died in 1680.

MILL, (John,) a learned divine, known for his able edition of the Greek Testament, was born about 1645 at Shap, in Westmoreland, and was, in 1661, entered as a servitor of Queen's college, Oxford, where he took the degree of B.A. in May

1666, and while bachelor, was selected to pronounce an Oratio panegyrica at the opening of the Sheldon Theatre in 1669. In November of the same year he took his master's degree, was chosen fellow, and became an eminent tutor. He then entered into holy orders, and was, according to Kennet, a "ready extempore preacher." In 1676 his fellow-collegian, Dr. Thomas Lamplugh, being made bishop of Exeter, appointed Mill his chaplain, and gave him a minor prebend in the cathedral of Exeter. In July 1680 he took his degree of B.D.; in August 1681 he was presented by his college to the rectory of Blechingdon, in Oxfordshire; and in December of that year he proceeded D.D., about which time he became chaplain in ordinary to Charles II. In 1685 he was elected principal of St. Edmund's hall, a station which he held till his death. In 1704 archbishop Sharp obtained for him from queen Anne a prebend of Canterbury, in which he succeeded Dr. Beveridge, then promoted to the see of St. Asaph. He had just completed his great undertaking, the new edition of the Greek Testament, when he died of an apoplectic fit, June 23, 1707, and was buried in the chancel of Blechingdon church, where, in a short inscription on his monument, he is celebrated for what critics have thought the most valuable part of his labours on the New Testament,—his "Prolegomena marmore perenniora." Of this edition of the Greek Testament Michaelis remarks, that "the infancy of criticism ends with the edition of Gregory, and the age of manhood commences with that of Mill." It was published only fourteen days before the editor's death, and had been the labour of thirty years. He undertook it by the advice of Dr. John Fell, bishop of Oxford; and the impression was begun at his lordship's charge, in his printing-house near the Theatre. But after the bishop's death, when about fifteen sheets had been worked off, his executors were not willing to proceed; whereupon Mill refunded the money which the bishop had advanced, and finished the impression at his own expense, with this title, Novum Testamentum Græcum, cum Lectionibus variantibus, MSS. Exemplarium, Versionum, Editionum, SS. Patrum et Scriptorum Ecclesiasticorum, et in easdem Notis. He inserted the various readings that had been previously collected, procured extracts from several till then uncollated MSS., and added many readings from the ancient versions and the writings of the fathers. Mill, however, made no change in the text, which was merely a reprint of Robert Stephens's third edition of 1550. The following is the order in which the work is distributed. At the top of each page is the sacred text, in a large and beautiful character; to which succeed the parallel places of Scripture, intermixed with *scholia*, or short explanatory notes, taken from the fathers and other ancient Christian writers. At the bottom of each page are the various readings, in two columns; with the editor's judgment upon most of them, notes, and sometimes long and curious dissertations. To the whole are prefixed learned *Prolegomena*, treating of the books of the New Testament, and of the settling of the sacred canon; of the condition and state of the text of the New Testament, through all the ages of the church, with an account of the ancient commentators upon it, translations, and most considerable editions; and concerning this edition in particular. This New Testament was reprinted at Rotterdam in 1710, in fol., by Ludolph Kuster, who revised Mill's collection, introduced some alterations in the disposition of the notes and the division of the *Prolegomena* into sections, with the design of rendering them still more convenient, and augmented it with the collation of twelve new manuscripts. It was also reprinted at Leipsic in 1723. The expectations of the learned, foreigners as well as English, were raised very high in consequence of Dr. Mill's character, and were not disappointed. It was, however, attacked at length by Dr. Daniel Whitby, in his Examen variantium Lectionum Johannis Milli, S. T. P. &c. in 1710. The various readings which Mill had collected amounted to above 30,000; and this alarmed Whitby, who thought that the text was thus made precarious, and a handle given to the Free-thinkers; and it is certain that Collins, in his Discourse upon Free-thinking, urges a passage out of this treatise of Whitby, to show that Mill's various readings of the New Testament must unsettle the text itself. This objection was answered by Whiston in his Reflections upon that treatise, and still more ably by Bentley, in his well-known Phileleutherus Lipsiensis.

MILL, (Henry,) an eminent engineer, was born in London, in or near Red Lion-square, Holborn, about 1680. He had a liberal education, was for some time at one of the universities, and at a very early period of life displayed his skill in

mechanics. When he was very young, the New River Company engaged him as their principal engineer, which office he ably filled till his death. Among other undertakings of the same kind, he supplied the town of Northampton with water, for which he was presented with the freedom of that corporation; and he also provided an ample supply of water to the seat of Sir Robert Walpole, at Houghton, in Norfolk.

MILL, (James,) a political economist and historian, was born in the parish of Logie Pert, in the county of Forfar, at a place situated about seven miles from Montrose, in 1773, and educated at the grammar-school of Montrose, in the house of Sir John Stuart, (who was for a long time member of parliament for Kincardineshire,) and at the university of Edinburgh, where he distinguished himself as a Greek scholar, and as a student of metaphysical and ethical philosophy. He was designed for the ministry, and was licensed to preach about 1798; but by the advice of a friend he changed his views, and in 1800 accompanied Sir John Stuart to London, where he settled, and became editor of The Literary Journal, and afterwards employed much of his time in writing for periodical publications; and for several years he was an occasional contributor to the Edinburgh Review. In 1818 he published his History of British India, 5 vols, 8vo, the merit of which led to his being appointed by the East India Company to conduct the department in the India House of correspondence with India, in the revenue branch of administration. He had previously been a contributor to the Supplement to the Encyclopædia Britannica, his principal contributions to which were the articles on Government, Education, Jurisprudence, Law of Nations, Liberty of the Press, Colonies, and Prison Discipline; these essays have been reprinted in a separate form. In 1822 he published his Elements of Political Economy, which were followed in 1829 by his Analysis of the Phenomena of the Human Mind. In 1835 he published, anonymously, a criticism upon the Dissertation on the History of Ethical Philosophy that had been contributed to the Encyclopædia Britannica by Sir James Mackintosh. He also wrote some articles for the Westminster Review, a periodical which had been set on foot by Jeremy Bentham, whose acquaintance Mill had made soon after his arrival in London. He died in 1836.

MILLAR, (John,) professor of law in the university of Glasgow, was born in 1735 in the parish of Shotts, in Lanarkshire, (where his father was minister,) and educated at the school of Hamilton, and at the university of Glasgow, where he attracted the notice of Adam Smith, and of other professors. His first destination was to the Church; but he turned his thoughts from the pulpit to the bar, and, after he had finished his academical studies, he passed two years in the family of lord Kames, as tutor to his son. At this time he also contracted an acquaintance with David Hume, to whose metaphysical opinions he became a convert, though he materially differed from him upon political topics. In 1760 he passed his examination as advocate, and began to practise at the bar. He was regarded as a rising young lawyer, when he thought proper to terminate his professional career by becoming a candidate for the vacant professorship of law at Glasgow, to which he was appointed in 1761; and he soon raised the reputation of that school to an unprecedented height. He adopted the innovation introduced by his predecessor, of lecturing in the English language instead of the Latin; and he spoke extemporaneously, using no other notes than the heads of his topics properly arranged, with references to the principal facts and illustrations. By these means his lectures were rendered full of variety and animation; and at the conclusion of each he was accustomed to explain the difficulties or objections started by his pupils, in a free conversation. To the proper business of his professorship, which was that of commenting upon the institutions and pandects of Justinian, he subjoined a course of lectures on jurisprudence, or the general principles of law as existing in the codes of all civilized nations; and he also employed an hour thrice a week in lectures on government, and twice a week upon the law of Scotland. In 1771 he published a treatise on The Origin of the Distinction of Ranks; and in 1787 he published, A Historical View of the English Government, from the Settlement of the Saxons in Britain, to the Accession of the House of Stuart. He was a Whig in politics, and a zealous advocate for the principles of the French revolution. He died in 1801.

MILLAR, (James,) a physician and chemist, was born at Ayr in 1762, and educated at the university of Glasgow. He afterwards became a minister of the Scotch Church, and on his return from Jamaica, where he had spent four years

in the capacity of a tutor in a gentleman's family, he was licensed to preach by the presbytery of Irvine. He afterwards officiated for some time as chaplain to the University of Glasgow. He then turned his attention to the study of physic, and, after completing his medical course at Edinburgh, practised for several years at Paisley. He then returned to Edinburgh, and occupied himself in writing for the periodical publications. At last he was appointed to superintend the fourth edition of the Encyclopædia Britannica, upon which he was occupied up to the time of its completion. He contributed to that work the articles on Cetology, Chemistry, Conchology, Crystallization, Dyeing, Dynamics, Erpetology, Furnace, Galvanism, Mineralogy, Ores, and the analysis of Stones. He also edited Williams's Mineral Kingdom, 2 vols, 8vo. His last literary work was the Encyclopædia Edinensis. He officiated for several years as physician to the Edinburgh Dispensary. He died in 1827.

MILLER, (Joseph,) a celebrated comic actor and jester, was born most probably in London in 1684. To his performance the comedies of Congreve were in some degree indebted for their success; and he was a favourite with the public as Ben in Love for Love, till Cibber superseded him in that character. He also played Sir Joseph Wittol in the Old Bachelor; and there is a portrait of him in that part, and another of him as Teague in the Committee. He died in 1738, and was buried in the church-yard of St. Clement Danes, in the Strand, London, where a stone was placed to his memory, with an epitaph written by Stephen Duck. The jests, which have long given celebrity to his name, were originally published in 1739, as the compilation of his friend, Elijah Jenkins, Esq., but the real editor was John Mottley, Esq. the author of the Life of Peter the Great, and other works.

MILLER, (Philip,) a celebrated horticulturist, born in 1691, was son to the gardener of the Apothecaries' Company at Chelsea. He succeeded his father in that office in 1722, and his reputation procured him admittance into the Botanical Academy of Florence, and the Royal Society of London, in the latter of which he was occasionally chosen one of the council. In 1724 he published The Gardeners' and Florists' Dictionary, 2 vols, 8vo. In 1728 he communicated to the Royal Society a method of raising some exotic seeds, which have been judged almost impossible to be raised in England; and some other papers of his, relative to horticulture and botany, were afterwards inserted in the Philosophical Transactions. In 1730 he published, without his name, a Catalogue of Hardy Trees, Shrubs, and Flowers, cultivated near London, with coloured plates; and also a Latin Catalogue of the Officinal Plants in Chelsea Botanical Garden. In 1731 he published his Gardener's Dictionary, fol. It passed through several successive editions, with improvements and augmentations, and was translated into various languages. About the same time he published The Gardener's Kalendar, 8vo, which has been often reprinted. To an edition in 1761 the author prefixed A short Introduction to the Knowledge of the Science of Botany; this is an explanation of the Linnæan system. His attachment to the methods of Ray and Tournefort had rendered him long reluctant to receive that system, but he was at length convinced of its superiority by the arguments of Dr. Watson and Mr. Hudson. In 1755 he began to publish in numbers his Figures of Plants adapted to his Dictionary, which he completed in three hundred tables, making 2 vols, fol. in 1760. In 1758 he published, The Method of cultivating Madder, as it is practised by the Dutch in Zealand, 4to; with a view of promoting the culture of that valuable dying root in his own country, and thereby saving a great sum expended annually in its importation. He died in 1771. His name has been botanically consecrated by Dr. Martyn in the *Milleria*, a new genus of the syngenesian class. His valuable herbarium was purchased by Sir Joseph Banks.

MILLER, (James,) a political and dramatic writer, was born in Dorsetshire in 1703, and educated at Wadham college, Oxford. While at the university he wrote a well-known satiric piece, called The Humours of Oxford, which was performed in 1729; this created him many enemies, and hindered his preferment. He, however, took orders, and at length, a few weeks before his death, obtained the living of Upcerne, in Dorsetshire, which had been held by his father. He died in 1744. He published several political pamphlets against Sir Robert Walpole; and also some plays, the principal of which is the tragedy of Mahomet. He was likewise concerned in a translation of Moliere.

MILLER, (Lady,) a clever writer, who resided at Bath-Easton, near Bath, and

published, Letters from Italy, 3 vols, 8vo, and several poems. She died in 1781.

MILLER, (Edward,) doctor of music, was a son of a paviour at Norwich, and was apprenticed to his father's business; but his dislike of the occupation became so great, that he absconded, and came to London, where he soon afterwards placed himself under the tuition of Dr. Burney, with whom he ever after continued in habits of intimacy. In 1756 he settled at Doncaster, where he was organist of the church for fifty-one years. He took his degree of Mus. D. at Cambridge in 1786. He died in 1807. His professional knowledge was very extensive, particularly in the theory of music; and his publications have been much valued. Among these are, The Institutes of Music, and, The Elements of Thorough Bass and Composition. But the most popular of his works was, The Psalms of David, set to music and arranged for every Sunday throughout the year. He also wrote a poem, entitled, The Tears of Yorkshire, on the Death of the most noble the Marquis of Rockingham; and, The History and Antiquities of Doncaster.

MILLER, (Sir Thomas,) a Scotch lawyer, was born in 1717, and admitted advocate in 1742. In 1748 he was constituted steward of Kirkcudbright, and the same year elected joint principal clerk of the city of Glasgow. In 1755 he was appointed solicitor to the excise in Scotland; in March 1759 he was made king's solicitor-general; and in April of the next year he was advanced to be lord-advocate, soon after which he was returned to parliament. In November 1762 he was chosen rector of Glasgow college. In 1766 he was raised to the bench of the court of session. In 1788 he was elevated to the presidency of the court of session, being the first lord-justice clerk so promoted. The following month he was created a baronet. He died in 1789.

MILLER, (John Martin,) a popular German novelist, was born at Ulm in 1750, and educated at Göttingen, where he studied theology, and became acquainted with Voss, Holty, Bürger, the two Stollbergs, and Klopstock. After taking orders he was appointed preacher at the cathedral of his native town in 1783, and in 1797 professor of theology at the Gymnasium. In 1810 the king of Wirtemberg gave him the deanery of Ulm. He died in 1814. His romance of Siegwart, published in 2 vols, 1776, had astonishing success, and was translated into French, Polish, Dutch, Danish, and Italian. He was less successful as a writer of romances than as a poet, in which latter character he has ensured himself a lasting name.

MILLES, (Thomas,) a learned prelate, was the son of Isaac Milles, rector of High Clear, in Hampshire, and educated at Wadham college, Oxford. In 1706 he was appointed Greek professor; but the year following he went to Ireland with the earl of Pembroke, and was promoted to the bishopric of Waterford, where he died in 1740. He published, The Life of his father; and, an edition of the works of St. Cyril, fol.

MILLES, (Jeremiah,) a nephew of the preceding, a divine and antiquary, was born in 1714, and educated at Eton, and at Queen's college, Oxford. He was collated by his uncle to a prebend in the cathedral of Waterford, and to a living near that city, which he held only for a short time, choosing to reside in England. Here he married Edith, a daughter of archbishop Potter, by whose interest he obtained the united rectories of St. Edmund the King and St. Nicholas Acon in Lombard-street, with that of Merstham, in Surrey, and the sinecure rectory of West Terring, in Sussex. From the chantorship of Exeter he was promoted to the deanery of that cathedral, in 1762, on the advancement of Dr. Lyttelton to the see of Carlisle, whom he also succeeded as president of the Society of Antiquaries in 1765. He had been chosen a fellow of this society in 1741, and of the Royal Society in 1742. His speech on taking upon him the office of president of the Society of Antiquaries, was prefixed to the first volume of the Archæologia. In other volumes of that work are some papers communicated by him, one of which, Observations on the Wardrobe Account for the year 1483, wherein are contained the deliveries made for the Coronation of King Richard III., and some other particulars relative to the History, was answered by Mr. Walpole, afterwards lord Orford. In the early part of his life Dr. Milles had made ample collections for a history of Devonshire, which are noticed by Mr. Gough in his Topography. He was also engaged in illustrating the Danish Coinage, and the Domesday Survey. His attempt to vindicate the authenticity of Rowley's poems, in an edition which he printed in 1782, 4to, was a signal literary failure. He died in 1784.

MILLEVOYE, (Charlest Hubert,) a

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French poet, born at Abbeville in 1782. Of his poems, to many of which the prize had been awarded by the French Academy, the most remarkable are, L'Indépendance de l'Homme de Lettres; Le Voyageur; La Mort de Rotrou; and, Le Héros Liégeois. He wrote also, Le Poëte mourant; and, La Chute des feuilles. He died in 1816.

MILLIN, (Aubin Louis,) an eminent French antiquary and naturalist, born at Paris in 1759. In 1794 he succeeded Barthélemy as keeper of the antiquities and medals in the Royal Library. He published, Dictionnaire des Beaux Arts; Dictionnaire de la Fable; Monuments Antiques inédits; Galerie Mythologique; Magasin Encyclopédique; Voyage dans les Départements du Midi de la France; Voyage en Savoie; Voyage dans le Milanais; and, Description des Peintures des Vases antiques vulgairement appelés Etrusques.

MILLINGEN, (James,) an eminent classical antiquary, was born in London, and educated at Westminster School, and was on the eve of repairing to one of the universities when his father unfortunately took his family to France, where he lost all his property during the Revolution. He was a good practical scholar, and well versed in those branches of Greek literature and history which bore on that subject. He had much critical acumen in judging of the genuineness and origin of works of art, whether medals, sculpture in bronze or in marble, ancient vases or bas-reliefs in terra-cotta, gold ornaments, or other precious remains of the taste and ingenuity of the ancients. He also contributed largely to the literature of the fine arts. He published a folio volume on the fictile vases formerly in the possession of Caroline Murat, queen of Naples (in French, at Rome, fol. 1813); another on those of Sir John Coghill (also in French, at Rome, fol. 1817); a valuable volume in 4to, on Ancient unedited Monuments, 4to, Series I. Painted Greek Vases, 1822; Series II. Statues, Busts, Bas-Reliefs, 1826; The Medallic History of Napoleon, 1819-21, 4to; and, Some Remarks on the State of Learning and the Fine Arts in Great Britain, 1831, 8vo; Sylloge of Ancient unedited Coins of Greek Cities and Kings, from various collections, principally in Great Britain, 1837, 4to; Considerations sur le Numismatique de l'Ancienne Italie, principalement sous le Rapport de Monumens historiques et philologiques, Florence, 1841, 8vo; besides several short but valuable treatises on Greek coins, principally those of Magna Græcia, and on the Roman As; also on the introduction of the arts into Italy by the Greek colonies in Etruria. He was an honorary member of the Royal Society of Literature, a foreign associate of the French Institute, and a member of most of the learned academies of Europe. He died at Florence in October 1845.

MILLOT, (Claude Francis Xavier,) a French historian, was born at Ornans, in Franche Comté, in 1726, and educated among the Jesuits. He was appointed to teach rhetoric in the college at Lyons, at that time one of the most celebrated Jesuit seminaries in France. He soon after quitted the society, and became grand-vicar to the archbishop of Lyons, and devoted himself to the pulpit, till the weakness of his voice, his timidity, and embarrassment, convinced him that he was not fitted for a public orator. Through the recommendation of the duke de Nivernois, he was chosen by the marquis de Felino prime minister of the prince of Parma, to occupy a chair founded in that city for the instruction of the young nobility in history (1768). He filled this post with reputation, and on his return to France (1778) was appointed preceptor to the duke d'Enghien. He died in 1785. The abbé Millot was a man who shone little in society, from a coldness and reserve in his manner, but every thing he said was sensible and judicious. D'Alembert characterised him as the person who of all men he knew had "de moins de préventions, et le moins de prétentions." His works exhibit the same character of cool judgment and candour. They are chiefly historical abridgments, written with care and correctness, in a natural and elegant style. The principal are, Eléments de l'Histoire de France, depuis Clovis jusqu'à Louis XV.; this has been continued down to the death of Louis XVI. by Millon; and thence to the coronation of Napoleon, by Delisle de Sales; Eléments de l'Histoire d'Angleterre; Eléments de l'Histoire Universelle; Histoire littéraire des Troubadours; this is drawn up from the papers of M. de Sainte Palaye; Mémoires Politiques et Militaires pour servir à l'Histoire de Louis XIV. et de Louis XV., composés sur les Pièces originales recueillies par Adrien-Maurice Duc de Noailles. He also published some Discourses read before the French Academy, of which he was a member; and, Translations of the Speeches of Æschines and Demosthenes On the Crown, and of

select Harangues from the Latin Historians. The abbé Millot in his historical works shows himself so far unprejudiced by his ecclesiastical profession, that some have charged him with being too much disposed to dwell on the vices and usurpations of the clergy. This, however, is done rather in the spirit of truth and candour, than in that of the modern French philosophy.

MILLS, (Charles,) an historian, was born in 1788 at Greenwich, where his father practised as a physician. He served his time as clerk to a solicitor at Lincoln's-inn; but he relinquished his legal pursuits for literature. In 1817 he published his History of Mohammedanism, which was succeeded in 1819 by his History of the Crusades; Travels of Theodore Ducas, 1823; and, History of Chivalry, 1825. He died in the year last mentioned.

MILMAN, (Sir Francis,) an eminent physician, was born in Devonshire in 1746, and educated at Exeter college, Oxford. In 1776 he took the degree of M.D. He, however, entered into orders, and took his degree of B.D. in 1778. Returning to the practice of physic, he travelled on Dr. Radcliffe's foundation, and at Rome attended the duke of Gloucester. This circumstance fixed his professional pursuits; and on his return to England he became a member of the Royal Society, and a fellow of the College of Physicians, by which, in 1780, he was appointed to deliver the Gulstonian Lecture. He was now nominated physician to George III., and afterwards to the royal household; which procured his elevation to the baronetage. He died in 1821. He wrote, Animadversiones de Naturâ Hydropis ejusque curatione; and, A Treatise on the Source of the Scurvy and Putrid Fever.

MILNE, (Colin,) a divine and botanist, born at Aberdeen, in the university of which city he received his education, under the superintendence of his uncle, Dr. Campbell, provost of Marischal college. He afterwards was selected by the duke of Northumberland to direct the studies of his younger son; and having taken orders, was presented, through the interest of the Percy family, to the living of North Chapel, in the county of Essex. He afterwards obtained the lectureship of Deptford. He wrote, Institutiones Botanicæ Linnæi; Indigenous Botany; A Botanical Dictionary; and, Sermons. He died in 1815.

MILNER, (John,) a learned divine, was born in 1628 at Skircoat, near Halifax, in Yorkshire, and educated at the grammar-school of Halifax, and at Christ's college, Cambridge. He was first curate of Middleton, in Lancashire, but was forced thence, on Sir George Booth's unsuccessful attempt to restore Charles II. a little before the disastrous battle of Worcester. After this he retired to the place of his nativity, where he lived till 1661, when Dr. Lake, then vicar of Leeds, and his brother-in-law, gave him the curacy of Beeston, in his parish. In 1662 he was made minister of St. John's in Leeds. He was elected vicar of Leeds in 1673, and in 1681 was chosen prebendary of Ripon. In 1688, not being satisfied with the revolution, he removed from his vicarage, and was deprived of all his preferments; on which he retired to St. John's college, Cambridge, where he spent the remainder of his days, continuing a nonjuror till his death in 1702. His works are, Conjectanea in Isaiam ix. 1; Item in parallela quædam Veteris ac Novi Testamenti, in quibus versionibus LXX interpretum cum Textu Hebræo conciliatio, &c.; A collection of the Church History of Palestine, from the Birth of Christ, to the beginning of the Empire of Diocletian; A short Dissertation concerning the four last Kings of Judah; this was occasioned by Joseph Scaliger's Judicium de Thesi Chronologica; De Nethinim sive Nethinæis, &c. et de iis qui se Corban Deo nominabant, disputatiuncula, adversus Steuch. Eugubinum, Card. Baronium; An Answer to the Vindication of a Letter from a Person of quality in the North, concerning the Profession of John, late Bishop of Chichester; A Defence of the Profession of John (Lake), lord Bishop of Chichester, made upon his death-bed, concerning passive Obedience, and the new Oaths; with some Passages of his Lordship's Life; A Defence of Archbishop Usher against Dr. Cary and Dr. Is. Vossius, with an Introduction concerning the uncertainty of Chronology, and an Appendix touching the Signification of the Words, &c. as also the Men of the great Synagogue; A Discourse of Conscience; A View of the Dissertation upon the Epistles of Phalaris, Themistocles, &c. lately published by the Rev. Dr. Bentley; also of the Examination of that Dissertation by the hon. Mr. Boyle; A brief Examination of some passages in the Chronological Part of a Letter written to Dr. Sherlock in his Vindication; An Account of Mr. Locke's Religion, out of

his own Writings, and in his own Words; together with Observations, and a two-fold Appendix; Animadversions upon Mons. Le Clerc's Reflections upon our Saviour and his Apostles, &c. primitive Fathers, &c.

MILNER, (Joseph,) a learned divine and ecclesiastical historian, was born in the neighbourhood of Leeds, in 1744, and was educated at the grammar-school of that town, where he made great proficiency in Greek and Latin, in which he was assisted by a memory of such uncommon tenacity, that his master, the Rev. Mr. Moore, resolved to have him sent to college. In this benevolent plan, however, he seemed at first to be frustrated by the death of Milner's father in very narrow circumstances. But this event seemed rather to quicken Mr. Moore's zeal in favour of his pupil, and as the latter had begun to teach the children of some opulent families in Leeds, there seemed a general disposition to forward the plan of sending him to the university. At the moment when the purses of the wealthy were ready to be opened in favour of this scheme, the tutor of Catharine hall, Cambridge, an old acquaintance of Mr. Moore, wrote to him to the following effect: "The office of chapel-clerk with us will soon be vacant; and if you have any clever lad, who is not very rich, and whom you would wish to assist, send him to us." Young Milner was thus enabled to go to Catharine hall in his eighteenth year. In 1766 he took his bachelor's degree, and obtained the chancellor's gold medal for classical knowledge He next took orders, and was appointed headmaster of the grammar-school at Hull, and lecturer in the principal church in that town. Under his care the school soon acquired considerable celebrity, and his income amounted to upwards of 200*l.* a year. The first use he made of this great change of circumstances was to invite *his* mother (then living at Leeds in poverty) to take up her residence with him. He also sent for the two orphan children of his eldest brother, and took care of their education. At this time his youngest brother, Isaac, whose prospects of advancement in learning were ruined by his father's death, was now humbly employed in the woollen manufactory at Leeds. From this situation Joseph instantly removed him, and employed him as his assistant in his crowded school; and he afterwards sent him to Queen's college, Cambridge. Joseph was also curate for upwards of seventeen years of North Ferryby, near Hull, and afterwards vicar of the place, where he became a very popular preacher; but he for some time met with considerable opposition from the upper classes, on account of his supposed tendency towards Methodism. He at length, however, regained his credit by a steady, upright, and disinterested conduct, and just before his death the mayor and corporation of Hull chose him vicar of the Holy Trinity church. Mr. Milner died in 1797, in the fifty-fourth year of his age. An elegant monument, executed by Bacon, was erected to his memory in the high church of Hull, at the expense of several gentlemen who had been his pupils. The excellences of Joseph Milner's personal character were of the highest order. He was deeply pious, upright in all his conduct, singularly open and sincere, and kind and cheerful in social life. In his political principles he was strongly attached to the established order of things in Church and State. His principal publications are, Some Passages in the Life of William Howard; An Answer to Gibbon's Attack on Christianity; Essays on the Influence of the Holy Spirit. But the work for which he is best known is his History of the Church of Christ, of which he lived to complete three volumes, which reach to the thirteenth century. A fourth volume, in two parts, was afterwards edited from his MSS. by his brother Isaac, reaching to the sixteenth century. Since his death, two volumes of his Practical Sermons have been published, with a life of the author by his brother, the dean of Carlisle. A complete edition of his works was published in 1810 by the dean of Carlisle, in 8 vols. 8vo.

MILNER, (Isaac,) brother of the preceding, was born near Leeds, in 1751, and was educated at the grammar-school of that town. But on the death of his father his studies were interrupted, and he was employed at the loom, until his brother took him for his assistant in teaching the younger boys in the grammar-school at Hull. He afterwards sent him to Queen's college, Cambridge, where, in 1774, he was senior wrangler, and gained the first mathematical prize. In 1775 he was elected fellow of Queen's college, and in 1783 Jacksonian professor of experimental philosophy; in 1788 he took his degree of D.D., and was elected master of Queen's college; and in 1798 he was appointed Lucasian professor of mathematics. In 1791 he was appointed dean of Car-

lisle. He was twice vice-chancellor, in 1792 and 1809. At Cambridge he formed a close friendship with Mr. Wilberforce, by whom he was introduced to Mr. Pitt; and in company with those eminent men he made a tour on the continent about the year 1787. He died at the house of Mr. Wilberforce, at Kensington Gore, on the 1st of April, 1820. His religious and political principles agreed pretty closely with his brother's. He wrote, besides several papers in the Philosophical Transactions, and the continuation of his brother's Church History, Animadversions on Dr. Haweis's History of the Church of Christ; Strictures on some of the Publications of the Rev. Herbert Marsh, intended as a Reply to some of his Objections against the Bible Society; Sermons; and, Essay on Human Liberty.

MILNER, (John,) a Romish controversial divine, and writer on ecclesiastical antiquities, was born in London in 1752, and educated at the schools of Sedgley Park, near Wolverhampton, at Edgbaston, near Birmingham, and at Douay. In 1777 he was ordained a priest, when he returned to London; and in 1779 he was appointed pastor to the Roman Catholic chapel at Winchester. He published in 1782 a funeral discourse for bishop Challoner; which was followed by A Letter to the Author of a Book called, A Candid and Impartial Sketch of the Life and Government of Pope Clement XIV. 1785, 8vo. His attachment to the study of ancient ecclesiastical architecture led him to an attentive observation of the remains of antiquity with which Winchester abounds; and the learning and skill which he displayed procured for him admission into the Society of Antiquaries in 1790. He contributed many valuable communications to the Archæologia, and published, Dissertation on the modern Style of altering Cathedrals, as exemplified in the Cathedral of Salisbury; History, Civil and Ecclesiastical, and Survey of the Antiquities of Winchester; and, Treatise on the Ecclesiastical Architecture of England during the Middle Ages. Some observations on the character of bishop Hoadly, and other subjects in the history of Winchester, gave offence to Dr. Sturges, a prebendary of the cathedral, who animadverted on them in a tract entitled, Reflections on Popery, to which Dr. Milner replied in Letters to a Prebendary. In 1801 he published his Case of Conscience solved, or the Catholic Claims proved to be compatible with the Coronation Oath. In 1803, on the death of bishop Stapleton, he was appointed to succeed him as vicar apostolic in the midland district, with the title of bishop of Castabala. In 1807 and 1808 he visited Ireland, and on his return published his Inquiry into certain vulgar Opinions concerning the Catholic Inhabitants and the Antiquities of Ireland. At this period he was appointed agent in England to the Irish Roman Catholic hierarchy. In 1814 he went to Rome, where he was well received by Pius VII. In 1818 he published, The End of Religious Controversy; which was followed by his Vindication of the End of Religious Controversy against the Exceptions of the Bishop of St. David's and the Rev. Richard Grier; and A Parting Word to the Rev. R. Grier; with a brief Notice of Dr. Samuel Parr's Posthumous Letter to Dr. Milner. He died in 1826.

MILONOFF, (Michael Wassiljewitsch,) a Russian poet, was born in 1792, and educated at the University of Moscow, where he was distinguished for his application and attainments. His poems were printed at Petersburg in 1819, under the title of Satires, Epistles, and other minor poems: they display sublimity, intelligence, and feeling, and are expressed in language at once pure and fascinating. Shortly before his death, which took place in 1821, he had commenced a poem on the Creation. He was a member of several learned societies, and was one of the commissioners appointed to sit at Moscow for the relief of those who had suffered through the French invasion.

MILORADOWITSCH, (Michael, count,) a Russian officer, born at Petersburg in 1770. He entered the service at the early age of ten, and in 1789 fought against the Turks, and in 1792 against the Poles. In 1799 he commanded the vanguard of Suwarrow's army in Italy; acted as lieutenant-general in the battle of Austerlitz; and fought victoriously against the Turks in 1808, when he saved Bucharest, and was rewarded for his services with a valuable sword by the emperor Alexander. He succeeded prince Bragation, when that general fell at the battle of Moskua, in 1812. When Napoleon was compelled to retreat from Russia, Miloradowitsch harassed the rear guard of the French army with terrible effect. In 1820 he was appointed military commandant of

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Petersburg; and in December 1825, at the accession of the emperor Nicholas, he was killed by a pistol-shot in an insurrection that had been excited for the purpose of retaining the archduke Constantine upon the imperial throne.

MILTIADES, the younger son of Cimon, succeeded his elder brother Stesagoras, as governor of the Chersonese. Thirty years afterwards he was one of the ten generals that commanded the Athenian army, consisting of 10,000 men, posted at Marathon to repel the Persians, led by Dates and Artaphernes, guided in their route by the disaffected Hippias, son of Pisistratus. Miltiades had so arranged his forces, that the centre might be weak and the wings strong. The Persian centre broke that of the Greeks, and pursued them; but in each wing the Athenians, who had charged at double quick time, dispersed those who were opposed to them, wheeled round, and routed the Persians. This decided the battle. The vanquished perished in thousands, by the sword, in the marshes, and in attempting to embark on board their ships; and the Athenians and their allies the Platæans were left completely masters of the field. Herodotus states 6400 as the number of the Persian dead, and 192 as the number of the Athenians who fell. The career of Miltiades closed soon after. Having laid siege to Paros with seventy Athenian ships, he received a wound in the action, which, with general ill success, compelled a retreat. On his return he was accused, tried, and condemned for deceiving the people. The punishment was commuted for a fine; but, being unable to pay it, he died in prison.

MILTON, (John,) was descended from an ancient family settled at Milton, near Thame, in Oxfordshire. His father, who had been disinherited on account of his desertion of the Roman Catholic faith, to which the family had been firm adherents, was thus forced to quit his studentship at Christ Church, Oxford, and to settle in London as a scrivener; and, marrying Sarah Custon, of a respectable Welsh family, he had by her two sons and a daughter. John, the eldest son, was born in Bread-street, Cheapside, London, the 9th of December, 1608, and received the rudiments of learning from a domestic tutor, Thomas Young, afterwards chaplain to the English merchants at Hamburgh, whose merits his grateful pupil has commemorated in a Latin elegy. At a proper age he was sent to St. Paul's School, of which Alexander Gill was then master, and there he began to distinguish himself by his intense application, and by his skill in Latin versification. In his sixteenth year he was removed to Christ's college, Cambridge, of which he was admitted a pensioner, under the tuition of Mr. W. Chappel, afterwards bishop of Cork and Ross. He took the degrees of B.A. and M.A. the latter in 1632, when he left the university. He renounced his original purpose of entering the Church, as well as a subsequent one of studying for the bar, and returned to his father, who had retired from business to Horton, in Buckinghamshire, and there he passed five years in a diligent study of the Greek and Roman classics, and in the composition of some of his finest miscellaneous poems—his Comus, his Arcades, his L'Allegro and Il Penseroso, and his Lycidas. His Comus, which had been written at the solicitation of the Bridgewater family, was performed in 1634, at Ludlow castle, before the earl of that title, then lord president of Wales; and his Arcades formed part of an entertainment presented to the countess dowager of Derby at Harefield, by some of her family. The former admirable drama was set to music by Lawes, and first published by him in 1637, and, in the dedication to lord Brackley, he speaks of the work as not openly acknowledged by the author. In 1638, after the death of his mother, having obtained his father's consent to improve himself by travel, Milton set out for the continent. From Paris, where he passed a few days, and was introduced to Grotius, he proceeded to Italy, and, having spent two months at Florence, he proceeded thence, through Sienna, to Rome, where he also spent two months. Here Holstenius, the keeper of the Vatican library, who had resided three years at Oxford, introduced him to cardinal Barberini; and here, too, it is conjectured that he heard the enchanting strains of Leonora Baroni, whom he has honoured with three Latin epigrams. She is also supposed to have been celebrated by Milton in her own language, and to have been the object of his love in his Italian sonnets. While at Rome, Selvaggi praised Milton in a distich, and Salsilli in a tetrastic, of which he showed his estimation by printing them before his own poems. He then visited Naples, where he was kindly received by Manso, marquis of Villa, who had long before signalized his love of poetry by his patronage of Tasso. In return for a

laudatory distich of Manso, Milton addressed to him a Latin poem of great elegance. He designed now to visit Sicily and Greece, but intelligence from England changed his purpose. "As I was desirous," he says, "to pass into Sicily and Greece, the melancholy intelligence of the civil war recalled me; for I esteemed it dishonourable for me to be lingering abroad, even for the improvement of my mind, when my fellow-citizens were contending for their liberty at home." Returning through Rome, Florence, and Venice, he left Italy by the way of Geneva, where he contracted an acquaintance with Diodati and Spanheim; and then passing through France, he arrived in England after an absence of a year and three months. As he had expressed impatience to return home, it has been thought extraordinary that he did not instantly place himself in some active station. But his turn was not military, and his fortune did not afford him any prospect of a seat in parliament; the pulpit he had declined; and for the bar he had made no preparation. He took lodgings in St. Bride's Church-yard, in Fleet-street, where he applied himself to the education of his sister's two sons, of the name of Philips. Shortly after, he was applied to by several parents to admit their children to the benefit of his tuition. He therefore took a commodious house in a garden in Aldersgate-street, where he opened an academy for board and education. He performed the duty of instruction with great assiduity, and set the example of hard study and spare diet to his pupils, whom he seems to have disciplined with the severity of old times. His principal relaxation was an occasional day of festivity with some gentlemen of Gray's-inn. In 1641 he published a treatise of Reformation, in two books, against the Established Church; and soon after one entitled, Of Prelatical Episcopacy, against Usher, who had written a confutation of Smectymnus, which was intended as an answer to bishop Hall's Humble Remonstrance in defence of Episcopacy. In 1642 Milton published, The Reason of Church Government urged against Prelacy. About this time his father, who had been disturbed in his residence by the king's troops, came to live with him. In 1643 he united himself in marriage with Mary, daughter of Richard Powell, Esq., a magistrate in Oxfordshire. In more than one respect this was an unsuitable connexion, for the father-in-law was a zealous royalist, and the daughter had been accustomed to the jovial hospitality of the country gentlemen of that party. She had not been above a month in her husband's house before the contrast in every respect that she experienced completely disgusted her; and having procured a request from her friends for permission to pay them a visit, she went to her father's house to spend the remainder of the summer. Milton's letters and messages to bring her back at the appointed time were treated with contempt. Justly incensed at this usage, he began to consider her conduct as a desertion which broke the nuptial contract, and he determined to punish it by repudiation; and in order to justify this proceeding, he published, in 1644, The Doctrine and Discipline of Divorce, which was followed by, The Judgment of Martin Bucer concerning Divorce. In the next year appeared his Tetrachordon, or Expositions upon the four chief Places in Scripture which treat of Marriage, in which he endeavoured to obviate the objections to divorce which might be drawn from the New Testament. The Presbyterian divines then sitting at Westminster were alarmed at this novelty, and caused the writer to be summoned before the House of Lords; but that body did not choose to enter into the question, and soon dismissed him. In consequence of this proceeding, the Presbyterian party forfeited Milton's favour, and he ever after treated them with contempt. Milton now resolved to put his doctrine into practice, and began to pay his court to a young lady of great accomplishments, the daughter of a Dr. Davies. The rumour of this intended alliance effected what his remonstrances had been unable to do. As he was paying a visit to a neighbour and kinsman, he was surprised with the sudden entrance of his wife from another room, who threw herself at his feet, and implored forgiveness. After a short struggle of resentment he relented, and again took her to his bosom. The reconciliation was sincere and lasting, and Milton sealed it by opening his house to her father and brothers, when they had been driven from home by the triumph of the republican arms. He now removed to Barbican; and in 1644 he wrote his Tractate on Education. The Presbyterians, now in power, having continued the subsisting restraints upon the press, he published in the same year his Areopagitica, a Speech of Mr. John Milton, for the Liberty of unlicensed Printing. This is written with equal spirit and

ability. In 1645 he published his juvenile poems, Latin and English. Milton's notions of the origin and end of government led him to approve the trial and execution of Charles I., which was the final catastrophe of the civil wars; and in order to conciliate the minds of the people, which were agitated by the outcries as well of the Presbyterians as the loyalists against that act, he published early in 1649, The Tenure of Kings and Magistrates, proving that it is lawful, and hath been so held through all Ages, for any who have the Power, to call to Account a Tyrant or wicked King, and, after due Conviction, to depose and put him to death, if the ordinary Magistrate have neglected or denied to do it. He soon after attempted to support the new order of things by a pamphlet animadverting upon the revolt of the Scotch Presbyterians settled at Belfast from the parliament. To preserve the republican spirit of the nation he also employed himself in a History of England from the earliest periods, of which he composed six books, but left the work unfinished. At present he was stopped in his progress by his appointment to the Latin secretaryship to the council of state. His first service, however, was the composition of an English pamphlet, entitled, Iconoclastes, intended to obviate the effects produced by the famous royal work, Icon Basilike, which appeared at this time. The learned Frenchman Saumaise, or Salmasius, having been employed by Charles II. while in Holland, to write a work in favour of the royal cause, which he entitled, Defensio Regia, Milton was commissioned to answer it, which he did in 1651, in his Defensio pro Populo Anglicano. He acquired by it a high reputation both at home and abroad, and received a present of 1,000*l.* from the government. His book went through several editions, and was generally read by literary inquirers of all parties. On the other hand, the work of Salmasius, notwithstanding its acknowledged excellence, was condemned and suppressed by the States of Holland, in whose service he lived as a professor at Leyden. Milton's intense application to study had for some years preceding brought on an affection of the eyes, which gradually impaired his sight, and before he wrote his Defensio he was warned by his physicians that such an exertion would probably terminate in total blindness. This opinion was not long after verified; a gutta serena seized both his eyes, and subjected the remainder of his life to those privations which he has so feelingly described in some passages of his poems. He, however, pursued without intermission both his official and his controversial employments. A book having been published at the Hague in 1652, entitled, Regii Sanguinis clamor ad Cœlum adversus Parricidas Anglicanos, the author of which was Peter du Moulin the younger; Milton replied to it in his Defensio Secunda pro Populo Anglicano, 1654. In 1652 Milton lost his wife, who left him three daughters. After a short interval he married Catharine, the daughter of a captain Woodcock, of Hackney, who died in childbed within a year, and appears to have been much regretted by her husband. He now took up his suspended History of England, which, however, he brought down no lower than the Conquest; and laid in materials for a Latin Thesaurus, intended as an improvement upon that of R. Stephens. In his office of Latin secretary he had coadjutors; but the most important matters were still committed to him, and from his pen proceeded a Latin memorial of great strength and elegance, stating the reasons for the war which the Protector declared against Spain; and a remonstrance concerning the persecution of the Protestants in Savoy. After the death of Cromwell, when the fluctuations of government threatened general anarchy, he was induced to give his advice on civil and ecclesiastical topics in some short publications, one of which was, A ready and easy Way to establish a Free Commonwealth; and the Excellence thereof, compared with the Inconveniences and Dangers of re-admitting Kingship. It was in vain, however, to contend by pamphlets against the national inclination. Charles II. returned in triumph; and Milton, discharged from his office, left the house in Queen-square-place, Westminster, in which, during his public life, he had resided, and for a time lay concealed in the house of a friend. His name first occurs in the proceedings of the new government, in an address from the House of Commons to his Majesty, that he would issue his proclamation to call in Milton's Defences of the People and Iconoclastes, together with a book of Goodwyn's, and cause them to be burnt by the common hangman, and also that the authors should be prosecuted by the attorney-general. The books were accordingly burnt, but the authors were returned as having absconded. In the act of indemnity, which passed in August,

Milton's name was not among those of the excepted persons. He appears, however, to have been for some time in custody of the serjeant-at-arms; but he was at length discharged, and attention was even paid to his complaint of the demand of excessive fees. For this lenity he was indebted to the exertions of several persons of influence, and particularly, it is said, to those of Davenant the poet, in return for a similar interposition of Milton's in his favour, when his life was endangered by his proceedings in the royal cause. He now, in reduced circumstances and under the discountenance of power, removed to a house in Jewin-street; and in order to alleviate his forlorn condition, he desired his friend, Dr. Paget, to look out a third wife for him. He recommended a relation of his own, Elizabeth Minshull, of a good family in Cheshire, and the union took place in Milton's fifty-third, or fifty-fourth year. Centered within himself, and undisturbed by contentions and temporary topics, Milton's powerful mind was left in repose to meditate upon the great ideas which had indistinctly risen to its view; and the result of its energies was Paradise Lost. The exact time occupied in the composition of this noble poem is not known; but it appears from the authority of Elwood, a Quaker, who had been employed by him as a reader, that it was finished in 1665, when Milton, to avoid the contagion of the plague in London, made a retreat to Chalfont, in Buckinghamshire. In was first printed in 1667 in a small 4to, and divided into ten books; and his biographers have been very minute in stating the bargain made with the bookseller for the copyright, from which it appears that he was only paid five pounds in hand, with a contingency of fifteen more, depending upon the sale of 2,600 copies. Conscious of his own powers, the poet seems to have anticipated his final success, and, in that hope, to have supported his spirits against all temporary discouragements. In 1670 he published, Paradise Regained, written upon a suggestion of Elwood's; and together with it appeared his tragedy of Samson Agonistes, composed upon the ancient model. In 1672 he published a System of Logic, after the Method of Ramus; this was followed in the next year by his Treatise of True Religion, Heresy, Schism, Toleration, and the best Means to prevent the Growth of Popery. A publication of his Familiar Epistles in Latin, and of some academical exercises, occupied the closing year of his life. His last work was a translation of the Polish declaration in favour of John III. He died on Sunday, November 8, 1674, when he had nearly completed his sixty-sixth year. His remains were carried from his house in Bunhill-fields to the church of St. Giles, Cripplegate, and deposited in the chancel near those of his father. A monument was erected to his memory in Westminster Abbey in 1737, at the expense of Auditor Benson. His bust was afterwards placed in the church where he was interred, by Samuel Whitbread, Esq. Milton's property at his death amounted to 3,000*l*. Of his three daughters, Anne, the eldest, married a master-builder, and died with her first child in her lying-in. Mary, the second, died in a single state; and Deborah, the youngest, married Abraham Clarke, a weaver in Spitalfields. Milton was in his youth eminently handsome. He was rather below the middle size, but vigorous and active, fond of manly sports, and even skilful in the exercise of the sword. His domestic habits were those of a severe student. He was remarkably temperate both in eating and drinking. In his youth he was accustomed to study till late at night; but he afterwards changed his hours, and became a very early riser. The course of his day was best known after he lost his sight. When he first rose, he heard a chapter in the Hebrew Bible, and then studied till noon; then took some exercise for an hour; then dined; then played on the organ, and sung or heard another sing; studied till the hour of six; and entertained his visitors till eight; then supped, and after a pipe of tobacco and a glass of water, went to bed. To his personal character there seems to have been little to object. He was unfortunate in his family; but no part of the blame rested with him. Milton belonged to the Independents. He is said to have been in early life a Calvinist; and when he began to hate the Presbyterians, to have leaned towards Arminianism. Whatever were his opinions, no sect could boast of his countenance, for, after leaving the Established Church, he never joined in public worship with any of them. In 1823 a Latin MS. with the title, De Doctrinâ Christianâ Libri duo posthumi, was discovered in the State-Paper Office, and, from internal and other evidence, was ascertained to be the work which Milton was known to have written on this subject, and which was supposed to be lost. It was edited by

Dr. Sumner, the present bishop of Winchester, and a translation was also published. As a theological treatise, it is of very little value. The best edition of Milton's poetical works is that of Mr. Todd, in 6 vols, 8vo, with the life of Milton, in 1 volume.

MIMNERMUS, a Greek elegiac poet, was a native of Colophon, and contemporary with Solon. He is said to have been a musician as well as a poet, and the flute was the instrument on which he performed. In his poetical capacity, the invention of pentameter verse, or of the elegiac measure, is attributed to him. This poet was a distinguished votary of love and pleasure; thus Propertius says:

"Plus in amore valet Mimnermi versus Homero:"

and Horace:

"Si, Mimnermus uti censet, sine amore jocisque
Nil est jucundum, vivas in amore jocisque."

Of his poems only a few fragments remain, which have been published along with the Novem Feminarum Græcarum Carmina, by Ursinus, Antw. 1568; by Wolfius, Hamb. 1734; in Brunck's Analecta; and in the Gnomici Poetæ. Bach published a separate edition of those fragments at Leipsic in 1826. Müller, quoting a passage from Mimnermus's elegy, Nanno, says that he was one of the colonists of Smyrna who came from Colophon, and whose ancestors at a still earlier period came from the Nelean Pylos. To the reduction of Smyrna by Halyattes, he ascribes the melancholy character of his poems.

MINA, (Don Francisco Espoz y,) a celebrated Spanish general, was born in 1781 at Idozin, in Navarre. In 1808 the French invasion excited his patriotism, and he joined the guerrilla corps, and soon after the junta of Arragon appointed him chief of all the guerrillas of Navarre; and he became successively brigadier, field-marshal, and general-commandant of Arragon. Dissatisfied with the government of Ferdinand VII., he, in 1814, attempted to excite an insurrection against it; failing in this, he fled to France. During the Hundred Days he remained in Switzerland. In 1820 he returned to Spain, and was governor of Galicia till 1823. He was then compelled to capitulate to maréchal Moncey, and withdrew to England, where he remained till the death of Ferdinand VII. He failed, however, in his efforts to put a stop to the civil war, and resigned the office to which the queen of Spain had appointed him, and was succeeded by Valdes. He died at Barcelona in 1836.

MINELLIUS, (John,) a Dutch critic, was born at Rotterdam in 1625, and passed his life as a teacher of the learned languages. He published short notes, principally of the grammatical kind, upon Terence, Sallust, Virgil, Horace, Florus, Valerius Maximus, and Ovid's Tristia. He also translated Terence into Dutch, Rotterdam, 1663. He died in 1683.

MINOT, (Laurence,) an old English poet, who flourished in the fourteenth century, but appears to have been unknown to Leland, Bale, Pits, and Tanner, was lately discovered by Tyrwhitt, and edited by Ritson in 1794, 8vo. The versification of this poet is uncommonly easy and harmonious for the period in which he lived, and an alliteration, as studied as that of Pierce Plowman, runs through all his varieties of metre. He has not the dull prolixity of many early authors; nor do we find in his remains those pictures of ancient times and manners, from which early writers derive their greatest value. In the easy flow of his language he certainly equals Chaucer; but here the merit of Laurence Minot ends, although Ritson endeavours to carry it much farther.

MINUTIUS FELIX, (Marcus,) was most probably a native of Africa, and was educated to the profession of the law, and became an eminent pleader at Rome, where he embraced the Christian religion. He was the author of a defence of Christianity, entitled Octavius, written in the form of a dialogue. This dialogue was for a long time attributed to Arnobius, and published as an eighth book of his treatise, Adversus Gentes; but in 1560 Francis Baldwin, a learned lawyer, published it at Heidelberg, and was the first who made the discovery, which he sets forth in a preliminary dissertation, that Minutius was its real author. Numerous editions of it have been since published, illustrated with the notes of various eminent critics; of these the best is that printed at Cambridge in 1712, under the care of Dr. John Davis, in 8vo, with the dissertation of Baldwin prefixed, and Commodiani Instructiones adversus Gentium Deos, added by way of appendix. There is an English translation of it, with notes and illustrations, published by Sir D. Dalrymple, lord Hailes, in 1781.

MINUZIANO, (Alessandro,) a learned printer, was born about 1450 at St. Severo, in Puglia, and after studying under George Merula at Venice, he succeeded Fran-

cesco Pozzuolo as professor of rhetoric at Milan. He greatly interested himself in the correct editing of the learned works which were then issuing from the press, and at length set up a printing-office of his own. The first specimen that he gave to the public was the magnificent edition of all Cicero's works, in 4 vols, fol. Milan, 1498-99, which had never before been printed collectively. He afterwards gave editions of various authors, ancient and modern, to many of which he prefixed learned prefaces. He was a diligent collator of MSS, and took great pains to establish the most authenticated readings. The latest notice of him is in 1521, which year he probably did not long survive.

MIRABAUD, (John Baptist,) a French writer, born at Paris in 1765. He first became known as an author by his translation of Tasso's Jerusalem Delivered. This poem had incurred much depreciation in France in consequence of a harsh sentence of Boileau, contained in a single line, or rather epithet; and the efforts of former French translators had been unable to efface this unfavourable impression. That of Mirabaud had this effect in a considerable degree, though, being in prose, it could give only a very inadequate representation of the original. He had, however, consulted the refined taste of his countrymen by expunging every thing that was likely to offend it; and his liberties in this respect were taken ill by the Italians, one of whom, madame Riccoboni, published a very acrimonious censure upon him for this infidelity. His notice of this attack in his second edition did him honour. The work procured him admission into the French Academy in 1726. The success of his Tasso induced him to undertake a version of the Orlando Furioso; but the pleasantry and vivacity of Ariosto were less suited to his talents than the sober beauties of the rival poet, and his omission of many entire stanzas could not be grateful to an admirer of the original. This translation also, however, was favourably received by the public. He likewise wrote, Alphabet de la Fée gracieuse; Le Monde, son Origine et son Antiquité; Opinions des Anciens sur les Juifs; and, Sentimens des Philosophes sur la Nature de l'Ame. The atheistical work called Système de la Nature, which made much noise at the time of its publication, was attributed to Mirabaud, but is known to have been written by the baron d'Holbach, with the assistance of some of his friends. In 1742 he was elected perpetual secretary of the French Academy. He died in 1760, and was succeeded in the Academy by Buffon, who has spoken of him in the highest terms of commendation. D'Alembert pronounced his éloge.

MIRABEAU, (Victor Riquetti, marquis de,) born at Perthuis in 1715, was a political writer, and one of the sect of the Economists, of which school he became chief after the death of Quesnay. His first literary work, entitled, L'Ami des Hommes, published in 1755, contains many useful ideas on rural and political economy, and at one time was such a favourite in France as to procure him the epithet of "Mirabeau l'ami des hommes." He afterwards wrote in favour of provincial administrations, and published, Théorie de l'Impôt; but many of the principles advanced here were thought so dangerous, that he was for a short time imprisoned in the Bastile. He died in 1789, at the commencement of the Revolution. His writings were published collectively in 8 vols, 12mo, with the exception of one, entitled, Hommes à célébrer, in 2 vols, 8vo, which his friend, father Boscovich, printed at Bassano.

MIRABEAU, (Honoré Gabriel Riquetti, count de,) son of the preceding, and one of the most influential agents in the earlier period of the French revolution, was born at Bignon, near Nemours, on the 9th of March, 1749. Endowed by nature with "a frame of adamant, a soul of fire," the impetuosity of his passions, and an irrepressible ebulliency of animal spirits, rendered him averse to the steady pursuit of knowledge, as well as to submission to parental control; though it must be admitted that the despotic character of the discipline exercised over him by his father will account for much of the unfilial temper which was manifested by the son. At the age when the energy of the passions begins to disclose itself, young Mirabeau exhibited an ungovernable and daring spirit, with a propensity to every species of irregularity. This gave such offence to the elder Mirabeau, that he obtained a lettre de cachet against his son, then seventeen years old, by means of which he was closely confined in the Isle of Rhé for two years. On his liberation he procured a commission in a regiment of dragoons, with which he served above a year in Corsica. On his return to France he precipitated himself into every kind of extravagance; and as his father refused to supply his demands, he became involved in great pecuniary difficulties. In order to extri-

cate himself he paid his addresses to mademoiselle de Marignane, a young lady of family and large fortune in Provence, who was already engaged to another; and such were his powers of intrigue, that he found means to break the intended connexion, and obtain her hand. His father could not be induced to contribute more than his consent to this union, and his dissipation soon involved him in fresh difficulties. His conduct to his wife was brutal and unmanly; and his irregularities became so excessive and notorious, that his father obtained an interdict against him, which declared him incapable of administering his property, and moreover a lettre de cachet, by which he was confined in the castle of Joux, in the Jura mountains (1776). He was then twenty-seven years of age. His captivating address won over the commandant of the fort, who allowed him to walk about the neighbouring town of Pontarlier, where he made the acquaintance of Sophia de Ruffey, a young lady, the wife of the marquis de Monnier, an old man who was a magistrate in that province. Mirabeau seduced her, and carried her off to Holland. This is the person to whom he afterwards addressed several licentious works under the name of Sophie. For this offence the parliament of Dijon condemned him to death *par contumace*. In Holland he began to work for the booksellers as a means of subsistence. While he was thus employed, he was taken into custody by means of a stratagem, and brought back to France, where, in 1777, he was committed to the castle of Vincennes. He remained there for three years and seven months, notwithstanding all his efforts to obtain his enlargement, or the privilege of a trial; and it may well be supposed that such frequent experience of the rigours of arbitrary power, how much soever he may have merited them, inspired him with a strong predilection for a free government. These imprisonments, however, by checking his career of dissipation, were productive of improvement to his mind, which found no employment so interesting as laying in stores of information and reflection, and acquiring the habit of literary composition. He had already assisted his father in writing, and had formed an engagement with a bookseller in Holland with respect to some intended works; but it was in the prison at Vincennes that he first began to publish. An abridgment of French grammar, and some libertine productions, were among the earliest fruits of his pen. They were followed by his celebrated Essai sur les Lettres de Cachet, et les Prisons d'Etat, in which he pleaded for the right of every citizen to personal liberty, until he had been deprived of it by a legal trial, with all the energy of one who had been a sufferer under uncontrolled authority. This work he published at Neufchatel, whither he had retired as soon as he was restored to liberty. He then commenced an action against his father for maintenance and arrears, in which he was successful. This encouraged him to institute a suit against his wife for the purpose of gaining the custody of her person and property; and he pleaded his own cause before the parliament of Aix, in the presence of the archduke Ferdinand and other distinguished persons; but although his eloquence excited general admiration, the instances of his matrimonial misconduct were so gross that he lost his suit. About 1784 he visited London, where he became acquainted with Romilly. From England he wrote his Letters to Chamfort, in which he praised the institutions of the country. With the assistance of Chamfort, he next composed a work entitled, Considérations sur l'Ordre de Cincinnatus, the subject of which was a projected society in the United States of North America, which the friends of republicanism looked upon with jealousy. During its composition he frequently consulted Franklin, then at Paris. It was published in London in 1784, in French and English. On his return to Paris he wrote some pamphlets on the topic of public finance, and especially a piece against Joseph II., entitled, Doutes sur la Liberté de l'Escaut. In 1786 he went to Berlin with the secret orders, as is supposed, of the minister Calonne, to observe the politics of that court. He was admitted to a conversation with the great Frederic, then in his last illness; and he wrote two very free and important letters of advice, or memorials, to the next king on his accession. He also published an Essay on the Sect of the Illuminés, in which he covers Lavater and Cagliostro with ridicule. After his return to Paris, where he ingratiated himself with the minister Brienne, by writing against Necker, he again visited Berlin in the summer of the following year, and was engaged with his friend Mauvillon in preparing for the press the work entitled, Histoire de la Monarchie Prussienne, which was published in 1788, in 4 vols, 4to, and 8 vols, 8vo, and obtained for the author a high reputation

for political and statistical knowledge. In the next year appeared the Histoire secrète du Cabinet de Berlin, in which the reigning king of Prussia and several great personages in his court were treated with so much disrespect, that the work was ordered by the parliament of Paris to be burned by the common hangman. The assembly of the States-General could not fail of exciting the highest expectations in one of Mirabeau's ardour of mind and self-confidence; and he viewed the approaching troubles of the kingdom as pregnant with events in which his abilities would enable him to take a leading part. No man of the time, indeed, was equally qualified to shine in political warfare. Possessed of a fluent and forcible eloquence, capable of bearing all before it in popular debate, and of a presence of mind which no emergency could disconcert, versed in all the arts of intrigue, and habituated to the closest application, accustomed to lead the opinions of the public, and deriving more popularity from the boldness of his writings than he lost by the dissoluteness of his morals, he was perfectly fitted to act on the tumultuous theatre of revolutionary politics. At the time of the elections he went to Provence with the hope of being chosen one of the deputies of the noblesse for that province; but being rejected as not possessing a fief in it, he rendered himself so popular that he was elected, with the greatest acclamations, deputy of the Tiers-Etat of that city. On the meeting of the States he set up a daily paper, which he at first entitled, Journal des Etats-Généraux, and afterwards, Lettres de Mirabeau à ses Commettants; and finally, Courrier de Provence; in which he gave such an account of the debates as might serve the interests of the popular party. The government in vain attempted to suppress it, and its circulation became very extensive. It is supposed that the fatal measure of the combination of the three orders into one National Assembly was greatly promoted by this journal. He soon distinguished himself as the most eloquent of the few extemporaneous speakers, and took a leading part in those disputes between the different orders, which ended in the assumption of the character of National Assembly by the Tiers-Etat. When, after the royal sitting on the 23d of June, 1789, the deputies had been ordered by the king to depart, and the order was repeated by the marquis de Brezé, master of the ceremonies, Mirabeau rose, and addressing Brezé in authoritative language, bade him go and acquaint those who sent him, that they were assembled by the will of the people, and that nothing but the bayonet should separate them. This bold speech confirmed the Tiers-Etat in their resistance to the royal authority; and Mirabeau followed it by a decree declaring the inviolability of the persons of the members. Though apparently a friend of order, he was thought secretly to have been the instigator of the violences committed by the mob, over whom he possessed greater influence than any other individual. The death of his father in 1790 was of no immediate advantage to his fortune, on account of the embarrassment in which he had left his affairs; yet he found means to pay off large debts, and to live in a splendid style, which was attributed to the donations of the duke of Orleans, to whom, as well as to the royal family, he is said to have successively sold himself. In the infancy of the Jacobin club he was a constant attender upon its meetings; but when he became acquainted with the extent of their subversive designs, he deserted and opposed them. As a speaker in the National Assembly, no member of that body could compete with Mirabeau during the whole of his short career; and his speech on the national bankruptcy, in which he supported Necker (to whom he was personally hostile) in his plan of a forced loan to make up the deficiency in the revenue, was acknowledged to be a model of senatorial eloquence, both in the weight of its matter, and in the magic of its delivery. On several subsequent occasions also he was not less successful in "wielding at will" the passions of his heady and tumultuous audience. It is supposed that he was engaged in a plan to procure the dissolution of the National Assembly, and the liberty of the king, by means of an appeal to the nation; but this project soon fell to the ground. In January 1791 he was made president of the National Assembly. He died on the 2d of April following, in the forty-second year of his age, of a short but violent disease, the result of his mode of living and of incessant excitement; and though poison was strongly suspected by the public to have been the cause of his death, no ground for the suspicion appeared upon dissection. The honours paid to his memory were almost unprecedented. All public spectacles were suspended till his funeral, which was attended by all the ministers and deputies, and a vast number of other

persons, to the Pantheon, or church of St. Genevieve, where his body was deposited by the side of that of Descartes. His bust was placed in the halls of most of the municipalities of the kingdom, and funeral services were performed for him in several of the provincial towns. Yet, such were the mutations of the public mind during the revolutionary period, in little more than two years after, in November 1793, the body of Mirabeau was disinterred by a decree of the Convention, as that of an aristocrat; and the ferocious and insane Marat succeeded to his honours. Mirabeau left a natural son, whom he adopted before his death, and who published memoirs of his father, in 4 vols, 8vo, London, 1835. Besides the numerous works and pamphlets of Mirabeau which were printed in his lifetime, several collections have been published since his death:—Collection complette des Travaux de Mirabeau à l'Assemblée Nationale, Paris, 1791; and, Œuvres Oratoires et Choisies de Mirabeau, 6 vols, 8vo, Paris, 1820. Mirabeau was tall, thick-set, and naturally robust, but very plain in his features; and yet, when he chose, his manner was extremely fascinating. His large head was shaded by a vast mass of dark hair, which he took great pains to cultivate; and he used to say, when his antagonists were troublesome, that he would shake his locks at them, at the same time assuming a threatening look, which, added to his deep powerful voice, had the effect of completely silencing them. He was unquestionably the most splendid figure in the earlier scenes of the French revolution, but, like a meteor, he dazzled and disappeared, without leaving any lasting traces of his existence.

MIRABEAU, (Boniface Riquetti, viscount de,) brother of the preceding, was born at Bignon, near Nemours, in 1754. He was elected deputy of the nobility of Limoges to the States-General. He ably opposed the union of the three chambers; and when the king, in an evil hour, sanctioned it, he, in quitting the assembly, broke his sword, and declared that the monarchy was at an end. The innovations introduced by the demagogues were resisted by him with equal boldness; and when he found that attachment to the throne became a crime, he emigrated, and raised a regiment, which served with credit under the prince of Condé. He died in 1792.

MIRÆUS, (Aubertus,) a learned Popish divine, was born at Brussels in 1573, and was first almoner and librarian of Albert, archduke of Austria. He died in 1640. His works are, Elogia illustrium Belgii Scriptorum; Opera Historica et Diplomatica; Rerum Belgicarum Chronicon; De Rebus Bohemicis; Bibliotheca Ecclesiastica; and, Vita Justi Lipsii.

MIRANDA, (Sa de,) one of the earliest poets of Portugal, and one of the chief founders of Portuguese literature, was born of a noble family, about 1495, at Coimbra, where he became professor of law in the university. But upon the death of his father he resigned his professorship, and, repairing to Lisbon, obtained an appointment at court, from which, however, he was afterwards obliged to retire to his country seat of Tapada, near Ponte de Lima, in the province of Entre Douro y Minho, where he devoted the remainder of his days to rural enjoyment, to his literary studies and occupations, and to music. As a dramatist, he not only imitated those of Italy, Macchiavelli and Ariosto, but laid his scenes in that country, and described Italian manners and characters. What is chiefly remarkable in his dramas, is the freedom with which the dissolute morals of the Italian clergy are delineated by one who was himself a rigorous Papist. His *Cartas*, or poetical epistles, are interesting as records of the state of morals and manners in Portugal in the first half of the fifteenth century.

MIRANDA, (Francisco,) born about the middle of the last century, at Caraccas, in South America. He at first served in the Spanish army, and was entrusted occasionally with important matters by the governor of Guatemala. In 1783 he visited the United States, and afterwards travelled on foot through England, France, Italy, and Spain. His detestation of the last-mentioned country led him, even at that early period, to speak of the emancipation of his own country to Pitt and to Catharine II., who treated him with great regard, especially the empress, who entreated him to enter into her service. But the French revolution drew him to Paris, in 1790, where he was warmly welcomed by Péthion, to whom he was recommended by the leaders of the opposition in the English parliament, and he was appointed major-general to Dumouriez, who was sent against the Prussians. But Miranda did not answer the expectations of his new friends, either in raising the siege of Maastricht, on account of general Valance not coming to his assistance, nor at the battle of Neerwinde,

where the left wing of the army was defeated. His conduct gave such offence to the Directory, that he was forced to flee to England. He returned to Paris in 1803, whence he was banished, a second time, by Buonaparte. Finally, he devoted himself exclusively to his country's independence. He sailed from New York in 1806, and landed at Venezuela in August. But his attempts to rouse the inhabitants were altogether unsuccessful, and he found himself compelled to re-embark. In 1810 he renewed his attempt with more success, but was finally obliged to capitulate at Carthagena, to the Spanish general Monteverde, who, in violation of the articles of surrender, treated him as a prisoner, and sent him in chains to Spain. He was lodged in the prison of the restored Inquisition at Cadiz, where he died in 1816, after an imprisonment of four years.

MIRANDOLA, (Giovanni Pico della,) one of the most extraordinary persons of his time, and distinguished at once for precocity and compass of intellect, was third son of Gianfrancesco Pico, prince of Mirandola and Concordia, and was born in 1463. Almost from his childhood he displayed remarkable powers of memory, and an uncommon disposition to literature. At the age of fourteen he was sent to Bologna to study the canon law; but after spending two years in that pursuit, he attached himself to philosophy and theology, which he studied at the university of Ferrara, where, besides the Greek and Latin languages, he made himself master of the Hebrew, Chaldee, and Arabic. He afterwards visited the universities of Padua, Florence, and Perugia; and he subsequently studied in several universities in France. While he was at Florence he composed his well-known panegyrical criticism on the Italian poems of Lorenzo de Medici. At the age of twenty-three (1486) he repaired to Rome, in the pontificate of Innocent VIII., where, with the pardonable ostentation of a young scholar who was conscious to himself of extraordinary acquisitions, he posted up nine hundred propositions appertaining to dialectis, morals, physics, mathematics, metaphysics, theology, natural magic, and the Cabbala, extracted from writers in Latin, Greek, Arabic, and Chaldee, offering to dispute with any antagonist whomsoever upon any one of them. His challenge, however, was not only rendered ineffectual, but thirteen of his propositions were denounced before the pope as contrary to sound doctrine. Pico now withdrew to Florence, where he published an elaborate defence of those propositions, which he addressed to Lorenzo de Medici. On the death of Lorenzo in 1492, Pico retired to Ferrara. He was now accused before the pontiff of having violated his oath by publishing his apology. Innocent thereupon cited him to his tribunal. In the meantime that pope died, and was succeeded by Alexander VI., who by a brief (1493) declared Pico guiltless of the new charge. The effect of these troubles upon Pico's mind was such, that, although young, rich, elegant in person and manners, and in some degree habituated to pleasure, he totally changed his course of life, and gave himself up to devotion. He threw into the fire a number of his love-verses in Latin and Italian, and confined his future studies to theological subjects, in which, however, he comprehended the Platonic philosophy, to which he was always greatly addicted. He fixed his abode in Florence, where he enjoyed the intimacy of Marsiglio Ficinio, Angelo Poliziano, and Lorenzo de Medici, the last of whom testified his affection by calling him to a parting embrace on his death-bed. He usually spent twelve hours a day in study. His indifference to praise led him to permit his writings occasionally to appear under another name, and he shunned those public disputations in which he had formerly taken so much pride. He is also said to have worked himself up to such a pitch of enthusiasm as to have resolved to distribute all his property among the poor, and travel barefoot through the world in order to propagate the Gospel. But his intentions, whatever they might be, were cut short by an early death, in November 1494, in the thirty-second year of his age. He was buried in the cemetery of St. Mark, in the habit of a Dominican, an order to which he wished, on his death-bed, to belong; and these lines were engraved on his tomb:

"Joannes jacet hic Mirandula: cætera norunt
Et Tagus et Ganges, forsan et Antipodes."

The works of Pico were printed together at Bologna, 1496; at Venice, 1498; at Strasburg, 1504; at Basle, 1557, 1573, 1601, all in folio. The edition of 1601 contains the following works: Heptaplus, id est, de Dei Creatoris Opere sex Dierum, libri septem; this seems to have been written chiefly with a view to authorize and support those Platonic ideas, with which his warm imagination was not a little impressed; Conclusiones 900, quas

olim Romæ disputandas exhibuit; Apologia adversus eos, qui aliquot Propositiones theologicas carpebant; De Ente et Uno, Opus in quo plurimi Loci in Moise, in Platone, et Aristotele explicantur; De Hominis Dignitate Oratio,—in this he discovers many secrets of the Jewish Cabbala, and of the Chaldean and Persian philosophers; Regulæ XII. partim excitantes, partim dirigentes Hominem in pugnâ spirituali; In Psalmum XV. Commentarius; In Orationem Dominicam Expositio; Aureæ ad familiares Epistolæ,—these form the most useful and entertaining part of his works: Christopher Cellarius published a correct edition of them with notes, 1682, 8vo; Disputationum in Astrologiam Libri XII.; Comento sulla Canzone di Girolamo Benivieni Dell' Amor celeste e divino,—this was translated into English by Thomas Stanley, 1651, 8vo. His life, prefixed to his works, and afterwards inserted in Bates' Vitæ illustrium Virorum, was written by his nephew, Giovanni Francesco; but the most elaborate account yet given of this extraordinary man is that published in 1805 by the Rev. W. Parr Gresswell, with the Lives of Politian, &c.

MIRANDOLA, (Giovanni Francesco III., Pico della,) nephew of the preceding, was the eldest son of Galeotto I. and, after the example of his uncle, devoted himself to literature. After the death of his father he succeeded to the sovereignty of Mirandola; but this elevation was a source of contention which rendered his whole life a series of troubles. His brother Luigi, who had married a daughter of the celebrated general Gian Jacopo Trivulzio, was his competitor; and by the assistance of a third brother, Federico, of the duke of Ferrara, and of Trivulzio, he expelled Gian Francesco in 1502. This prince was restored by the arms of Julius II. in 1511, but was soon after constrained by the French to relinquish his seat. A second restoration followed, but was attended with great intestine disorders, till an accommodation between the parties was made through the mediation of Leo X. This, however, was not durable; and in fine, on the night of October 15, 1533, Galeotto, nephew of Luigi, with a band of armed men, surprised Mirandola, and entering the chamber of Gian Francesco, who, alarmed at the tumult, had thrown himself on his knees before a crucifix, barbarously put him and one of his sons to death, and then imprisoned his wife and younger son. The numerous works which he himself composed prove the extent of his learning and intensity of his application. They are chiefly upon philosophical and theological subjects, and cannot at present command attention, though regarded as valuable in their age. Like his uncle, he attacked judicial astrology; and he was a great impugner of the doctrines of Aristotle, which he regarded as inimical to the Christian faith. He is best known for a copious life of his uncle, containing much curious information respecting that extraordinary man, but betraying great superstition. He also composed a life and apology of the famous Jerome Savonarola. "There is not," says Dupin, "so much wit, sprightliness, subtlety, and elegance, in the works of Francis Picus, as in those of his uncle; nor yet so much learning: but there is much more evenness and solidity."

MIREVELT, (Michael Jansen,) a painter of history and portrait, was born at Delft in 1568, and was a disciple of Anthony Blochland, and for some time employed his time in painting historical subjects; but finding a continual demand for portraits, he adhered to the latter, and the merit of his performances so effectually spread his reputation, that he was invited to the court of London by Charles I.; but as the plague was then raging in London, he was prevented from accepting the offer. He lived at Delft, and never quitted that city, except when he went to the Hague to paint the portraits of some of the princes of Nassau. Sandrart, and, after him, Descamps, with the authors of the Abrégé de la Vie des Peintres, affirm that Mirevelt painted above ten thousand portraits; but Houbraken, with greater probability, limits the number to five thousand. He died in 1641, at the age of seventy-three. He never received less for his smallest pictures than 150 guilders (15*l.*); for those of a larger size his price was proportionably increased.

MISSON, (Maximilian,) a French writer, was a counsellor in the Parliament of Paris at the time of the revocation of the Edict of Nantes, which obliged him, as a Protestant, to retire to England. In 1687 and 1688 he travelled to Italy with an English gentleman; and on his return he published the fruits of his observations in a well-known work entitled, Nouveau Voyage d'Italie, 3 vols, 12mo, of which the best edition is that of the Hague, 1702. These travels were looked upon as a faithful and lively picture of the countries described; but the Romanists took

offence at the representations given of the ceremonies and popular superstitions prevalent among them. Addison, in the preface to his Travels, says of Misson, that "his account of Italy in general is more correct than that of any writer before him, as he particularly excels in the plan of the country, which he has given in true and lively colours." Misson wrote also Mémoires d'un Voyageur en Angleterre, 12mo, 1698; and, Le Théâtre sacré des Cévennes, ou Récit des Prodiges arrivés dans cette Partie du Languedoc, 8vo. He died at an advanced age in London in 1721.

MITAN, (James,) an engraver, born in London in 1776. His principal productions are, Gerard Douw's Musician; Leslie's Ann Page; the Interior of Worcester Cathedral; many plates for Dibdin's Bibliographical Tour; and a Gem, after Palemberg, of the Masqued Ball, for Dibdin's Ædes Althorpianæ. He died in 1822.

MITCHELL, (Sir David,) an eminent naval commander in the reign of William III., was descended from a respectable family in Scotland. He commanded the Elizabeth of 70 guns at the battle off Beachy-head, where he behaved with great gallantry. In 1693 he was made rear-admiral of the blue, and in 1694 he was knighted. He was employed in bringing over to England and carrying back Peter the Great, czar of Muscovy, and was also sent on a diplomatic mission to Holland. He died in 1710.

MITCHELL, (Joseph,) a dramatic writer, born in Scotland in 1684, was patronized by Sir Robert Walpole, but died poor, owing to his extravagance and dissipated habits, in 1738. He wrote, The Fatal Extravagance, a tragedy; The Highland Fair, a ballad opera; and Poems, in 2 vols, 1729.

MITCHELL, (Sir Andrew,) a distinguished ambassador at the court of Berlin, was the only child of the Rev. William Mitchell, one of the ministers of St. Giles's, commonly called the High Church of Edinburgh. He studied the mathematics under the direction of Maclaurin; and soon after he began his political career, as secretary to the marquis of Tweedale, who was appointed minister for the affairs of Scotland in 1741. Though the marquis resigned the place of secretary of state in consequence of the rebellion in 1745, Mitchell still kept in favour; and during that memorable period he maintained a correspondence with some eminent ministers in Scotland, and from time to time communicated the intelligence he received; which assiduity was rewarded with a seat in the House of Commons in 1747, as representative for the burghs of Bamff, Elgin, Cullen, Inverurie, and Kintore. In 1751 he was appointed his majesty's resident at Brussels, whence in 1753 he came to London, and was created a knight of the Bath, and appointed ambassador extraordinary and plenipotentiary at the court of Berlin. There he acquired sufficient influence with the king of Prussia, (Frederic II.) to detach him from the French interest. Sir Andrew generally accompanied Frederic through the course of his several campaigns, and when, on the memorable 12th of August, 1759, the Prussian army was totally routed by count Soltikoff, the Russian general, it was with difficulty that he could be prevailed upon to quit the king's tent. He died in 1771.

MITCHELL, (Andrew,) a British admiral, born in Scotland about 1757. In 1776 he accompanied Sir Edward Vernon to India, as a midshipman; and while there his services were such, that he was rapidly advanced to the rank of post-captain. He afterwards obtained the command of the *Sultan*, 74, and served under lord Howe. On the breaking out of hostilities with the French republic, he was appointed to the command of the *Asia*, of sixty-four guns, and next to the *Impregnable*, of ninety. In 1795 he became a rear-admiral; and on his advancement to the rank of vice-admiral of the white, in 1799, he hoisted his flag on board the *Zealand*, of sixty-four guns, from which ship he removed to the *Isis*, of fifty. He now joined lord Duncan off the coast of Holland, and at the end of August entered the Texel, where the Dutch fleet surrendered to him without firing a shot. For this service he was made a knight of the Bath. In 1802 he was appointed commander-in-chief on the coast of America. He died at Bermuda in 1806.

MITCHELL, (Thomas,) a distinguished classical scholar, was born in London in 1783, and educated at Christ's Hospital, and at Pembroke college, Cambridge; and in 1809 he obtained a fellowship at Sidney Sussex college; an acquisition the more honourable, inasmuch as the fellowship was what is termed open, or subject to the rivalry of any competitors. After a term of years he was obliged, by the statutes of the college, to vacate his fellowship; and he now devoted himself to private tuition and to the public press.

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For the first ten years after taking his bachelor's degree, he was tutor successively in the families of Sir George Henry Rose, Mr. Robert Smith, and Mr. Thomas Hope (author of Anastasius). In 1810 he was introduced to Mr. William Gifford; and in 1813 he commenced the series of essays in the Quarterly Review, on Aristophanes and Athenian manners, which led to his own translations in verse of the Old Comedian, which appeared in 2 vols, in the years 1820 and 1822. The following are his contributions to the Quarterly Review: No. xvii. Article 9; xlii. 1; xliii. 9; xlv. 12; xlviii. 8; liv. 6; lviii. 2; lxvi. 3; lxxxviii. 3. Some of these essays had impressed the patrons of a vacant Greek chair in one of the Scotch universities with so high an opinion of his classical attainments, that they invited him to accept of the situation. It was a lucrative, as well as a most respectable one, and he was a poor man; but he must have signed the Confession of the Scotch Kirk; and to him this was an insurmountable objection. For the last twenty years of his life Mr. Mitchell resided with his relations, in the county of Oxford, and therefore found it not inconvenient to undertake the occasional task of superintending the publication of the Greek works which issued from time to time from the Clarendon Press. During the years 1834-8 he edited, in separate volumes, for Mr. Murray, the publisher, five of the plays of Aristophanes, with English notes, for the use of schools and universities. This edition drew forth from the Rev. G. J. Kennedy, fellow of St. John's college, Cambridge, some strictures, to which Mr. Mitchell published a reply in 1841. He also published useful indices to the Greek orators and Plato. Being now left without any other employment than what the Clarendon Press might casually offer, his health and spirits began to fail, and he suffered serious pecuniary inconvenience from private losses, and the cessation of all literary income. His condition was made known to Sir Robert Peel, who immediately placed at his disposal the sum of 150*l.* from the Royal Bounty Fund, and conveyed to him, in a private letter, the expressions of his respect and sympathy. In 1843 he completed an edition of Sophocles, with notes; and in 1844 he devoted himself to the preparation of a minor edition of a Pentalogia Aristophanica, with brief Latin notes, for the use of schools. He had nearly completed this task when he was suddenly cut off, on the 4th of May, 1845, in the sixty-second year of his age.

MITFORD, (William,) an eminent historical and philological writer, was born in London in 1743, and educated at Cheam school, in Surrey, and at Queen's college, Oxford, whence he removed to the Middle Temple; but he early quitted the profession of the law, and obtained a commission in the Hampshire militia, of which he rose to be colonel in 1805; this was the same regiment in which the historian Gibbon held the post of lieutenant-colonel, in which Mr. Mitford succeeded him in 1779. He was successively chosen member of parliament for Newport, in Cornwall, Beeralston, and New Romney. He was professor of ancient history at the Royal Academy; and, besides his principal work, The History of Greece, he published, An Essay on the Harmony of Language, intended principally to illustrate that of the English Language; this was much admired, and Horne Tooke is stated to have frequently expressed a wish that he had been its author; A Treatise on the Military Force, and particularly the Militia of this Kingdom; Observations on the History of Christianity; and a pamphlet, entitled, Considerations on the Opinion stated by the Lords of the Committee on Corn, in a representation to the King upon the Corn Laws, that Great Britain is unable to produce Corn sufficient for its own consumption, &c. It was Mr. Mitford's opinion, that it was not only possible, but easy, for our island to supply a quantity of wheat sufficient for the use of its inhabitants. He died in 1827.

MITFORD, (John Freeman,) baron Redesdale, of Redesdale, in the county of Northumberland, an eminent English lawyer and statesman, was born in 1748, and educated at Winchester School, and at New college, Oxford. Having studied at Lincoln's-inn, he was called to the bar; and, devoting himself to Chancery practice, he soon obtained a high reputation. In 1782 he published, A Treatise on Pleadings in Suits in the Court of Chancery. He was afterwards made a Welsh judge. In 1789 he was chosen M.P. for Beeralston; in 1793 he was appointed solicitor-general, and in that capacity he assisted in conducting the state trials of Hardy, Horne Tooke, and Thelwall. He succeeded Sir John Scott (lord Eldon) as attorney-general, in 1799; and in 1801, when he sat in parliament for the borough of East Looe, he was chosen speaker of the House of

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Commons, on the resignation of Mr. Addington. In 1802 he was raised to the peerage, and made lord chancellor of Ireland, and a member of the privy council; but he resigned the seals in March 1806, in consequence of the death of Mr. Pitt. He died in 1830.

MITHRIDATES II. succeeded Ariobarzanes II. B.C. 363. He took an active part in the various wars which were carried on by the succesors of Alexander the Great, and extended his paternal dominions so much that he is frequently surnamed the founder of the kingdom of Pontus. He also ruled over Cappadocia and Phrygia. He was put to death by Antigonus, B.C. 302, at Cius, in Mysia, at the age of eighty-four.

MITHRIDATES IV. (B.C. 240,) the son of Ariobarzanes III., attacked Sinope, and carried on war against Eumenes II. He was in close alliance with the Rhodians, and married the sister of Seleucus Callinicus, by which alliance he obtained Phrygia. His own daughter was married to Antiochus the Great. He died about B.C. 190.

MITHRIDATES V., surnamed Evergetes, was an ally of the Romans, and assisted them in the third Punic war with a considerable fleet. He was assassinated at Sinope, B.C. 123.

MITHRIDATES, king of Pontus, surnamed *Eupator* and *the Great*, was the son of Mithridates V., the first king of that country who entered into an alliance with the Romans. At the death of his father, B. C. 123, he succeeded to the crown at the age of eleven. When arrived at majority, he took to wife his sister Laodice, according to the common practice of the eastern kings. After the birth of a son he made a progress through all the neighbouring Asiatic states, with a view to observe their strength and policy. He was absent three years from his capital, during which his queen entered into a criminal connexion with one of the lords of her court; and on his return he was welcomed by her with a draught of poison, which failed of its effect, through an antidote discovered by himself, and which he was in the habit of taking. Mithridates now began openly to pursue those ambitious plans in which his whole life was spent. He attacked the Colchi, overran the neighbouring kingdom of Paphlagonia, reduced Galatia, (though it was under the protection of Rome,) and drove Nicomedes out of Cappadocia. The crown of Cappadocia was conferred on Ariobarzanes, whom Sylla first, and afterwards Manius Aquilius, settled on his throne; and the latter also restored Nicomedes, the son of Nicomedes, king of Bithynia, to the inheritance of that kingdom, which had been seized by Mithridates for his own brother. Mithridates bore in silence the attacks made upon him, till he had collected a numerous and well-disciplined army, when he suddenly invaded Cappadocia, and expelled the new king, Ariobarzanes. Soon after, in order to make the Romans believe that he was inclined to pacific measures, he sent ambassadors to Rome with complaints against the hostilities committed on his dominions by king Nicomedes of Bithynia; but they were ordered immediately to depart from the city. From this time, B.C. 90, open war may be considered as prevailing between the Roman republic and Mithridates, which was extinguished only by the death of that prince. His first achievement was a complete victory over Nicomedes, followed by another over Aquilius the Roman legate, whom, because he regarded him as the chief instigator of the war, he treated with great indignity and cruelty, and at length put him to death by pouring melted gold down his throat, as the due punishment of Roman avarice. Determined upon irreconcilable enmity to that people, he sent to the magistrates throughout the cities in which any Roman citizens had established themselves, directing, that on a certain day a general massacre should be perpetrated on all of Italian birth or origin, not excepting women and children. This horrid deed took place with every circumstance of barbarity, and to such an extent, that, by the lowest computation, 80,000 Roman citizens lost their lives on the occasion. Mithridates, now master of almost the whole of Lesser Asia, proceeded to the conquest of the neighbouring islands, several of which he reduced. He made an attempt upon Rhodes, where many of the Romans had taken refuge; but the brave mariners of that island defeated his fleet. Archelaus, one of his generals, crossing over to Greece, made himself master of Athens; whilst his own son, Ariarathes, conquered Macedonia and Thrace. He was now at the summit of his power, and is said to have received the homage of twenty-five different nations. It is also asserted, as a proof of his strength of memory and talent for the acquisition of languages, that he could converse with the natives of all of them without the aid of an interpreter. In

B.C. 87, Sylla, whose party was now prevalent at Rome, procured the chief command against Mithridates, and sailing to Greece, recovered Athens. He afterwards defeated with great slaughter the troops of Archelaus at Chæronea; and by two other victories he entirely put an end to the war in Greece. The consul Flaccus, meantime, entered Asia with a Roman army; but he was soon after put to death by his lieutenant, Fimbria, who assumed the supreme command in Asia, and pursued Mithridates from Pergamus to Pitane, which last place he invested, and would have taken the king in it, had not Lucullus, from party animosity, refused to bring his fleet to cut off his retreat. Mithridates escaped to Mitylene, and, being disheartened by this career of ill success, submitted to humiliating conditions of peace; but no sooner had he heard of the death of Sylla, than he resolved to attempt recovering his former conquests in Asia. He engaged his son-in-law, Tigranes, king of Armenia, to invade Cappadocia, whilst he himself entered Paphlagonia with a powerful army, and soon brought it to submission. He had the same success in Bithynia, which king Nicomedes had lately bequeathed to the Romans. He next overran the Roman province of Asia, which, by the exorbitant taxes levied upon it, had been alienated from the republic, and received the king as a deliverer. A new war being unavoidable, Lucullus, now consul, (B.C. 74,) was appointed to the command in Asia. Mithridates laid siege to the important city of Cyzicum; but through the superior generalship of Lucullus he was obliged to raise it. Fortune now began to turn against him. The Roman general marched into Pontus, and reduced it to the form of a Roman province, and then sent a requisition to Tigranes to deliver up Mithridates. On the honourable refusal of that prince, he invaded his dominions, and gave him a total defeat. Mithridates, however, persuaded him to raise a new army, and by his own military abilities recovered several places, and gave the Romans some checks in the field. At length he entirely defeated Triarius, the lieutenant of Lucullus; which disaster, and the protraction of the war, produced so much discontent at Rome, that Lucullus was superseded in his command by the consul Glabrio. Mithridates, meantime, so actively pursued his success, that he recovered the best part of Pontus, Bithynia, Cappadocia, and Armenia Minor. The Romans at length resolved to bring to a conclusion this long and hazardous war; and Pompey, invested with greater powers than had ever before been conferred on a Roman commander, was sent into Asia, B.C. 67. As he advanced into Pontus, the king withdrew to the frontiers of Armenia, and encamped on a hill opposite to Pompey. That general enclosed him with lines of circumvallation, and reduced him to great distress; but at length, having put to death his sick and wounded that they might not fall into the enemy's hands, he burst through by night. Pompey followed him, and overtaking him as he was posted in a narrow valley, took possession of all the surrounding defiles, and then made a nocturnal attack on his army, on the banks of the Euphrates. Mithridates fled into Armenia, where he found Tigranes no longer inclined to support him; he therefore withdrew to Colchis, and thence into Scythia, between the Euxine and Caspian seas. Pompey pursued, till at length he lost all tidings of his antagonist; and concluding him to be dead, he marched back and proceeded to Syria. After a long concealment in the territories of a Scythian prince near the Palus-Mœotis, Mithridates emerged at the head of a considerable army, and, entering Pontus, made himself master of several important places. Unable to prevail on any of the Asiatic powers to join his arms, he adopted the bold design of marching into Europe, and stirring up the Gauls, whom he understood to be hostile to Rome. When his intention became known to his troops, great discontents arose among them, which suggested to his favourite son, Pharnaces, the idea of placing the crown on his own head. The army in a tumultuous manner proclaimed the young prince king; and when Mithridates attempted, at the head of his guards, to appease the mutiny, he was driven back to the city where he then lay, Panticapœum, near the Cimmerian Bosphorus. From the walls he attempted to recall his son to the sentiments of filial obedience and affection; and finding his address disregarded, he solemnly implored the gods that his son might one day feel from his own experience the sting of a beloved child's ingratitude. Resolving not to outlive this final calamity, he withdrew to the female apartments, and after drinking poison himself, presented it to his wives and concubines, and to two favourite daughters. To them it was soon mortal; but his constitution was so inured (it is said) to the use of antidotes, that its

operation was too slow to be depended upon. He then stabbed himself, but with a failing hand, so that he was still alive when the rebels broke into the town. While lying in this situation, a Gallic mercenary, entering the room in quest of booty, was earnestly requested by him to put him out of his misery, which office he performed. His death took place B.C. 63, in the seventy-first year of his age. He was one of the most formidable foes that the Roman republic ever experienced; and the news of his death was received with the greatest joy and exultation. His body was delivered to Pompey; who, like a generous enemy, bestowed on it a most magnificent funeral. Mithridates was learned, and a patron of learned men.

MITTARELLI, (Giovanni Benedetto,) a learned monk and historian of the order of the Camaldolensi, born at Venice in 1708. He became, in 1732, professor of philosophy and theology in the monastery of San Michele in his native city. In 1756 he was chosen abbé of his order in the state of Venice; and in 1764 he was appointed general, and went to Rome, where he was received with every mark of respect by Clement XIII. He died in 1777. His Annales Camaldulenses ordinis S. Benedicti, ab anno 907 ad ann. 1770, were published at Venice in 1773, 9 vols, fol. His other works are, Memorie del Monastero della Santissima Trinita in Faenza; Ad Scriptores Rerum Italicarum Cl. Muratorii accessiones historicæ Faventinæ; De Literatura Faventinorum, sive de Viris doctis, et Scriptoribus Urbis Faventinæ (Faenza); Bibliotheca Codicum MSS. Monasterii S. Michaelis Venetiarum, cum Appendice librorum impressorum Seculi XV.

MNESICLES, a celebrated architect of Athens, in the time of Pericles. He built the vestibule and porticoes so well known under the name of the Propylæa, which formed the magnificent entrance to the Acropolis. This great work was finished B.C. 432, and was five years in building.

MOAWIYAH, sixth khalif of the Arabians, was the son of Abu Sofian, a chief of the Koreish, and an eminent commander under Mahomet, to whom he was appointed secretary. After the conquest of Syria, he was made governor of that province by Omar, and was continued in that important office by Othman. He obtained several successes against the Greek emperors; and in the thirty-fifth year of the Hejira, (A.D.654,) he conquered the isle of Rhodes, and demolished the famous colossus of the Sun. At the death of Othman in 655, he became a competitor for the khalifate. When Ali was chosen, Moawiyah declared against him, and prevailed upon Amru to join him. He was proclaimed khalif at Mecca and Medina, and maintained a civil war against Ali till the assassination of that khalif in 660. Moawiyah obtained the khalifate in the following year, being the first prince of the dynasty of the Ommiyans. In 668 he sent his son Yezid with an army to besiege Constantinople; so formidable had the Mussulman power become only forty-eight years after the flight of the founder from Mecca! The undertaking, however, was beyond their military skill; and after spending seven years in a series of repeated summer attacks, attended with a variety of petty events, but signalized by no great action, they relinquished the enterprise. The famous Greek fire is said to have been a principal cause of their failure, and their loss in men and ships was very considerable. Moawiyah fixed his residence at Damascus, where he died in 679, in the twentieth year of his reign, and about the seventy-fifth of his age. He is accounted one of the most eminent of the Saracen khalifs, and is extolled for his capacity, courage, generosity, and clemency. Though not learned, he favoured the sciences, and was particularly fond of poetry.

MOCENIGO, (Andrea,) a noble Venetian, who flourished in the early part of the sixteenth century, and was employed in the public affairs of his country, which he managed with success. He wrote in Latin a History of the War sustained by the Republic of Venice in consequence of the League of Cambray, from 1500 to 1501, in four books; and although his style has little elegance, the work was received with applause on account of the accuracy and veracity of the narration. It is inserted in the twelfth volume of the Thesaur. Antiquit. Ital. of Grævius and Burmann. He also composed a poem in Latin verse on the war with Bajazet II., which is lost.

MOCENIGO, (Luigi,) a Venetian, raised to the dignity of doge in 1570. Supported by the pope, and by Spain, he attacked the Turks, who had seized Cyprus, and the combined fleet defeated the infidels at the celebrated battle of Lepanto, October 7th, 1571. Mocenigo died in 1576, in which year a dreadful plague desolated Venice.

MODIUS, (Francis,) a critic, born at Oudenburg, in the diocese of Bruges, in 1546. The wars of the Low Countries obliged him to retire to Cologne, and to pass a great part of his life in Germany. He was finally presented with a canonry at Aire, where he died in 1597. He wrote annotations upon several ancient writers, on the tactical authors Frontinus, Aelian, Modestus, and Vegetius; Livy, Quintus Curtius, Justin, Tacitus, and others. They are mostly contained in his Lectiones Nov-antiquæ, which were first printed at Frankfort in 1584, and were reprinted in one hundred and twenty-three letters by Gruter, in the fifth volume of his Thesaurus Criticus. His critical talents have been praised by Lipsius and Scioppius.

MODREVIUS, (Andreas Fricius,) secretary to Sigismund Augustus, king of Poland, was a learned man, and wrote various works, of which that, De Republicâ Emendendâ, in five books, 1554, is highly esteemed as an able performance. In his religious opinions he showed himself very inconsistent; and while he inclined to the Lutherans he rendered himself suspected by the Romanists, and exposed himself to the resentment of Pius V. He is regarded by Grotius as a person who wished to reconcile the different schemes of religion.

MOEBIUS, (George,) an eminent Lutheran divine, was born at Lauch, in Thuringia, in 1616. He became professor of philosophy, and afterwards of divinity, in the university of Leipsic, where he died in 1697. He was the author of a variety of works, one of the most celebrated of which is entitled, On the Origin, Propagation, and Duration of the Pagan Oracles. This was written in opposition to Van Dale's famous performance, and is distinguished by much profound and recondite erudition. It was freely made use of by father Baltus, one of the writers against Fontenelle's book on the same subject.

MOEHLER, (John Adam,) a Romish ecclesiastic, was born in 1796, at Igersheim, near Mergentheim, in the kingdom of Würtemberg, and educated at the Gymnasium at Mergentheim, the Lyceum at Ellwangen, and the university of Tübingen. Having in the last-named place passed through the regular four years' course of theological studies, he obtained priest's orders in 1819. After performing for a short time the functions of a parochial minister, he returned to Tübingen, and in 1822 received an appointment as private lecturer of Catholic theology. He commenced his career with lectures on Church history, on the Fathers, and on the Canon law; and in 1825 he published, The Unity of the Church, or the Principle of Catholicism. Shortly after he was promoted to the post of professor extraordinary at Tübingen. In 1827 he published, Athanasius the Great and the Church of his Time, in her Struggle against Arianism. This work led to his elevation to the dignity of professor ordinary of theology at Tübingen, and the degree of doctor of divinity was conferred on him by the Catholic faculty of that university. He now began to deliver public lectures on the doctrinal differences between [Roman] Catholics and Protestants, and in 1832 published the first edition of his Symbolik. This was answered by Dr. Baur, professor of theology in the Protestant faculty of Tübingen. Dr. Baur's work appeared in 1833; and in 1834 Dr. Möhler published his reply, entitled, Further Inquiries, &c. In 1835 he accepted the offer of the chair of theology at Munich, where he lectured on Church history, the Fathers, and the Epistle to the Romans, and other Epistles of St. Paul. But his activity was soon interrupted by disease. With a view to relieve him from the duties of his academic office, the king of Bavaria presented him to the deanery of Würzburg, in March 1838; a dignity which he did not long enjoy, as after a short period of great suffering, he expired on the 12th of April following. Besides the larger works before mentioned, he published various essays in different periodicals, and chiefly in the Theologische Quartalschrift, the organ of the Roman Catholic divines of Tübingen. Those essays, which since Dr. Möhler's death have been published in a collected form by Dr. Döllinger, treat of the following subjects:—The dispute between St. Jerome and St. Augustine on Gal. ii. 14; the date of the epistle to Diognetus attributed to St. Justin, with an analysis of its contents; St. Anselm and his times; priestly celibacy; the relation between the Universities and the State historically considered; fragments on the false Decretals; the relation of Islam to the Gospel; the origin of Gnosticism; the state of the Church during the fifteenth and the earlier part of the sixteenth centuries; St. Simonianism; Letter to the Abbé Bautaur, of Strasburg, on his system of philosophy; and two articles on the imprisonment of the archbishop of Cologne.

MOEHSEN, (John Charles William,) a learned German physician, was born at Berlin in 1722, and studied at the universities of Jena and Halle. In 1778 he was appointed physician to Frederic the Great, whom he attended in the war of the Bavarian Succession. He became a member of various learned institutions, and in 1795 was chosen an associate of the Royal Academy of Arts and Sciences at Berlin. He died the same year. His works chiefly relate to the history of medicine and its professors.

MOESTLIN, (Michael,) a Lutheran divine and mathematician in the seventeenth century, was born in Goppingen, in the duchy of Wirtemberg, and educated at Tübingen. After applying himself to the study of divinity, he was received into the ministry, and chosen pastor of the town of Tetschen. He also obtained considerable reputation for profound skill in the mathematical sciences, to which his genius was peculiarly adapted. This circumstance, after he had resided four years at Tetschen, induced duke Lewis of Wirtemberg to offer him the chair of mathematical professor at Heidelberg; which he accepted. Three years afterwards he was removed, to occupy the same post in the university of Tübingen. He died in 1650. He was the first who explained the cause of the pale light observable on the disk of our attendant planet, a little before and a little after the time of new moon. He made an excursion into Italy, where he delivered an harangue in defence of the doctrine of Copernicus; and he is said to have had no little weight in determining Galileo to renounce the hypotheses of Aristotle and Ptolemy, and to embrace the system of that philosopher. He wrote, Ephemerides; Epitomen Astronomiæ; Chasmatum aliquot terribilium et portentosorum Descriptio; Examen Calendarii Gregoriani; and other works.

MOHAMMED. See MAHOMET.

MOINE, (Francis le.) See LEMOINE.

MOINE, (John le,) a French cardinal, who flourished towards the close of the thirteenth, and in the early part of the fourteenth century, and founded the college at Paris called after his name, was a native of Cressy, in Ponthieu, and was educated at the university of Paris, where he studied divinity and the canon law, and was admitted to the degree of doctor. His first promotion was to the deanery of Bayeux, in Normandy; after which he obtained the bishopric of Meaux. Having taken a journey to Rome, he was there appointed auditor of the Rota; and in 1294 he was raised to the purple by Celestine V. By Boniface VIII. he was held in high esteem, and appointed his legate in France, at the time of his contest with king Philip the Fair. While he was employed on this mission he founded his college at Paris. He died at Avignon in 1313. He was the author of, A Commentary on the VIth Book of the Decretals, Paris, 1535, and Venice, 1586.

MOINE, (Peter le,) a Jesuit, the first of his order who obtained a reputation for French poetry, was born at Chaumont, in Bassigny, in 1602, and entered into the society at the age of seventeen, and continued to serve it by his labours and writings till his death, in 1671. The principal of his poetical works is his Saint Louis, ou la Couronne reconquise sur les Infidèles, in eighteen books. His poems were printed collectively in 1671, fol. He was likewise a copious writer in prose; and his work entitled, La Dévotion aisée, 1652, was much read and talked of at its appearance. It is severely animadverted upon by Pascal, in the Provincial Letters. Le Moine also wrote, Peintures morales; Traité de l'Histoire; and, La Galerie des Femmes fortes.

MOINE, (Stephen le,) a learned French Protestant divine, was born at Caen, in Normandy, in 1624, and educated at Sedan, where he went through a course of divinity under the celebrated Du Moulin. From thence he went to Holland, and applied to the study of the Oriental languages in the university of Leyden. Upon his return to France in 1650, he was admitted to the ministry, and officiated for some years as pastor to the church of Gefosse. Afterwards he removed to Rouen, where he was minister for several years; and, by his zeal in maintaining his Protestant principles, as well as warning the reformed against the seducing arts of the popish clergy, he exposed himself to the persecution of the Romanists. Afterwards some differences arose between him and his brother ministers, which lessened his attachment to Rouen, and he left France in 1676, and passing over to England, he was honoured with the degree of D.D. by the university of Oxford. He then went to Holland, where he was appointed professor of divinity at Leyden, and he occupied that post during the remainder of his life. In 1685 he published, Varia Sacra, seu Sylloge variorum Opusculorum Græcorum ad Rem ecclesiasticam Spectantium; this is a collection of curious

Greek treatises, relating to ecclesiastical history, preceded by *prolegomena*, and accompanied with learned notes. In the year 1687 he furnished to a collection of curious antiquarian researches, by Gisbert Cuper, called, Harpocrates, &c. a dissertation entitled, Epistola de Melanophoris, &c. He also published a Latin version of a Greek fragment attributed to Josephus, entitled, Fragmentum ex Libro de Universo sub Josephi Nomine quondam à Davide Hæschelio editum; which was inserted, together with the original, in the edition of Josephus published at Oxford in 1700. He died in 1689. He was profoundly skilled in sacred antiquities, and in the Oriental languages. He was admired for his prodigious strength of memory, and universally respected for his disinterestedness, candour, benevolence, and peaceable disposition. After his death Solomon van Til published from his manuscripts, Dissertatio Theologica ad Locum Jeremiæ xxiii. v. 1, de Jehova Justitia nostra, &c. 1700, 12mo.

MOINE, (Abraham le,) a French Protestant divine, was born towards the close of the seventeenth century. He became a refugee in England on account of his religion, and officiated as minister to a French church in London, where he died in 1760. He was the author of, A Treatise on Miracles; A Sermon in Defence of the Sacred History, in answer to Lord Bolingbroke; A Sermon on the Fall; and, A Visitation Sermon, 1752, 4to. He also translated into the French language bishop Gibson's Pastoral Letters; The Trial of the Witnesses of the Resurrection of Jesus, attributed to Bishop Sherlock; and the last-mentioned prelate's Discourses on the Use and Intent of Prophecy. These versions are accompanied with curious and interesting dissertations by the translator, relative to the writings and lives of the unbelievers who are combated in those works.

MOIVRE. See DEMOIVRE.

MOLA, (Pietro Francesco,) an eminent painter, was born according to some writers at Lugano in 1609; but others say that he was born at Coldra, in the Milanese, in 1621. He was at first instructed by Giuseppe Cesari d'Arpino, and afterwards became the most distinguished disciple of Albano; but having observed, with admiration, the grand effect produced by the colouring of Guercino, he went to Venice, and applied himself to study the works of Titian, Tintoretto, Bassano, and Paolo Veronese. He formed for himself a peculiar style, at once elegant, bold, and beautiful, which spread his reputation through all Italy. He studied colour with intense application, and excelled alike in fresco and oil. At Rome several churches and chapels were enriched with historical pictures designed by him from the sacred writings, particularly the Deliverance of St. Peter out of Prison, and the Conversion of St. Paul, in the church del Gesu; and for Alexander VII. he painted the History of Joseph and his Brethren, for which he received a noble recompense. Though Mola painted history with such success, yet his genius principally inclined him to landscape, in which he was uncommonly excellent. His scenes are generally solemn and sublime; his trees are designed in a grand style; and the figures with which he has adorned his landscapes are in a fine taste, and have a good expression. His imagination was lively, his invention ready and fertile, and in his design, as well as pencilling, he shows abundant spirit and freedom. Two noble pictures by Mola are in the church of Santa Maria della Vittoria, at Milan; one is the representation of St. John in the Desert, in which the figure is designed with nature and truth, and finely coloured; the other represents St. Paul the Hermit, and is a fine production. He died in 1665.

MOLA, (Giovanni Battista,) a painter, brother of the preceding, according to some authorities; but others say he was not related to Pietro Francesco Mola. He was born in 1620, and received his instruction in the school of Albano. He proved a good painter in history, as well as in landscape. There are four of his pictures in the Palazzo Salviati, at Rome, which are universally taken for the hand of Albano. He died at Rome in 1678.

MOLANUS, (Gerard Walter,) an eminent Lutheran divine, born at Hameln, or Hamelen, in the duchy of Brunswick Lunenberg, in 1633. In 1660 he was elected professor of mathematics, and in 1672 he became professor of divinity in the Gymnasium of Rintelen, in the duchy of Schaumburg. He was made abbot of the free imperial abbey at Lockum, and at the same time was nominated director, or superintendent, of the churches throughout the electorate of Brunswick. He died in 1722, at the advanced age of eighty-nine. He wrote, Lipsanographia, seu Thesaurus Reliquiarum electoralis Brunswico-Luneburgicus; Series abbatum Luccensium; Epistola ad Dominum Joachimum Meyerum

quâ exponit Cogitationes suas de Nummo Aureo Posthumi ab eo edito; Theses Mathematicæ; Disputationes de Studio Theologico; Disputationes de Communicatione et Prædicatione Idiomatum; together with several single Dissertations and Disputations.

MOLAY, or MOLAI, (James de,) the last grand master of the Templars. The riches as well as the pride of his order excited the suspicion and the jealousy of Philip the Fair, who, with the consent of the pope, seized their property, and summoned the master to appear at Paris, to answer for his conduct. Molay came, attended by sixty knights; but they were no sooner in the power of their persecutors, than they were seized, and burnt alive. Molay suffered on the 18th of March, 1314,

MOLESWORTH, (Robert,) viscount Molesworth of Swords, in Ireland, an eminent statesman, and ingenious writer, descended from an ancient English family, and son of an eminent merchant at Dublin, was born, after his father's death, in that city in 1656, and was educated at Trinity college. When the prince of Orange came over to England in 1688, he made himself conspicuous as a friend to liberty and the Protestant religion, for which he was attainted, and his estate sequestered by James II.'s Irish parliament. William III. appointed him one of his privy-council, and in 1692 sent him envoy extraordinary to the court of Denmark, where he resided for three years. Here his pertinacity in insisting on some privileges, which he thought his due as ambassador, gave so much offence, that he was forbidden the court. Without taking leave, he withdrew to Flanders on pretence of business, and thence returned to England, where he immediately employed himself in writing An Account of Denmark. This work gave such an unfavourable view of the government and nation, that it was highly resented by prince George of Denmark, consort to the princess (afterwards queen) Anne, and produced a complaint to William III. from the Danish envoy. In the preface to his book Molesworth declares his dissatisfaction with the English clergy for defending the revolution upon other principles than those of the right of resistance, and of an original contract between king and people, and he strongly urges the necessity of a reform in the universities, where, he says, youth are trained in slavish principles. Dr. William King was employed to answer this work; and being furnished with facts by the Danish resident, he was able to detect various mistakes and misrepresentations in it. The book, however, was well received by the public, and was translated into several foreign languages. It procured for the author the esteem of lord Shaftesbury, author of the Characteristics, who thenceforth commenced an intimate friendship and correspondence with him. Molesworth was a member of the House of Commons, both in Ireland and England, and always acted conformably to his political principles. He was of the privy-council of queen Anne till the latter part of her reign, when a complaint from the clergy in Convocation occasioned his removal. On the accession of George I. he was, however, again in favour at court, and in 1714 was made a privy-counsellor in Ireland, and a commissioner of trade and plantations. In 1716 he was called to the House of Lords in Ireland, by the style of viscount Molesworth of Swords. He afterwards passed his time chiefly in a literary retirement, connected with and esteemed by several men of learning, among whom were Locke and Molyneux. He died in 1725. Besides the Account of Denmark, he wrote an address to the House of Commons for the encouragement of agriculture, and translated from the Latin the Franco-Gallia of Hottoman. To his pen were also ascribed several temporary publications in favour of the English constitution and the general principles of liberty. He was a fellow of the Royal Society.

MOLEVILLE, (Anthony Francis Bertrand,) a French statesman, born in 1744. He was minister of the Marine in the reign of Louis XVI.; and when the Revolution broke out he sought an asylum in England, where he published Memoirs of the Revolution, and several other works on that subject. He died in 1819.

MOLIERE, (John Baptist Poquelin,) was born at Paris, on the 15th January, 1622. His father, named Poquelin, who was upholsterer and tapestry maker to Louis XIII., designed to bring him up to his own employment. Young Poquelin, who had reached the age of fourteen, with no other instruction than that of reading and writing, imbibed a taste for the drama by frequenting the theatre, at the Hôtel de Bourgogne, whither he used to be taken by his grandfather, through whose persuasions he was sent to the Jesuits' college de Clermont as a day-student. He there became connected with Chapelle and Bernier, with whom he attended

lectures in philosophy, given by Gassendi. His father becoming infirm, he was obliged to officiate for him in his employment in the royal household, and he attended Louis XIII. to Narbonne in 1641. On his return to Paris his passion for the theatre revived, and he associated himself with a company of young persons who played in the suburbs of St. Germain; and assuming the name of *Moliere*, which he has rendered so illustrious, composed several little pieces of the comic kind, and performed his part on the stage. In 1653 we find him playing in Languedoc, whither he had been invited, at the head of a company, by the prince de Conti, with whom he had contracted an acquaintance at the College de Clermont. In this company was Madeleine Béjard, whose daughter subsequently became the wife of Moliere. In the same year he went to Lyons, where he produced his first regular comedy in verse, L'Etourdi. It was followed by Le Dépit Amoureux, first exhibited at Beziers. He next visited Grenoble and Rouen; and in 1658 he went to Paris under the protection of the prince de Conti, who introduced him to the court. He obtained permission to open a theatre in the metropolis, and the guard-chamber in the old Louvre was first allotted him for that purpose. It was opened on the 3d November in the Palais Royal, the year last mentioned. In 1659 he produced his Précieuses Ridicules, which was very successful. In the following year Moliere removed with his company to the Palais Royal: he also produced Le Cocu Imaginaire. His Don Garcie de Navarre, brought out in 1661, was unsuccessful, and injured the writer's reputation. His fame was again raised by the Ecole des Maris, which was produced in the same year; this was immediately followed by Les Fâcheux, the design of which was to exhibit every species of disagreeable person in one short drama; and, though the plot is nothing, the different characters of the "bores" of the period, such as a man who talks of nothing but hunting, a composer, a card-player, a duellist, &c., pass in quick succession, and present a most happy phantasmagoric picture of the times. In 1662 appeared L'Ecole des Femmes, the principal character of which, Agnes, is the original from which Wycherly has taken his Mrs. Pinchwife, in the Country Wife, subsequently altered by Garrick into the Country Girl. Upon the merits of this piece public opinion was divided; and his failure led Moliere to write, the following year, La Critique de l'Ecole des Femmes, which proved very successful. About this time the king granted him a pension of a thousand livres; and he soon after married Armande Béjard, then about seventeen, whose lively and coquettish disposition kept him in all the agonies of jealousy. To relieve himself from domestic disquietude he pursued his labours with additional ardour, and wrote Le Mariage Forcé, and, La Princesse d'Elide, which were produced in 1664; and, Le Festin de Pierre, and, L'Amour Medicin, both produced in 1665. In the same year the king engaged Moliere's company for his own service, granting them a pension of 7000 livres, and they took the title of the Troupe du Roi. In the following year appeared Le Médicin malgré lui, a humorous attack on the physicians, well known to the English by Fielding's version, entitled, The Mock Doctor. By almost the general consent of Europe, Moliere is placed at the head of that genuine comedy which has for its subject the ridiculous in character and manners; and it is agreed that no one ever united more pleasantry in dialogue and incident, with more good sense and penetration in selecting just objects for comic satire, and seizing the true point of the ludicrous. He is considered as the great reformer of the French theatre in respect to comedy, as Corneille was in respect to tragedy; and though in several of his pieces he descends to what may be called farce, yet many of his scenes in low comedy abound in genuine humour and natural character. His more serious compositions, and those written in verse, are esteemed his masterpieces, especially the Misanthrope (1666), L'Avare (1668), and the Tartuffe (1677). In the last of these he touched upon a dangerous topic,—that of religious hypocrisy; accordingly it raised a great clamour against him from the false devotees, who had interest to procure a prohibition of its second representation from the Parliament. Soon after, the Italian comedians having performed a very licentious farce, entitled, Scaramouche Hermite, the king, who had been a spectator of it with the prince of Condé, said, "I should be glad to know the reason why those who are so much scandalized with Moliere's play take no notice of this Scaramouche." "Because (answered Condé) the latter offends God alone, but the former offends the devotees." Moliere's other pieces are, George Dandin (1668), a droll little farce; Bourgeois Gentilhomme (1669), a comédie-ballet; and, Femmes Savantes

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(1672), a capital comedy. About this time Moliere became reconciled to his wife, with whom he had long been at variance, and at the same time quitted a milk diet, to which he had restricted himself on account of a complaint in the chest, for animal food. This increased his complaint, but he laboured at the composition of Le Malade Imaginaire, which was produced in 1673, and is one of his most entertaining pieces, and his severest attack on the physicians. On the third day of the representation of this comedy Moliere felt the pain in his chest much increased, and his wife, and Baron the actor, endeavoured to dissuade him from playing. Their efforts were vain, and while acting the part of 'Argan,' a convulsion seized him, which he endeavoured to conceal by a laugh. Soon after his arrival home, he began to spit blood, which at length flowed from his mouth in such abundance as to suffocate him, 17th February, 1673, in the fifty-second year of his age. The rites of sepulture were at first refused to Moliere; but the king prevailed on the archbishop of Paris to allow them, on condition that the ceremony should be celebrated without any pomp. He was accordingly buried by two priests, who accompanied the body without chanting, in the cemetery behind the chapel of St. Joseph, Rue Montmartre. His remains have since been removed to the cemetery of Père la Chaise, where they repose under an appropriate monument. Boileau has honoured his memory with some fine lines in his seventh epistle; and Racine, on being asked by the king whom he thought the first writer that had appeared in his reign, without hesitation named Moliere. Voltaire, in his Siècle de Louis XIV. calls him "the best comic writer of any nation," and no one has since risen to bear away the palm from him. His style in prose is perfectly natural and easy. In verse he has been accounted incorrect and careless; but Voltaire asserts that he is full of admirable lines which imprint themselves on the memory. It is related that Moliere read his comedies to an elderly female servant, named Laforet, and when he perceived that the passages which he intended to be humorous and laughable had no effect upon her, he altered them. As an actor he excelled only in comedy: his voice was feeble and indistinct; but his strong expressive features, animated by archness and intelligence, rendered him the perfect representative of the characters in his own pieces which he took upon himself. A marble monument has lately been erected to his memory at Paris, upon the site of the house in which he died, in the Rue de Richelieu. There is a very good portrait of him by Carlo Maratti in the Museum at Calais. The editions of his works are very numerous; one of the best is that of Paris, 1838. At the time of his death, Moliere was designed for a vacant place in the French Academy. More than a century afterwards the academicians placed his bust in their hall, the gift of D'Alembert, and from the many inscriptions proposed, the following was selected:

"Rien ne manque à sa gloire: il manquait à la nôtre."

MOLIERES, (Joseph-Privat de,) a French mathematician, born at Tarascon, in 1677. He embraced the ecclesiastical life, and was ordained priest in 1701. Afterwards he entered the Congregation of the Oratory, and taught the classics and philosophy with great success, in their seminaries at Angers, Saumur, and Juilly. Some years after this, having read and admired the works of father Malebranche, he was anxious to become acquainted with their author; and for that purpose he quitted the Oratory, and repaired to Paris, where he attached himself closely to that philosopher, after whose death he resumed his mathematical studies, which he had in some degree neglected for metaphysics. He presented several mémoires to the Academy of Sciences, and in 1721 was received into it as an adjunct to the mechanical class. Two years afterwards he obtained the professorship of philosophy in the College Royal; and in 1729 he rose to the rank of associate in the Academy of Sciences. In 1726 he published Mathematical Lessons necessary for those who would understand the Principles of Natural Philosophy, at this time taught in the College Royal, 12mo. He afterwards published, Lectures on Natural Philosophy, containing the Elements of Physics determined solely by the Laws of Mechanics, as explained at the College Royal; in this he defends the Vortices of Descartes; and, Elements of Geometry. He died in 1742.

MOLIN, (James,) commonly called Dumoulin, a celebrated physician, was born at Marvege, a small town in Gevaudan, in 1666, and studied at Montpellier, and afterwards at Paris, where he was appointed professor of anatomy at the Jardin du Roi. He was employed by Louis XIV. and by his successor, and

the latter settled on him a pension of 500 livres. He died in 1755. To uncommon skill in his profession Molin added harsh and repulsive manners, and a degree of parsimony closely bordering on avarice. In his medical practice he was partial to venesection, and hence it has been concluded that Lesage, in his Gil Blas, intended to satirize Molin under the character of Sangrado; though Hecquet, another Parisian physician, is more commonly supposed to have been glanced at. "I leave behind me," said Molin, when near his end, "three great physicians." When the attendants pressed him to name them, "They are," he added, "Diet, Water, and Exercise." He left no writings.

MOLINA, (Louis,) a famous Spanish Jesuit, was born at Cuenca, in New Castile, in 1535, and at the age of eighteen entered the society, and was sent to pursue his studies at Coimbra, and thence to Evora, where he taught philosophy and divinity for twenty years. He died at Madrid in 1600. He was the author of Commentarii in primam partem D. Thomæ Summæ, and a large and able work on civil law, entitled, De Justitiâ et Jure. But the most celebrated of his performances is entitled, Liberii Arbitrii Concordia cum Gratiæ Donis, divina Præscientiâ, Providentiâ, Prædestinatione, et Reprobatione, which was first published at Lisbon in 1588, fol.; and afterwards, with additions, in 4to, at Antwerp, Lyons, Venice, and other places. A third edition, still further augmented, was published at Antwerp in 1609. The author's design was to show, that the *operations of divine grace* were entirely consistent with the *freedom of human will*, and, by the introduction of a new kind of hypothesis, to remove the difficulties attending the doctrines of *predestination* and *liberty*, and to reconcile the jarring opinions of the Augustinians, Thomists, semi-Pelagians, and other divines. He affirmed, that the decree of predestination to eternal glory was founded upon a previous knowledge and consideration of the merits of the elect; that the grace, from the operation of which these merits are derived, is not efficacious by its own intrinsic power only, but also by the consent of our own will, and because it is administered in those circumstances in which the Deity, by that branch of his knowledge which is called *scientia media*, foresees that it will be efficacious. No sooner had this work of Molina made its appearance, than the Dominicans, who followed Aquinas as their theological guide, sounded the alarm of heresy throughout the whole of Spain; attacked it most violently in their theses, and accused it before the Inquisition of Valladolid, as well as that of the kingdom of Castile; and charged the Jesuits with an attempt to renew the errors of Pelagius. After numerous disputations, Paul V., in 1609, forbade both Jesuits and Dominicans to revive the controversy. But soon after Jansenius, bishop of Ypres, wrote a book in which he discussed the question concerning grace after the manner of St. Augustine. His book was denounced by the Jesuits; and thus the dispute began afresh between the Molinists and the Jansenists. Pascal, in his second Lettre Provinciale, gives an account of the state of the controversy in his time. He says that "the Jesuits pretend that there is a sufficient grace imparted unto all men, and subordinate to their free will, which can render it active or inactive, while the Jansenists maintain that the only sufficient grace is that which is efficacious, that is to say, which determines the will to act effectively. The Jesuits support the "sufficient grace," the Jansenists the "efficacious grace."

MOLINA, (Antonio,) a Spanish Carthusian monk in the sixteenth century, was a native of Villa-Nueva-de-los-Infantes, in Castile, and first took the monastic habit among the hermits of St. Augustine, at Salamanca, in 1575, and, after filling the divinity chair for some time in their seminaries, became superior of one of their houses. Afterwards he entered a convent of Carthusians in the diocese of Burgos, where he died in 1619. He is chiefly celebrated for a treatise, On the Education of Priests, which underwent more than twenty impressions in his native country, and has been repeatedly printed in the Latin, French, English, and Italian languages.

MOLINÆUS. See MOULIN.

MOLINÆUS, (Carolus,) or Charles du Moulin, a French lawyer, born at Paris in 1500. An impediment in his speech prevented him from displaying his abilities at the bar; but he wrote on jurisprudence with such success, that he was called the Papinian of France. In 1552, in consequence of the persecution of the Protestants, he removed to Basle and other places; and on his return to Paris he was confined in the Conciergerie for some severe reflections on the council of Trent, but was restored to liberty by the intercession of the queen of Navarre.

In his old age he conformed to the Roman Catholic tenets, and died in 1566. His works were published in 1681, in 5 vols, fol.

MOLINÆUS, or DU MOULIN, (Peter,) a Protestant minister, of the same family with the preceding, was born at Buhy, in the Vexin, in 1568, and studied at Sedan, and afterwards at Christ's college, Cambridge. He obtained the professorship of philosophy at Leyden, where he had among his pupils the celebrated Grotius. In 1599 he became minister of Charenton, and chaplain to Catharine of Bourbon, the sister of Henry IV., whom he preserved in the Protestant faith, against all the machinations of the Papists. In 1615 he was invited to England by James I., who gave him a prebend of Canterbury. He was afterwards deputed by the Gallican church to the synod of Dordt, where the affairs of the reformed churches were to be discussed, but was prevented from going thither by intrigues and menaces. He was offered, in 1618, the divinity chair of Leyden, but declined it; though he afterwards settled at Sedan as theological professor, and minister of the church. He died in 1658. He wrote, among other things, a treatise, On the Keys of the Church; The History of the Monks; A Defence of the Reformed Churches; The Anatomy of Arminianism; and, Novitas Papismi.

MOLINELLI, (Pietro Paolo,) an eminent surgeon, born in 1702, was professor of medicine and surgery in the university of Bologna, a member of the Institute of that city, first surgeon to the hospital, and a foreign associate of the Royal Academy of Surgery in Paris. He died in 1764. He published in 1756 a dissertation, De Aneurysmate a læsa Brachii in mittendo Sanguine arteria; this is highly commended by Haller.

MOLINET, (John), a French poet, born, as his epitaph imports, at Divernia Boloniensis, (a name which is diversely interpreted by biographers) in the fifteenth century, and educated at the university of Paris. He entered into the ecclesiastical state, and obtained a canonry at Valenciennes. He was almoner and librarian to Margaret of Austria, governess of the Netherlands; and historiographer to the house of Burgundy. He died in 1507. Besides a translation of the Roman de la Rose, he was the author of Faits et Dits, contenant plusieurs beaux Traictés, Oraisons et Chants royaux. His Poesies were republished at Paris in 1723, 12mo.

MOLINET, (Claude du,) a learned antiquary, was born at Chalons, in Champagne, in 1620, and educated at Paris, where he entered among the canons-regular of St. Genevieve, of the order of St. Augustine, and afterwards became attorney-general of that congregation. He collected a considerable cabinet of medals, which he annexed to the library of St. Genevieve; and he was employed by Louis XIV. to arrange the royal cabinet, to which he added above eight hundred medals. He died in 1687. He was the author of very learned notes to an edition of The Letters of Stephen, Bishop of Tournay; Historia Summorum Pontificum a Martino V. ad Innocentium XI. per eorum Numismata; The Cabinet of the Library of St. Genevieve; Reflections on the Origin of Secular Canons, and on the Antiquity of Canons-Regular, &c. with a Discourse on the ancient and modern Habits of Canons, both Secular and Regular, 1666, 4to; A Dissertation on the Mitre of the Ancients; another, On a Head of Isis, found at Paris.

MOLINETTI, (Antonio,) an eminent physician and anatomist, was a native of Venice, and studied and graduated in medicine at Padua. His reputation caused him to be invited in 1649 to the professorship of anatomy and surgery in Padua, as successor to Veslingius; and in 1661 he was nominated to the chair of the theory of medicine. He died in 1675. He wrote, Dissertationes Anatomicæ et Pathologicæ de Sensibus et eorum Organis; and, Dissertationes Anatomico-Pathologicæ.

MOLINIER, (John Baptist,) a celebrated French preacher, was born at Arles in 1675, and studied at Pezenas, in the college belonging to the congregation of the Oratory. He preached with reputation at Grenoble, Aix, Toulouse, Lyons, Orleans, and Paris. In 1720 he quitted the congregation of the Oratory, and retired to the diocese of Sens; whence, after an absence of some years, he returned to Paris, where he resumed his office of preacher, till he was prohibited from appearing in the pulpit by the archbishop of that see; but on what account we are not informed. He died in 1745. He was the author of a collection of discourses, entitled, Select Sermons, published in 1730 and following years, in 14 vols, 12mo; Instructions and Prayers for Persons under a Course of Penance; Penitential Exercises, with an Office for Penitents; The Psalms translated into French, accompanied with the Latin, and

illustrated by Notes, literal and moral; Christian Thoughts; and other pieces, which have been repeatedly printed.

MOLINOS, (Michael,) a Spanish priest, famous for having given rise to the sect of mystics known by the name of Quietists, was born at Saragossa in 1627. About 1663 he settled at Rome, where he gained a high reputation for piety and devotion, and published, in 1681, The Spiritual Guide. His principles, according to Mosheim, amount to this: "that the whole of religion consists in the perfect calm and tranquillity of a mind removed from all external and finite things, and centered in God, and in such a pure love of the Supreme Being, as is independent on all prospect of interest or reward;" or, to express his doctrine in other words, "the soul, in the pursuit of the Supreme Good, must retire from the reports and gratifications of sense, and, in general, from all corporeal objects, and, imposing silence upon all the motions of the understanding and will, must be absorbed in the Deity." Hence the denomination of Quietists was given to the followers of Molinos. Cardinal d'Etrees, the French ambassador at Rome, took a warm and active part against him; influenced, as many imagine, not only by a persuasion of the dangerous tendency of his theological tenets, but by resentment on account of the opposition which the Spaniard had discovered to the designs and negotiations of the French monarch at the court of Rome. In 1685, notwithstanding the number, credit, and rank of his friends at Rome, he was arrested and sent to the prison of the Inquisition. The pope also issued an edict, condemning all his books and writings, and directing the ordinaries of the Inquisition to commit them to the flames, wherever they should be found. Two years after this, Molinos was obliged publicly to abjure the errors of which he was accused, on a scaffold erected before the church of the Dominicans; and this scene was concluded by a sentence of perpetual and close imprisonment, from which he was delivered by death in 1696, when he was in the seventieth year of his age. The condemnation and death of Molinos did not put a stop to the progress of his mystic system, and he had a considerable number of disciples in Italy, Spain, France, and the Netherlands. Among the most celebrated of those who adopted it, though they differed from Molinos and from each other in some points, were Francis Malaval, madame Guyon, and Fenelon, archbishop of Cambray. The Spiritual Guide was composed in the Spanish language, and was published in 1675, before it appeared at Rome. Afterwards it was translated into French, Dutch, and Latin, and passed through several editions in France, Italy, and Holland. There is another work of Molinos, composed in the same spirit, Concerning the Daily Celebration of the Communion, which was also condemned.

MOLL, (Herman,) an English geographer, respecting whose personal history few particulars are certainty known. His maps were once in high esteem. He died in 1732.

MOLLER, or MOELLER, (Henry,) a learned Lutheran divine, was born at Hamburg in 1530. He officiated for some time as pastor to a church in the landgraviate of Hesse, and was honoured with the degree of D.D. He was celebrated for his skill in Biblical literature, and particularly excelled in a knowledge of the Hebrew and Chaldee languages. For fourteen years he filled the chair of professor of the Greek and Oriental tongues in the university of Wittemberg; of which he appears to have been deprived for refusing submission to the famous Form of Concord. He died in 1589. He was the author of Commentaries on the Psalms, and the Prophecies of Isaiah, Hosea, and Malachi, which possess great merit. He also wrote, Dissertatio in Cœnâ Domini; Scholia in omnes Prophetas; Adhortatio in cognoscendam Linguam Hebræam; this is inserted in the Declamationes Selectæ of Melancthon; and some Latin poems, which are inserted in the fourth volume of the Delic. German.

MOLLER, (Daniel William,) a learned philologist, was born at Presburg in 1642, and educated at Wittemberg, where he studied medicine, theology, and the Oriental languages. He afterwards became professor of history and metaphysics, and librarian, in the university of Altorf. He died in 1712. His works are, Meditatio de Hungaricis insectis quibusdam prodigiosis ex aëre una cum nive in agro delapsis; Opuscula Ethica et Problematico-critica; Opuscula Medico historico-philologica; Mensa Poetica; Indiculus Medicorum Philologorum ex Germaniâ oriundorum.

MOLLER, (John,) a German writer, was born at Fleinsburg, in the duchy of Sleswick, in 1661, and educated at Kiel, Jena, and Leipsic. In 1701 he became rector of the college of his native place, where he died in 1725. His works are,

Introductio ad Historiam Ducatuum Sleswicensis et Holstatici; Cimbria Litterata; Isagoge ad Historiam Chersonesi Cimbriacæ.

MOLYN, (Peter,) the Elder, a painter, was born about 1600 at Haerlem. He was an excellent landscape painter, and his ethereal tints and perspectives are executed with delicacy and airy gracefulness. He etched many spirited designs in the manner of Vandervelde.

MOLYN, (Peter,) a painter, son of the preceding, also called Cavaliere Tempesta, and Pietro Mulier, was born at Haerlem in 1637. At first he imitated the manner of Francis Snyders; and while he continued in his own country, painted huntings of different animals, as large as life, with singular force and success. Afterwards he changed his style, and followed the impulse of his natural genius, which inclined him to paint tempests, storms at sea, and shipwrecks, with such circumstances as are apt to excite pity and terror. These subjects he executed in such a free, natural, and spirited manner, that he acquired the appellation of Il Tempesta. He travelled through Holland, to observe the works of the best Flemish artists, and then went to Rome, where he forsook Calvinism for Popery. Under munificent encouragement he at length grew rich, and received the title of Cavaliere, with a chain of gold. Having spent several years at Rome, he went to Genoa, where he might have lived in affluence if he had not indulged a fatal passion. He fell deeply in love with a Genoese lady, and left no art untried to debauch her; but finding all his attempts ineffectual, he proposed to marry her, though it was sufficiently known that he had a wife then living. When that objection was urged by the lady and her friends, he formed the dreadful resolution of causing his wife to be assassinated. A miscreant was soon hired for the purpose, and, to conceal the transaction as much as possible from public notice, Tempesta wrote an affectionate letter to his wife by that messenger, requesting her to accompany the bearer to Genoa. As she had a real affection for her husband, and wished to be with him, she readily obeyed his commands, and was murdered on the road. Notwithstanding the secrecy with which this deed was perpetrated, the affair became suspected, and Tempesta was seized, imprisoned, and, after full conviction, sentenced to be hanged. But, by the interest and application of the nobility, who regarded him for his extraordinary talents, the severity of the sentence was mitigated, and he was retained in prison a long time, nor would he probably have ever been released, had it not been effected by a critical accident; for when Louis XIV. bombarded Genoa, all the prisons were set open, and Tempesta seized that opportunity to escape to the duchy of Parma, after a confinement of sixteen years. From this affair he was named Pietro Mulier, or De-Mulieribus. It was observed, that the pictures which he painted in prison, where he diligently followed his profession, were accounted more excellent in taste, composition, and colouring, than any of his preceding performances. A capital picture by this master, in the possession of count Algarotti, was a representation of Noah leaving the Ark. The animals in this picture, though numerous, are well designed. It is difficult to meet with any of the genuine works of Tempesta, most of them being preserved, and highly valued, in Italy, where they generally bring large prices. He died in 1701.

MOLYNEUX, (Sir William,) a gallant soldier in the service of Henry VIII. at the battle of Flodden. On his death-bed he gave this advice to his son, "Let the underwood grow; the tenants are the support of a family, and the commonalty are the strength of a kingdom. Improve this fairly, but force not violently either your bounds or rents above your forefathers." The date of his death is not known.

MOLYNEUX, (William,) a mathematician and astronomer, the son of a gentleman of a good family and fortune, was born in Dublin in 1656, and educated at Trinity college in that city, whence, after a residence there of four years, he was sent to London, and entered of the Middle Temple, where he spent three years. The bent of his genius, however, leading him most powerfully to mathematical and philosophical studies, he devoted the greatest part of his time to those pursuits. In 1678 he returned to Ireland, where he soon afterwards married a daughter of Sir William Domville, the king's attorney-general. The same year his wife was attacked by an affection of the eyes, which increased so rapidly, that in a few months her sight was wholly destroyed. As he was now possessed of an easy fortune, he continued to indulge himself in prosecuting such branches of natural and experimental philosophy as were most agreeable to his taste; and being particularly attached to the study of astronomy, in 1681 he began to make astronomical

observations, and commenced a literary correspondence with Mr. Flamsteed, the king's astronomer. Soon after this, prompted by zeal for the honour and interest of Ireland, he projected the design of a philosophical society at Dublin, in imitation of the Royal Society of London; and by the countenance and encouragement of the celebrated Sir William Petty, who accepted the office of president, a weekly meeting on that plan began to take place in 1683, and Mr. Molyneux was appointed the first secretary. In the same year he was, through the influence of the duke of Ormond, lord-lieutenant of Ireland, appointed, jointly with Sir William Robinson, to the offices of surveyor-general of the king's buildings and works, and chief engineer. In 1685 he was elected fellow of the Royal Society of London; and in the same year, for the purpose of improving himself in the art of engineering, he procured an appointment from the Irish government to inspect the fortresses in Flanders. In 1686 he published, at Dublin, his Sciothericum Telescopicum, or a new Contrivance of adapting a Telescope to an horizontal Dial, for observing the Moment of Time by Day or Night, &c.; a new edition of which was printed in London in 1700, with some improvements. In 1688, owing to the confusion of the times, the Philosophical Society of Dublin was dispersed; and in the following year, in common with numbers of other Protestants, Molyneux withdrew from the disturbances in Ireland, occasioned by the Popish administration under Tyrconnel; and, after a short stay in London, settled with his family at Chester, where he employed himself in preparing his Dioptrics for publication, in which he received much assistance from Flamsteed; and in 1690 he went to London, to commit it to the press, where the sheets were revised by Halley, who, at the author's request, gave leave for printing in the appendix his celebrated theorem for finding the foci of optic glasses. It was published in 1692, under the title of Dioptrica Nova; a Treatise of Dioptrics, in two parts; wherein the various Effects and Appearances of Spherical Glasses, both convex and concave, single and combined, in Telescopes and Microscopes, together with their Usefulness in many Concerns of human Life, are explained, 4to. This publication led to his being introduced to Mr. Locke, with whom he contracted an intimate friendship; and a correspondence was carried on between these two philosophers during the life of Molyneux, to whom many improvements in the second edition of Mr. Locke's work, On the Human Understanding, are to be attributed. Before Molyneux left Chester he had the affliction to lose his wife, who died soon after she had brought him a son. As soon as tranquillity was restored in Ireland, Molyneux returned thither, and was chosen one of the representatives for the city of Dublin. In the next parliament (1695) he was chosen member for the university of Dublin, which he continued to represent during the remainder of his life; he was also complimented by that learned body with the degree of LL.D. He showed his patriotism by the zeal which he displayed in promoting the linen manufactory, which was much encouraged by queen Mary; and also by the singular ardour with which he espoused the cause of the Irish woollen manufactory, when he conceived it to be oppressed by the English government. In the affair last mentioned he boldly stood forward as the advocate of the independence of his country, by publishing a piece entitled, The Case of Ireland stated, in relation to its being bound by Acts of Parliament made in England, 1698. This publication gave offence to the House of Commons, who thought proper to address William III. on the occasion, asserting the dependency and subordination of Ireland to the kingdom of England. Molyneux had communicated some of his thoughts on this subject to Mr. Locke, before his work was quite ready for the press, and had requested his sentiments upon the fundamental principle on which his argument was grounded; but that excellent friend, intimating that the business was of too extensive a nature for the subject of a letter, proposed to talk it over with him in England, and urged, besides, many other motives to induce Mr. Molyneux to pay him a visit. Such an invitation, from a man whom he held in the highest veneration, and whom he had never yet seen, made him determine to visit England once more, and he arrived there in the summer of 1698, when he spent five weeks with his friend. Soon after his return to Ireland he was attacked with a severe fit of the stone, his constitutional complaint, and a blood-vessel bursting in the paroxysm of that disease, he expired on the 11th of October, 1698, in the forty-third year of his age. Besides the articles already mentioned, he was the author of a great number of pieces in the Philosophical Transactions,

which may be seen in vols. xiv.—xxix.; and, Journal of the Three Months' Campaign of His Majesty in Ireland, with a Diary of the Siege of Limerick. Many of his Letters are preserved in the collection of Familiar Letters between Mr. Locke and several of his Friends.

MOLYNEUX, (Samuel,) son of the preceding, was born at Chester in 1689. His education commenced under the superintendence of his father, who adopted the plan laid down by Mr. Locke in his well-known treatise On Education; and as he proposed to adhere to it with the greatest exactness, he occasionally communicated an account of his son's progress to the author, who, in return, favoured him with his advice in several particulars. On the death of his father, young Molyneux was left to the protection of his uncle, Dr. Thomas Molyneux, an eminent physician in Dublin, and a friend and correspondent of Mr. Locke, who executed the trust reposed in him with all possible regard to his brother's memory, and the benefit of his child. In consequence of these advantages Mr. Samuel Molyneux became one of the most polished and accomplished gentlemen of his age; and being appointed secretary to the prince of Wales, afterwards king George II., he took up his residence at Kew. Astronomy and optics being his favourite studies, he projected many schemes for the advancement of those sciences. In particular, he applied himself to find out a convenient method of forming *specula* for Sir Isaac Newton's reflecting telescope; and with the assistance of Mr. Bradley, the Savilian professor of astronomy at Oxford, he succeeded so well, that, the whole process being communicated to a skilful optician and mathematical instrument maker in London, the construction of those telescopes was afterwards executed with great readiness and exactness; and Mr. Molyneux presented one of his own making to John V. king of Portugal. He was afterwards appointed one of the lords commissioners of the Admiralty; in consequence of which he became so engaged in public affairs, that, having no leisure to pursue his inquiries, he gave his papers to Dr. Robert Smith, professor of astronomy at Cambridge, who, on the death of Mr. Molyneux, published the whole in his Complete Treatise on Optics.

MOLYNEUX, (Sir Thomas,) brother of the preceding, was born in Dublin, and educated partly at the university there, and partly at Leyden and Paris. Returning home, he became professor of physic in the university of Trinity college, Dublin, fellow of the College of Physicians, physician to the state, and physician-general to the army. He had also great practice, and in 1730 was created a baronet. He died in 1733. He had been a fellow of the Royal Society of London, and several of his pieces are published in the Philosophical Transactions. He published, separately, Some Letters to Mr. Locke, London, 1708, 8vo.

MOLZA, (Francesco Maria,) a distinguished Italian and Latin poet, born in 1489 at Modena, of parents descended from the noblest families of that city. His father sent him, about the age of sixteen, to Rome, where he continued to pursue his studies with advantage, but was unfortunately led by his natural propensities into a course of licentious pleasure, which influenced the fortune of his whole after-life. The laxity of morals at that time in Rome rendered his licentiousness no obstacle to an intimacy with many of the most illustrious men of letters, such as Bembo, Sadoleto, Colocci, Caro, &c.; and he was regarded as one of the principal ornaments of the literary academies then flourishing in that capital. His compositions were chiefly poems, both in Latin and Italian, and on topics as well moral and serious, as sportive and amorous, in all of which he equally excelled. His Latin elegies are among the happiest imitations of Tibullus; that written on the prospect of his approaching death is particularly pathetic. He was also a powerful orator, and distinguished himself by a very forcible Latin invective against Lorenzo de Medici, on his mutilation of some antique statues in Rome. His epistles in both languages are graceful and elegant; and he wrote in Italian some pleasing novels. He died in 1544. Of his works, many were given separately to the public; but no edition of the whole collectively appeared till that of Bergamo, 1747—1754, 3 vols, 8vo, with his life prefixed by the abate Serassi.

MOLZA, (Tarquinia,) granddaughter of the preceding, was born at Modena in 1542. She became mistress of the Latin, Greek, and Hebrew languages, of rhetoric, logic, mathematics, philosophy, and theology; she was likewise a proficient in music, and was moreover distinguished by all the attractive graces of her sex. She was given in marriage in 1560 to Paolo Porrino, with whom she passed eighteen years, in a childless state. After

his death she was much disquieted by law-suits: she refused, however, to take another husband, and in 1580 she went to Ferrara, where she was twelve years in the situation of lady of honour to Lucretia and Leonora d'Este, sisters of duke Alphonso III. The remainder of her life she passed in literary retirement at Modena, where she died in 1617. She distinguished herself by her writings, consisting of Latin and Italian poems, a translation of the Carneades and Crito of Plato, and other classical versions. Her remains are printed in the Bergamo edition of her grandfather's works. This lady was the subject of numerous eulogies from contemporary writers; and Tasso has introduced her as one of the speakers in his Dialogue on Love, which he entitles Molza. The most extraordinary honour she received was that of being presented with the citizenship of Rome by the senate and people of that city, in a patent reciting her singular merits, and conferring on her the title of Unica. The privilege is also, through her, extended to the whole noble family of Molza of Modena. Her writings scarcely justify the encomiums they have received.

MOMBRIZIO, (Bonino,) an Italian writer and poet, was born about 1424, at Milan, where he became professor of eloquence in the room of Filelfo [who removed to Florence]. He was the author of some Latin poems, particularly one On the Sufferings of Jesus Christ; and he translated into Latin verse The Theogony of Hesiod. His largest performance is entitled, Sanctuarium, sive Acta et Vitæ Sanctorum, in 2 vols, fol., without any mark of the place or date of publication; though it is believed to have been printed at Milan about 1479. It is said to be greatly superior in merit to works of the same kind which preceded it, the author having, without scruple, discarded a mass of Greek and Latin legendary writings, and used great industry in collecting materials from the most ancient and best authenticated documents, as well as judgment in discriminating truth from fable. A perfect copy of this work is now very rare. He died about 1482.

MONANTHEUIL, (Henry de,) Lat. *Monantholius*, a mathematician, was born at Rheims in 1536, and educated at Paris, under the celebrated Ramus. Having taken the degree of doctor of medicine, he filled for some time the chair of professor, and was made dean of that faculty; and in 1576 he was appointed professor of mathematics in the College Royal. Among the other eminent characters whom he could boast of having had for pupils, was the celebrated James Augustus de Thou, who studied under him the elements of arithmetic and geometry, and the learned Peter de Lamoignon. The duties of this professorship Monantheuil discharged with great reputation for more than thirty years. He steadily maintained his loyalty during the troubles of the League; and even when Paris was in the hands of that faction, frequent meetings were held at his apartments, in which, under the pretence of scientific conversation, projects were formed for delivering up the city to the king. And after Henry IV. had obtained possession of it, he was the first who pronounced a panegyric on that prince, and congratulated the city of Paris on that event, in a discourse pronounced at the College Royal. He died in 1606. He was the author of, Liber de Angulo Contactus, adversus Jacobum Peletarium; Commentarii in Librum Aristotelis *περι των μηχανικων*, with the Greek text of the original, and a new Latin version; De Puncto, primo Geometriæ principio, Liber; Problematis, omnium quæ a 1200 Annis inventa sunt, nobilissimi Demonstratio; Ludus Iatro-mathematicus, &c. and other Orations, in Latin. He left behind him, in an unfinished state, a mathematical work, entitled, Heptatechnon Mathematicum.

MONARDES, (Nicholas,) a physician of the sixteenth century, was born at Seville, and educated at the university of Alcala. He then settled in his native city. He made himself known by various writings, the first of which was a treatise on a topic then the subject of much controversy, De secandâ Venâ in Pleuritide inter Græcos et Arabes Concordia, Hispal. 1539. He became, however, more celebrated by his work on the medicines imported from the New World, entitled, Dos Libras de las Cosas que si traen de las Indias Occidentales, que sirven al uso de Medicina, Sevilla, 1565; a third book was added in a new edition in 1574. It was translated into various languages; and Charles l'Ecluse, or Clusius, in his Latin version, first printed at Antwerp in 1574, enriched it with figures and annotations. Among his other tracts is one on the use of steel; and Dr. Freind supposes him to be the first writer after Rhazes who recommends this medicine as a deobstruent. He died in 1578. The botanical genus *Monarda*, in the Linnean class Diandria, perpetuates his name.

MONBODDO. See BURNET.

MONCONYS, (Balthasar de,) a writer of travels, was born at Lyons in 1611, and received the first part of his education in the Jesuits' college. The plague which, in 1628, desolated many countries in Europe, obliged him to repair to Spain, and he completed his studies at Salamanca. He particularly attached himself to mathematics, judicial astrology, and chemistry; and visiting Portugal, he gained reputation by his facility in forming horoscopes. Thence he passed into the East, with the purpose of increasing his knowledge in the occult sciences, and tracing the remains of the philosophy of Hermes Trismegistus and Zoroaster. He then returned to France, and devoted himself to mathematical and physical pursuits, which engaged him in correspondence with most of the learned men of his time. He died in 1665. After his death, his Travels, in 3 vols, 4to, and 4 vols, 12mo, were published by his son.

MONCRIF, (Francis Augustin Paradis de,) a French poet and polite writer, born at Paris in 1687. He devoted himself to literature; and one of his first compositions was an Ode on the Death of Louis le Grand, the principal object of which was to conciliate the favour of the regent. He is chiefly distinguished as an ingenious and agreeable writer, excelling in little theatrical pieces, complimentary verses, madrigals, and especially in ballads, of which he has composed some of the most touching simplicity. He obtained the posts of private secretary to the count of Clermont, and reader to the queen. He was also received into the French Academy, and associated to those of Nanci and Berlin; and he was admitted to the privilege of the *entrées*, at court, by Louis XV., who refused that favour to Voltaire. He died in 1770. His principal works are, Essais sur la Nécessité et sur les Moyens de Plaire; this is an elegant and instructive work on the art of becoming agreeable in society; Les Ames Rivales, an ingenious romance, founded on the fiction of the metempsychosis; Les Abdérites, a comedy; Poesies diverses, chiefly of the light and delicate kind; some dissertations, and several little dramatic pieces of the opera kind. His Histoire des Chats, a sportive trifle, was criticised at the time with undue severity, and is now forgotten. His works were published collectively in 1761, in 4 vols, 12mo.

MONDINO. See MUNDINUS.

MONDONVILLE, (John Joseph Cassanea de,) a musician of eminence, born at Narbonne in 1715. Besides sonatas, symphonies, and operas, he composed Magnus Dominus, the Jubilate, Dominus Regnavit, and other religious pieces. He died in 1772. He was an excellent and judicious player on the violin.

MONGAULT, (Nicholas Hubert,) a man of letters, and an able translator of the classics, born at Paris in 1674, was the natural son of Colbert Pouanges, and was educated at the college Duplessis, where he attracted the notice and obtained the esteem of Rollin. He entered into the congregation of the fathers of the Oratory, and was sent to study philosophy at Mans. The system then taught in the schools was that of Aristotle, to which the professor whom Montgault attended was greatly attached; but as the student had too much sense to acquiesce in what he could not comprehend, he adopted for himself that of Descartes, and openly maintained it in the schools. The delicacy of his health obliging him to quit this institution, he retired, in 1699, to the college of Burgundy at Paris, where he finished a translation of Herodian, published in 1700. In the following year Colbert, archbishop of Toulouse, who had already procured him a priory, invited him to Toulouse, and gave him apartments in his palace. Not long after the superintendent Foucault, who wished for the conversation and services of a man of learning, with talents also fitted for society, prevailed upon Mongault to reside with him, and obtained him admission into the Academy of Inscriptions and Belles-lettres. In 1710 the duke of Orleans confided to Mongault the education of his son, the duc de Chartres. His translation of the Letters of Cicero to Atticus, in 6 vols, was published in 1714, and again in 1738. It is faithful and elegant, and being enriched with a number of learned notes, it did equal honour to his taste and his erudition, The French Academy admitted him as a member in 1718. He died in 1746. Besides his two translations he published two dissertations in the Mémoires of the Academy of Inscriptions.

MONGE, (Gaspard,) an eminent geometer, and one of the founders of the Polytechnic School, was born at Beaune in 1746. He was employed, at the age of sixteen, in the college of Lyons, to teach natural philosophy. The construction of a plan of his native town brought him soon after under the notice of a colonel of engineers, who procured

for him an appointment in the college of engineers at Mezières, where he remained till 1780, when he was appointed professor-adjoint with Bossut, in teaching hydrodynamics at the Louvre. He wrote the well-known work, Géométrie Descriptive (fourth edition, 1820), which, in simplicity, style, and choice of details in a subject which might easily have been overloaded with them, stands second to no elementary work whatever. In 1780 he was elected of the Academy of Sciences, and in 1783 he succeeded Bezout as examiner of the naval aspirants, for whom he wrote his Traité élémentaire de Statique; 1786. In 1792 he was appointed minister of marine. He quitted this post soon after, and became busily engaged in the operations for the equipment of the army. M. Biot, in his Essai sur l'Histoire général des Sciences pendant la Révolution Française, Paris, 1803, has given a summary of what was done; he does not appear to go too far in saying that the means of procuring iron, steel, saltpetre, gunpowder, and weapons, were *created* during the reign of terror. By the exertions of Monge, the Normal and Polytechnic schools were established. In 1796 he accompanied the army in the invasion of Italy; he also accompanied the expedition to Egypt, and to him, with Berthollet and Fourier, all the scientific fruits of that undertaking are due. On the latter occasion an intimacy sprang up between Monge and Buonaparte, which made the former a zealous partisan of the latter to the end of his career. The consequence of this attachment was, that Monge was among those who were expelled from the Institute at the final restoration of Louis XVIII. Besides the works already mentioned, Monge wrote, Description de l'Art de fabriquer les Canons; and, Application d'Analyse à la Géométrie. He also wrote several papers in the Mémoires du Turin, Mémoires des Savans Etrangers, Mémoires de l'Académie des Sciences, Journal de l'Ecole Polytechnique, Correspondance Polytechnique, Annales de Chimie, and, Description de l'Egypte. He first applied the differential calculus to the general theory of surfaces. He died in 1818.

MONK, (George,) duke of Albemarle, memorable for having been the principal instrument in the restoration of Charles II. was the second son of Sir Thomas Monk of Potheridge, in the parish of Merton, in Devonshire, where he was born on the 6th December, 1608. As his father was in reduced circumstances, young Monk, in 1625, embarked at Plymouth, as a volunteer, with his relative, Sir Richard Greenville, then setting out, under lord Wimbledon, on the unsuccessful expedition against Cadiz. The year after he obtained a pair of colours in the equally unfortunate expedition to the isle of Rhé, whence he returned in 1628. In 1629 he served in the Low Countries, where he was promoted to the rank of captain. In this station he was present in several sieges and battles; and having, in ten years' service, made himself absolute master of the military art, he returned to his native country on the breaking out of the war between Charles I. and his Scottish subjects. His reputation procured him the rank of lieutenant-colonel in lord Newport's regiment, in which post he served in both the king's northern expeditions. In 1642 he was appointed colonel of lord Leicester's troop sent to quell the Irish rebellion; in the suppression of which he did such service, that the lords justices appointed him governor of Dublin: but the Parliament interfering, that authority was vested in another. When the civil war began, the troops were recalled from Ireland, and Monk, being suspected of favouring the Parliament, was sent under a strong military guard to Bristol. Lord Hawley, the governor of the town, passed him on parole to the king, who was then at Oxford, and there he so fully justified himself to lord Digby, then secretary of state, that he was by that nobleman introduced to his majesty; but his regiment was given to colonel Warren, who had been his major. As some amends for this, the king made him major-general in the Irish brigade, then employed in the siege of Nantwich, in Cheshire; at which place he arrived just soon enough to share in the unfortunate surprisal of that whole brigade by Sir Thomas Fairfax, (Jan. 1644). He was sent to Hull, and thence to the Tower of London, where he remained in close confinement till Nov. 13, 1646; and then, as the only means of regaining his liberty, he took the Covenant, engaged with the Parliament, and agreed to accept a command under them in the Irish service. He set out for Ireland in January 1647, but returned in April on account of some impediments. Soon after he had the command in chief of all the Parliament's forces in Ulster conferred upon him; but, in two years after, he was called to account for having treated with the Irish rebels, and was summoned to appear before the Parlia-

ment, who, after hearing him at the bar of the house, passed this vote, (Aug. 10, 1649), "That they did disapprove of what major-general Monk had done, in concluding a peace with the grand and bloody Irish rebel, Owen Roe O'Neal, and did abhor the having any thing to do with him therein; yet are easily persuaded, that the making the same by the said major-general was, in his judgment, most for the advantage of the English interest in that nation; and, that he shall not be further questioned for the same in time to come." This vote highly offended Monk, who is thought never to have forgiven it. About this time his elder brother died without issue male; and the family estate by entail devolving upon him, he retrieved it from the ruinous condition in which his father and brother had left it. He had no sooner settled his private affairs, than he was called to serve under Cromwell against the Scotch, (who had proclaimed Charles II.) Cromwell, impressed with a sense of Monk's military talents, made him lieutenant-general of the ordnance, and provided him with a regiment. Monk performed important services on various occasions, particularly at the battle of Dunbar; and when Cromwell left Scotland in pursuit of Charles II. who had entered England, Monk was left to command in the former country with 7000 men. In this station he acted with great vigour and success. He besieged and took Stirling Castle, whence he sent all the records of the kingdom to London. He stormed Dundee; and, imitating the severity of Cromwell in Ireland, put the governor and 800 of the garrison to the sword. This example deterred other places from resistance, and he became master of the whole country, with the exception of some of the inaccessible parts in the Highlands. In 1652 a severe attack of illness obliged him to go to Bath, whence, after his recovery, he returned to Scotland as one of the commissioners for its union with the English commonwealth. The Dutch war having now been carried on for some months, Monk was joined with the admirals Blake and Dean in the command of the naval forces; in which service (June 2, 1653) he contributed greatly by his courage and conduct to the defeat of the Dutch fleet. Monk and Dean were on board the same ship; and Dean being killed the first broadside, Monk threw his cloak over the body, and gave orders for continuing the fight, without suffering the enemy to know that one of the English admirals had fallen. Monk continued the battle on that and the following day, when he was joined by Blake with a squadron of fresh ships. This reinforcement decided the contest, and the English were victorious. Soon after, however, Tromp had fitted out another fleet, with which (July 29) he engaged the English fleet under the command of Monk. The Dutch admiral was killed in the action, and a decisive victory accrued to the English, testified by the capture and destruction of about thirty of the enemy's ships. At an entertainment subsequent to the thanksgiving for this victory, Cromwell with his own hand placed a gold chain round Monk's neck. Cromwell, in the mean time, was paving his way to the supreme command, which (December 16, 1653) he obtained, under the title of Protector; and, in this capacity, he soon concluded a peace with the Dutch. About this time Monk married Anne Clarges, the sister of Dr. Thomas Clarges, a physician, a vulgar imperious woman, who had previously cohabited with him. "She was a woman," says lord Clarendon, "Nihil muliebre præter corpus gerens;" a person "of the lowest extraction, without either wit or beauty." On the breaking out of fresh troubles in Scotland, where several persons of rank had declared for Charles II., Monk was sent thither by Cromwell as commander-in-chief. He set out in April 1654, and finished the war in August. He then returned from the Highlands, and fixed his abode at Dalkeith, a seat belonging to the countess of Buccleuch, within five miles of Edinburgh; and there he continued to reside for five years, amusing himself with rural occupations, and beloved by the people, though his government was more arbitrary than any they had experienced. He exercised this authority as one of the Protector's council of state in Scotland, whose commission bore date June 1655. Cromwell, however, could not help distrusting him at times on account of his popularity; nor was this distrust entirely without apparent foundation. It is certain that Charles II. entertained good hopes of him, and sent him the following letter from Colen, Aug. 12, 1655. "One, who believes he knows your nature and inclinations very well, assures me, that, notwithstanding all ill accidents and misfortunes, you retain still your old affection to me, and resolve to express it upon the first seasonable opportunity; which is as much as I look for from you. We must all patiently

wait for that opportunity, which may be offered sooner than we expect: when it is, let it find you ready; and, in the mean time, have a care to keep yourself out of their hands, who know the hurt you can do them in a good conjuncture, and can never but suspect your affection to be, as I am confident it is, towards Yours, &c. CHARLES REX."—Monk, however, made no scruple of discovering every step taken by the cavaliers which came to his knowledge, and even transmitted this letter to the Protector; and he joined in promoting addresses to him from the army. In 1657 Monk received a summons to Cromwell's House of Lords. Of the opinion, however, which the Protector entertained respecting the political inclinations of Monk, a notion may be formed from the following remarkable postscript to a letter addressed by Cromwell to him about this time: "There be that tell me, that there is a certain cunning fellow in Scotland, called George Monk, who is said to lie in wait there to introduce Charles Stuart; I pray you, use your diligence to apprehend him, and send him up to me." On the death of Oliver, the new Protector's friends offered Monk 20,000*l.* a year for his support; but, avaricious as he was, he would make no engagement: his policy was to render himself an object of importance to all parties; and through his duplicity he succeeded in being treated with by all. When at length circumstances compelled him to act, he declared for the Parliament against the army, and decided upon marching to London, where he was lodged in the apartments of the prince of Wales. He addressed the Parliament, was invited to occupy his place there, was made a member of the council of state, and charged with the executive power. He still affected a perfect obedience to the sitting Parliament; and he even executed their commands of entering London in military array, seizing several obnoxious persons, and demolishing the gates and portcullises. Immediately after, however, he complained of the odious service which had been forced upon him, and in peremptory terms required the house to issue writs for the assembling of a new and free Parliament on the 6th May. This was considered as the death-warrant of the Long, or Rump Parliament, and the general rejoicings that were made upon the event sufficiently proved the odium which that assembly had incurred with the nation. The restored members appointed Monk general of the forces of England, Scotland, and Ireland; and the republicans, as a last resource, listened to his continued protestations against the king, the House of Lords, and the bishops, and allied themselves to him. Every day his personal power increased. He was offered the protectorate; but he declined it. The expectation of the Restoration daily gained ground, and some indications in the conduct of Monk showed plainly that the event was not far distant. At length Monk received Sir John Greenville, the king's messenger, and having read the despatches, and agreed to his return, directed the manner in which he wished it to be brought about. The king, by Monk's advice, went from Brussels to Breda; and Sir John Greenville, on the 1st of May, returned with letters to the new Parliament drawn up as Monk desired; and the king was immediately acknowledged and proclaimed. On the 23d of May, Monk received Charles II. on the beach at Dover, was embraced by him, and addressed with great affection. Immediately after he was loaded with pensions and honours; was made knight of the Garter, one of the privy-council, master of the horse, a gentleman of the bed-chamber, first lord-commissioner of the treasury; and soon after created a peer, being made baron Monk of Potheridge, Beauchamp, and Tees, earl of Torrington, and duke of Albemarle, with a grant of 7000*l.* a year, estate of inheritance, besides other pensions. He received a very peculiar acknowledgment of regard on being thus called to the peerage; almost the whole House of Commons attending him to the very door of the House of Lords, while he behaved with great moderation and humility. During the remainder of his life he was consulted and employed upon all great occasions by the king, and at the same time appears to have been esteemed and beloved by his fellow-subjects. In 1664, on the breaking out of the first Dutch war, he was, by the duke of York, who commanded the fleet, entrusted with the care of the admiralty; and the plague breaking out the same year in London, he was entrusted likewise with the care of the city by the king, who had retired to Oxford. He was at the latter end of the same year appointed joint admiral of the fleet with prince Rupert, and distinguished himself against the Dutch. In September 1666 the fire of London occasioned him to be recalled from the fleet, to assist in quieting the minds of the people, who expressed their

affection and esteem for him by crying out publicly, as he passed through the streets, that "If his grace had been there, the city had not been burned." The many hardships and fatigues he had undergone in a military life began to shake his constitution somewhat early; so that about his sixtieth year he was attacked with dropsy, which put a period to his life at his seat of Newhall, in Essex, on the 3d January, 1670, in the sixty-second year of his age, and his remains were deposited, with all imaginable pomp and solemnity, on the 4th of April, in Henry the VIIth's Chapel at Westminster, after they had lain in state for many weeks at Somerset House. After his death was published, by authority, a treatise which he composed while a prisoner in the Tower: it is entitled, Observations upon Military and Political Affairs, written by the Honourable George duke of Albemarle, &c. London, 1671, fol. We have, besides, The Speech of General Monk in the House of Commons, concerning the settling the Conduct of the Armies of the Three Nations, for the Safety thereof; another delivered at Whitehall, Feb. 21, 1659, to the members of Parliament, at their meeting before the re-admission of their formerly secluded members; and, Letters relating to the Restoration, London, 1715. His son, Christopher, duke of Albemarle, was governor of Jamaica, where he died in 1668, when the family became extinct.

MONK, (Nicholas,) brother of the preceding, was educated at Wadham college, Oxford, and made rector of Kilkhampton, in Cornwall. As he assisted his brother in the restoration of the king, his services were rewarded by Charles II. with the provostship of Eton, and the bishopric of Hereford. He died in 1661.

MONK, (Hon. Mary,) daughter of lord Molesworth, and wife of George Monk, Esq., was celebrated for her poetical talents. She acquired by her own application a perfect knowledge of the Latin, Italian, and Spanish languages; and, from a study of the best authors, a decided taste for poetical composition. She appears to have written for her own amusement, rather than with any view to publication. Her poems were printed after her death, under the title of Marinda, Poems and Translations upon several Occasions, London, 1716, 8vo. She died in 1715. On her death-bed she wrote some very affecting verses to her husband, which are not printed in her works, but may be found in vol. ii. of the Poems of Eminent Ladies, and in Cibber's Lives.

MONMOREL, (Charles le Bourg de,) an admired French preacher, was born at Pont-Audemer, in the diocese of Lisieux, in Normandy, and was made almoner to the duchess of Burgundy in 1697; and through the interest of madame de Maintenon he obtained a presentation to the abbey of Lannoy. He published a collection of Homilies in 10 vols, 12mo. They are written with simplicity and precision, much in the method and style of the ancient fathers, from whose writings the author has introduced into them many apt and striking quotations.

MONMOUTH, (James, duke of,) supposed to have been the natural son of Charles II. by Lucy Walters, was born at Rotterdam in 1649, and educated in France among the Roman Catholics. After the restoration Charles showed him various marks of kindness, and created him earl of Orkney, knight of the Garter, and finally duke of Monmouth. He had the care of an expedition in Scotland, and afterwards served in an English regiment in France, and obtained the rank of general. In 1679 he defeated some of the Scotch rebels; but afterwards, forgetting his duty, he entered into a conspiracy to dethrone his father. This ingratitude was forgiven by Charles; but Monmouth, still intent on schemes of ambition, retired to Holland; and as soon as he heard that James II. had ascended the throne, he determined to invade the kingdom, and landed in Dorsetshire. He had the rashness with few followers to attack the king's forces, and was defeated at Sedgemoor, in Somersetshire, and taken afterwards in disguise in a field. He made the most humiliating petitions to James; but his death was determined upon, and he was beheaded on Tower Hill on the 15th July, 1685.

MONNIER, (Peter le,) an eminent French professor of philosophy, born at Vire, in Normandy, about 1575. He was nominated to the chair of philosophy in the college of Harcourt, at Paris; and was elected a member of the Royal Academy of Sciences. He died in 1657. He was the author of Cursus Philosophicus, in 6 vols, 12mo, which met with a favourable reception, and was made use of as a text-book.

MONNOIE, (Bernard de la,) a French poet and learned writer, was born at Dijon in 1641, and educated under the Jesuits. He was brought up to the bar,

but his attachment to polite literature gave him a distaste for legal pursuits. He acquired an accurate knowledge of Greek, Latin, Spanish, and Italian, and attained great excellence in the composition of French poetry. His poem, entitled, Le Duel aboli, gained the prize of the French Academy in 1671, which was the first awarded by that body. Several of his subsequent pieces obtained the same honour: the subject of each was some topic of the praise of Louis XIV. He was associated to the French Academy in 1713. Void of ambition, he passed his time in an easy independence, till the fatal system of Law reduced him to indigence. His distress was alleviated by a pension from the duc de Villeroi. He died in 1728. He was well versed in literary anecdote, whence he was the oracle of the bibliographers of his time. His principal works are, Poesies Françaises, and Nouvelles Poesies; Latin poems, published by the abbé d'Olivet, together with those of Huet, Massieu, and Frauguier; Noels Bourguignons, a set of Christmas Carols in the Burgundian dialect; Remarques sur la Menagiana, avec une Dissertation sur le Livre De Tribus Impostoribus; Remarques sur les Jugements des Savants de Baillet; Remarques sur les Bibliothèques de Lacroix Dumaine et Duverdier. He was also the editor of a collection of the French poets, and of a Recueil des Pièces choisies. To his extensive information and assiduity Bayle was indebted for several curious particulars in his Dictionary. He left in MS. some dissertations, epigrams, a collection of letters, and other things. His poems were edited at the Hague by Sallengre, with an eulogium.

MONOYER, (John Baptist,) commonly called Baptist, an eminent flower-painter, was born in 1635, at Lille, in Flanders, and received his professional education at Antwerp. He went to Paris in 1663, and was admitted into the Academy of Painting in 1665. His merit procured him much employment in that capital; and as the rules of the Academy did not allow a performer in that inferior branch to be appointed a professor, he was complimented with the title of counsellor in 1679. The duke of Montague, ambassador from England, brought him to this country for the purpose of embellishing Montague House, now the British Museum, where he laboured conjointly with Lafosse and Rousseau. He was employed by the royal family, and the nobility, and died in London in 1699. His flowers have a remarkable freedom and looseness, and the disposition of all his objects is singularly elegant. One of his most celebrated pieces is the flower border of a mirror at Kensington, painted for queen Mary II. At the Great Trianon is a picture of the Annunciation by Lafosse, encircled by a garland of flowers by Monoyer. Several of his pieces have been engraved.

MONRO, (Alexander,) an eminent anatomist, was born in London in 1697, and, after studying at Edinburgh, was sent to London, where he attended the anatomical courses of Cheselden. He then pursued his studies at Paris, and at Leyden, where his talents recommended him to the notice of Boerhaave. On his return to Edinburgh, in 1719, he was appointed professor and demonstrator of anatomy to the company of surgeons, and soon after began those lectures which have diffused his fame throughout the world. He was elected to the university professorship of anatomy in 1721, but was not inducted till 1725. Through his recommendation the Royal Infirmary of Edinburgh was raised, endowed, and established by charter; and the institution of clinical lectures, which were commenced by Dr. Monro on the surgical cases, and afterwards by Dr. Rutherford, in 1748, on the medical cases, completed that system of instruction, upon which the reputation and usefulness of the medical school of Edinburgh have been subsequently founded. Dr. Monro's first publication was his Osteology, or Treatise on the Anatomy of the Bones, which appeared in 1726, and passed through eight editions during his life, and was translated into most of the languages of Europe. To the later editions of this work he subjoined a concise neurology, or description of the nerves, and a very accurate account of the lacteal system and thoracic duct. He was also the originator, and secretary, of a society, which was established by the professors and other practitioners of the city, for the purpose of collecting and publishing papers on professional subjects; and the result of their labours was six volumes of Medical Essays and Observations by a Society at Edinburgh, the first of which appeared in 1732. Of this collection many of the most valuable papers were written by Dr. Monro, on anatomical, physiological, and practical subjects: the most elaborate of these is an Essay on the Nutrition of the Fœtus, in three dissertations. After the conclusion of this publication, the society

was revived, at the suggestion of the celebrated mathematical professor, Colin Maclaurin, and was extended to the admission of literary and philosophical topics. Dr. Monro again took an active part in its proceedings, as one of its vice-presidents. His last publication was an Account of the Success of Inoculation in Scotland, written originally as an answer to some inquiries addressed to him from the committee of the faculty of physicians at Paris, appointed to investigate the merits of the practice. Besides the works which he published, he left several MSS. written at different times, of which the following are the principal: viz. A History of Anatomical Writers; An Encheiresis Anatomica; Heads of many of his Lectures; A Treatise on Comparative Anatomy; A Treatise on Wounds and Tumours; and, An Oration de Cuticula. A complete edition of his works was published by his son, Dr. Alexander Monro, Edinburgh, 1781, 4to. In 1759 Dr. Monro resigned his anatomical chair. He was a fellow of the Royal Society of London, and an honorary member of the Royal Academy of Surgery at Paris. He died on the 10th of July, 1767. He left two sons:—Dr. Alexander Monro, born at Edinburgh in 1732. He succeeded his father, and died in 1817; having published, Observations on the Nervous System; The Structure and Physiology of Fishes; A Description of all the Bursæ Mucosæ of the Human Body; Experiments on the Nervous System; Three Treatises on the Brain, Eye, and Ear; Observations on the Crural Hernia; The Morbid Anatomy of the Gullet, the Stomach, and Intestines; Outlines of the Anatomy of the Human Body; and, Observations on the Thoracic Duct.—Dr. Donald Monro, the second son, born in 1731. He wrote, Observations on the Means of preserving the Health of Soldiers; Treatise on Medical and Pharmaceutical Chemistry, 4 vols; and, Memoirs of his Father, prefixed to his works. He died in 1802.

MONRO, (John,) an eminent physician, was born at Greenwich, in Kent, in 1715, and educated at Merchant Tailors' School, and at St. John's college, Oxford, of which he became fellow. He studied physic at Edinburgh, and at Leyden, under Boerhaave; after which he visited various parts of Europe. During his absence on the continent, the university of Oxford conferred upon him the degree of doctor of physic, by diploma; and soon after his arrival in England, he was, in 1751, elected joint physician with his father to Bridewell and Bethlehem hospitals; and on his father's death, which happened in the latter end of 1752, he became sole physician of those hospitals. From this time he confined his practice entirely to cases of insanity, in which branch of the medical art he attained to a higher degree of eminence than was possessed by any of his predecessors. In 1753 he published, Remarks on Dr. Battie's Treatise on Madness. He died in 1791.

MONROE, (James,) fifth president of the United States of America, was born, of a Scotch family, at Monroe's Creek, in the county of Westmoreland, in Virginia, on the 28th of April, 1758, and was educated at the college of Williamsburg. He entered the army as a volunteer at the age of sixteen, and in 1777, in the retreat through the Jerseys, was wounded at Trenton. He was then a lieutenant; and on his recovery he was raised to the rank of major. Just before the close of the war he was appointed colonel, on the recommendation of Washington. He then went to the college of William and Mary in Virginia, where he studied law under the direction of Jefferson. In 1783 he became member of Congress. In 1788 he was a member of the Virginia Convention; and in 1790 he was chosen a senator of the United States by the state of Virginia. In 1794 he was appointed by Washington minister to France; but he was recalled in August 1796. In 1799 he was appointed governor of Virginia, and held the office for three years. In 1802 he was again appointed minister to France, and, in conjunction with Mr. R. R. Livingston, who was already in Paris and engaged in negotiating the purchase of New Orleans, he succeeded in effecting the purchase of Louisiana. In 1805 he went to Spain, and thence to Great Britain, as minister, where, with Mr. Pinckney, he concluded a treaty in 1807, which Jefferson, disapproving of it, refused to lay before the Senate. In 1808 Monroe returned home, and was soon after elected a second time governor of Virginia. In 1811 he was made secretary of state, and in 1814 secretary of war. On the 4th of March, 1817, he was, on the retirement of Madison, chosen president by 170 votes against 40. So prudent and conciliatory had been his conduct, that in March 1821 he was re-elected unanimously, with the exception of a single vote. After his term of office expired, he lived a short time in Loudon

county, in Virginia, where he accepted the office of justice of the peace. He was also a visitor of the university of Virginia. Towards the close of his life he removed to New York, where he died on the 4th of July, 1831. He was succeeded in the presidency by John Adams.

MONSIGNORI, (Francesco,) a painter, was born at Verona in 1455, and studied under Andrea Mantegna. His talents procured him the patronage of the marquis of Mantua, who allowed him a large pension, and employed him for several years. He copied animals with astonishing accuracy, and excelled in perspective. He died in 1519.

MONSIGNY, (Peter Alexander,) an eminent French musician, was born in 1729 at Fauquemberg, in Artois, and studied at Paris under Gianotti. In 1760 he composed the music for the Maître en droit, and in the following year that for the Cadi dupé. His principal operas are, Le Déserteur, La Belle Arsène, Rose et Colas, and Félix. In 1800 he succeeded Piccini as inspector of instruction at the Conservatoire. In 1813 he replaced Grétry at the Institute. He died in 1817.

MONSON, (Sir William,) a naval commander, and writer upon naval topics, was born at South Carlton, in Lincolnshire, about 1569, and educated at Baliol college, Oxford. At the age of sixteen he embarked in a small vessel fitted out to cruise against the Spaniards. He accompanied the earl of Cumberland in two of his expeditions, in the second of which, when commanding a vessel, he was taken by the Spaniards, and was kept two years a prisoner. Upon his liberation, in 1593, he again entered into the earl's service, in which he made two more voyages. He was captain of a ship in the earl of Essex's expedition to Cadiz in 1596; and the next year, in that to the Azores. In 1602 he acted as vice-admiral under Sir Richard Lewson on the coast of Spain, which station he also occupied in 1603. After the accession of James I. he was appointed, in 1604, admiral of the Narrow Seas. This office he filled for twelve years, supporting the honour of the English flag, and protecting the trade and fisheries from all encroachments. His zeal against the pretensions of the Dutch, and his promoting an inquiry into the state of the navy, against the will of the earl of Nottingham, lord high-admiral, occasioned his committal to the Tower in 1616; but upon an examination into his conduct he was discharged. He was consulted on the duke of Buckingham's proposed expeditions against Algiers, Cadiz, and the isle of Rhé, all of which he disapproved. In 1635, in the war against the French and Dutch, he was appointed vice-admiral. He afterwards withdrew to a life of privacy, and died in 1643. His Naval Tracts contain much valuable information, historical and professional, with several plans and projects for advancing the interests of trade and navigation. A part of these Tracts was published separately in 1682, fol., with the title of, A particular and exact Account of the last seventeen Years of Queen Elizabeth's Reign; and they were all inserted in the third volume of Churchill's Collection of Voyages, 1703.

MONSTRELET, (Enguerrand de,) a French chronicler of the fifteenth century, was a gentleman of an ancient family in Cambray, of which city he died governor in 1453. He left a history of his own times, commencing with the year 1400, and carried down to 1453. The best edition is that of Paris, 1572, 2 vols, fol. The edition by Buchon, published in 1836, forms part of a series of the Panthéon Littéraire, in which it is designed to give all the principal chronicles of France. This work gives a faithful but prolix narrative of the wars between the houses of Orleans and Burgundy, of the capture of Normandy and Paris by the English, and their expulsion, and of all the memorable events in France and other countries during that period. It fills the space between the histories of Froissart and Comines, and is reckoned particularly valuable on account of the number of original documents which it contains. An English version of it by the Rev. Thomas Johnes was published in 1809, in 4 vols, 4to, and in 1810, in 12 vols, 8vo.

MONT, (Deodato del,) a painter, was born at St. Tron in 1581, of a noble family, and was a pupil and disciple of Rubens, with whom he lived for some time in the closest friendship, and accompanied him to Italy, till by the advantage he derived from so accomplished a companion and director, and also from his own studious application, he proved an extraordinary artist. Rubens recommended him to the favour of duke Albert and the Infanta Isabella, who received him into their service, and appointed him their principal painter and architect, with the title of chevalier. His style of com-

position was elevated and grand; his design was correct; and in his colour and pencil he resembled his master. In the church of Nôtre Dame, at Antwerp, is a Transfiguration excellently designed and coloured by him; and in the church of the Jesuits, in the same city, is a representation by him of Christ bearing his Cross. Mont died in 1634.

MONTAGU, (Edward, earl of Sandwich,) an illustrious general, admiral, and statesman, born in 1625. After a liberal education, he was early introduced into public life, and in August 1643, he was commissioned to raise a regiment in the service of the parliament, and to act against Charles I. He then joined the army, and behaved with great courage at the storming of Lincoln, and at the battles of Marston Moor and Naseby. He also sat in the House of Commons as representative for Huntingdonshire before he was of age, and had afterwards a seat at the board of treasury under Cromwell. After the Dutch war he quitted the army for the navy; and Cromwell had so good an opinion of him, as to associate him with Blake in his expedition to the Mediterranean. In 1656 he returned to England, and received the thanks of the parliament, as well as renewed instances of Cromwell's favour. In the following year he was appointed to command the fleet in the Downs, the object of which was to watch the Dutch, to carry on the war with Spain, and to facilitate the enterprise of Dunkirk. In 1659, after the death of Cromwell, he accepted, under Richard, the command of a large fleet which was sent to the North. He appears, however, about this time, to have conceived a dislike to his employers; for which two reasons are assigned; the one, that previous to his sailing, the parliament had tied him down to act only in conjunction with their commissioners, one of whom was Algernon Sidney; and the other, that they had given away his regiment of horse. While thus employed, and with these feelings, Charles II. sent him two letters, one from himself, and the other from chancellor Hyde, the purpose of which was to induce him to withdraw from the service of parliament, and, as a necessary step, to return with the fleet to England, where it might be ready to act in conjunction with Sir George Booth and others, who were already disposed to promote the restoration. He accordingly set sail for England, but had the mortification to find that Sir George Booth was in the Tower, the parliament in full authority, and a charge against himself brought by Algernon Sidney. He set out, however, for London, and defended his conduct to parliament with so much plausibility, that the only consequence was his being dismissed from his command. His retirement was not of long duration; and, general Monk having, upon the nearer approach of the restoration, procured him to be replaced in his former rank in the navy, he convoyed the king to England, who made him a knight of the Garter, and soon afterwards created him baron Montagu of St. Neots in Huntingdonshire, viscount Hinchenbroke in the same county, and earl of Sandwich in Kent. He was likewise sworn a member of the privy council, made master of the king's wardrobe, admiral of the Narrow Seas, and lieutenant-admiral to the duke of York, as lord high-admiral of England. When the Dutch war began in 1664, the duke of York took upon him the command of the fleet as high-admiral, and the earl of Sandwich commanded the blue squadron; and by his well-timed efforts a great number of the enemy's ships were taken. In the great battle, June 3d, 1665, when the Dutch lost their admiral Opdam, and had eighteen men-of-war taken, and fourteen destroyed, a large share of the honour of the victory was justly assigned to the earl of Sandwich, who also on September 4th, of the same year, took eight Dutch men of war, two of their best East India ships, and twenty sail of their merchantmen. Soon after his return to England he was sent to the court of Madrid, to negotiate a peace between Spain and Portugal. On the renewal of the Dutch war, in 1672, he embarked with the duke of York. The fleet came in sight of the Dutch about break of day, May 28th, and in the subsequent engagement he performed such exploits as could not fail to have rendered the victory complete, had he been properly seconded by his squadron; but a Dutch fire-ship, covered by the smoke of the enemy, having grappled the *Royal James* (that in which the earl of Sandwich fought), set fire to her, and the earl leaped overboard, and was drowned. His body, being found about a fortnight afterwards, was by the king's orders brought to London, and interred with great solemnity in Henry VII.'s chapel at Westminster. Lord Orford, who has given this nobleman a place in his Catalogue of Royal and Noble Authors, mentions among his writings, A Letter to Secretary Thurloe, in the first volume of Thurloe's

State Papers; Several Letters during his Embassy to Spain, published with Arlington's Letters; and, Original Letters and Negotiations of Sir Richard Fanshaw, the earl of Sandwich, the earl of Sunderland, and Sir William Godolphin, wherein divers matters between the three Crowns of England, Spain, and Portugal, from 1603 to 1678, are set in a clear light, in 2 vols, 8vo. He was also the author of a singular translation, called, The Art of Metals, in which is declared, the manner of their Generation, and the Concomitants of them, in two books, written in Spanish by Albaro Alonzo Barba, M.A. curate of St. Bernard's parish, in the imperial city of Potosi, in the kingdom of Peru, in the West Indies, in 1640; translated in 1669, by the right honourable Edward earl of Sandwich, 1674, a small 8vo. There are also some astronomical observations of his in No. 21 of the Philosophical Transactions.

MONTAGU, (John, fourth earl of Sandwich,) son of Edward Richard Montagu, lord viscount Hinchinbroke, and Elizabeth, only daughter of Alexander Popham, Esq., of Littlecote, in the county of Wilts, was born in the parish of St. Martin-in-the-Fields, in Westminster, in 1718, and educated at Eton, and at Trinity college, Cambridge. After spending about two years at the university, he set out on a voyage round the Mediterranean. On his return to England he brought with him several Egyptian and Grecian antiquities, and particularly a marble vase from Athens, which he presented to Trinity college. He now took his seat in the House of Lords, and joined the party then in opposition to Sir Robert Walpole. On the formation of the ministry distinguished by the appellation of Broad-bottom, he was appointed second lord of the Admiralty (1744). In consequence of the active part which he took in raising men to quell the rebellion in 1745, he obtained rank in the army. In 1746 he was appointed plenipotentiary to the congress at Breda; and next year his powers were renewed, and continued till the treaty of peace was signed at Aix-la-Chapelle in October 1748. On his return he was sworn of the privy-council, and appointed first lord of the Admiralty. In June 1751 he was displaced from the Admiralty; but in 1755 he became one of the joint vice-treasurers of Ireland. In April 1763 he was again appointed first lord of the Admiralty. In 1765 he was again out of office; but in 1768 he was made joint-postmaster with lord le Despencer. In January 1771, under lord North's administration, he was a third time appointed first lord of the Admiralty, which post he held during the whole stormy period of the American war, and resigned only on the dissolution of the ministry which had carried it on. In 1783, under the coalition cabinet, he accepted the rangership of the parks, which he held only until the following year, when he retired from public life. He died in 1792. He is said to have been the author of a pamphlet, entitled, A State of Facts relative to Greenwich Hospital, 1779, in reply to Captain Baillie's Case of the Royal Hospital at Greenwich, published in 1778. After his death was published, in 1799, A Voyage performed by the Earl of Sandwich round the Mediterranean, in the years 1738 and 1739, written by himself, with a memoir of the author.

MONTAGU, (Lady Mary Wortley,) was the eldest daughter of Evelyn Pierrepont, duke of Kingston, and lady Mary Fielding, daughter of William earl of Denbigh, and was born about 1690, at Thoresby, in Nottinghamshire. In 1694 she lost her mother; but her father, who idolized her in her childhood, had her carefully instructed from her earliest years. She acquired some knowledge of Latin, a smattering of Greek, and the rudiments of the French language. In her twentieth year she made, probably from a Latin version, a translation of Epictetus, which she presented for revision to bishop Burnet, who had for some time superintended her studies. She spent her time chiefly at Thoresby, and at Acton, near London, in the society of a few friends; and the charms of her person and understanding seem to have been little known to the world till after her marriage, in August 1712, with Edward Wortley Montagu, Esq. son of the honourable Sydney Montagu, and grandson of the preceding Edward Montagu, the first earl of Sandwich. She lived chiefly at Wharncliffe-lodge, near Sheffield, for three years after her marriage; till the return of his cousin, lord Halifax, to the ministry at the accession of George I. introduced Mr. Wortley to a place in the treasury; whereupon he brought his wife to London, where she attracted that admiration which beauty and elegance, joined to wit and all the charms of conversation, could not fail to inspire, and made a considerable impression upon the prince of Wales, afterwards George II. She also became acquainted with Addison, Pope,

Congreve, and other distinguished writers of the time. In 1716 Mr. Wortley, having obtained the appointment of ambassador to Constantinople, was accompanied thither by lady Mary. Their route led them through Germany to Vienna, and thence across Hungary and the northern provinces of Turkey to Adrianople. Her natural talents and acquired information fitted her for making advantage of her situation, both in the course of travelling, and in her residence as ambassadress; and her observations were communicated in a series of letters to her friends. On many occasions she displayed a mind superior to common prejudices and weak fears; but in none so happily, as in her adopting the Turkish practice of inoculation for the small-pox, then unknown in Christian Europe, for her own son, at Pera, in 1718. This practice she was afterwards the principal means of introducing into England. In the same year she accompanied her husband in his return from his embassy, and passed through the Archipelago to Genoa, and thence to Turin, Lyons, and Paris. She was received at the English court with the distinction due to one of her talents and acquirements; and she renewed her connexions with the wits, among whom Pope, whose neighbour she became at Twickenham, was one of the most favoured. That the friendship between a lady of her character and the irritable poet should not be permanent, can surprise no one; but the virulence of their enmity was creditable to neither party. The cause of the quarrel has been diversely surmised. Lady Mary's own statement, the truth of which seems to be borne out by other evidence, was this:—that at some ill-chosen time, when she least expected what romances call a "declaration," the poet made such passionate love to her, as, in spite of her utmost efforts to be angry and look grave, provoked an immediate burst of laughter; from that moment he became her implacable enemy. In July 1739, she was induced, for some unexplained reasons, to quit her country and family, and for a long course of years to establish her residence on the continent. Venice, Avignon, and Chamberry, were at different times her residence; and she usually spent her summers at Louvere, on the lake Iseo, in the Venetian territory, famous for its mineral waters. There she occupied an old palace, which she put into habitable condition, amusing herself with her garden, her silkworms, and the little society of the place, by whom she seems to have been greatly respected. In 1758 she appears to have been weary of her solitude, which she exchanged for the social scenes of Venice. On the death of Mr. Wortley in 1761, she complied with the solicitations of her daughter, the countess of Bute, and, after an absence of twenty-two years, returned to England, where she arrived in the October of the same year. She enjoyed, however, but for a short time the renewal of domestic intercourse, and died of a cancer in the breast, which she had long concealed, on the 21st of August, 1762, in the seventy-third year of her age. Lady M. W. Montagu has obtained a name among the literary characters of her country as a poetess and a letter-writer. In the former capacity she deserves the praise of ease and vivacity, with no inconsiderable powers of description. She is, however, negligent and incorrect, and cannot claim a place in the higher departments of poetical composition. The principal of her performances in this class were six Town Eclogues, meant as a kind of parody upon the common pastoral eclogues, and a vehicle of some fashionable satire. Of her smaller pieces several are more free than would generally be thought becoming her sex. As an epistolary writer, her fame stands much higher. The letters which she wrote during her husband's embassy were chiefly addressed to her sister the countess of Mar, lady Rich, Mrs. Thistlethwaite, and Pope. After having been shown about in manuscript, they were collected and copied by herself, and presented in 1761 to the Rev. Benjamin Sowden, of Rotterdam. By some means or other a surreptitious copy of them was obtained, and printed in 1763, in 3 vols, 12mo. The editor is said to have been the notorious captain Clelland. A fourth volume appeared in 1767. The universal admiration with which these were received was merited, as well by the curious and entertaining account they gave of foreign countries and manners, especially in the Turkish dominions, as by the wit and vivacity with which they abounded, and the ease and unlaboured elegance of their language. Her other letters are to Mr. Wortley before her marriage, and to Mrs. Wortley, his mother; to her sister the countess of Mar at Paris, written from London and Twickenham, and filled with lively anecdotes of the fashionable world; to Mr. Wortley, and to her daughter the countess of Bute, during her second residence abroad. All these letters, from

her original manuscripts, together with all her poems and other writings, were published in 5 vols, 12mo, 1803, with memoirs prefixed, by the editor, Mr. Dallaway. An edition of her Letters and Works, with additional letters, and particulars of her life, was published by her great grandson, lord Wharncliffe, London, 1837, in 3 vols, 8vo. This edition derives its chief value from a new Life of Lady Mary, entitled Biographical Anecdotes, supposed to be written by lady Louisa Stuart, daughter of lady Bute, who was lady Mary's only daughter, and who died in 1794.

MONTAGU, (Edward Wortley,) only son of Edward Wortley Montagu, Esq., and his wife lady Mary, the subject of the preceding article, was born at Wharncliffe-lodge, near Sheffield, in 1713. From Westminster School, where he was placed for education, he ran away three times. He first, it is said, changed clothes with a chimney-sweeper, whose occupation he followed for some time. He next associated himself with a fisherman, and cried flounders through the streets. His third frolic was that of sailing as a cabin-boy in a vessel bound to Spain, on his arrival in which country he deserted the ship, and hired himself to a mule driver. At length he was discovered by the English consul at Cadiz, who sent him back to his friends. They endeavoured to reclaim him to a life suitable to his birth and expectations, and placed him under the care of a private tutor. It is probable, however, that his irregular disposition was little amended, since we next hear of his being sent to the West Indies, where he remained for some time. In 1747 he was elected member of parliament for the county of Huntingdon; but his expensive habits again drove him from his native country, and in 1751 he repaired to Paris, where he got involved in a dispute with a Jew, respecting a fraudulent gambling transaction, which led to his being imprisoned in the Châtelet. In 1754 he was returned to parliament for Bossiney. He first appeared as an author in 1759, when he published, Reflections on the Rise and Fall of the Ancient Republics. In 1760 he communicated to the Royal Society, in two letters from Turin, Observations on a supposed antique Bust in the King of Sardinia's Collection. The Philosophical Transactions for 1766 contain a letter from him, giving a curious account of his journey from Cairo to the Written Mountains in the desert of Sinai, with his remarks on this singular monument of antiquity, and on the Red Sea. In 1767 he transmitted to the Society some new observations on Pompey's Pillar at Alexandria. While he was in Italy he became a convert to Popery, which he in turn deserted for Mahometism, together with which he imbibed a preference of eastern manners. He married early, in a frolic, a washerwoman, with whom he never cohabited, but to whom he allowed a separate maintenance. He afterwards assumed all the Mahometan licence with respect to the sex, and in the several countries of his residence had a harem of women of various nations and complexions. This extraordinary person displayed his singularity of conduct to the last. After the death of his lawful wife, who left him no issue, being aware that in defect of male heirs a large estate would descend to the family of lord Bute, who had married his sister, and with whom he was upon bad terms, he commissioned a friend in England to advertise for a decent young woman already pregnant, who would be willing to marry him. One of several applicants was chosen, and he was upon his return from Venice to form the alliance, when he was carried off by illness at Padua, in 1776.

MONTAGU, (Charles, earl of Halifax,) an eminent statesman, and a distinguished patron of letters, the fourth son of the honourable George Montagu, a younger son of the earl of Manchester, was born in 1661 at Horton, in Northamptonshire, and educated at Westminster School, under Busby, and at Trinity college, Cambridge. In 1685 he wrote some verses on the death of Charles II. which attracted the notice of the earl of Dorset, who invited him to London, and introduced him to the wits of the day. The share he had with Prior in the humorous parody of Dryden's Hind and Panther, entitled, The Country and City Mouse, gave him the merit of a friend to the constitution and religion of his country, which he enhanced by signing the invitation to the prince of Orange. He was chosen a member of the Convention which declared the throne vacant on the abdication of James II.; and, having married the countess dowager of Manchester, he purchased the place of one of the clerks of the council, renouncing his previous intention of entering into the Church. The earl of Dorset, now lord chamberlain, introduced him in such favourable terms to William III., that a

pension of 500*l.* was conferred upon him. In the House of Commons he distinguished himself by promoting a bill for regulating trials in cases of high treason, of which one of the provisions was the allowing counsel to the culprit. On this occasion, having felt an embarrassment in his speech, which for a time prevented him from going on, he made a very happy use of the circumstance. "If," said he, "I, one of your own members, not only innocent but unaccused, am so awed by the view of a wise and illustrious assembly as to lose my powers of utterance, what must be the condition of a man obliged to plead in a public court for his life?" In 1691 he was made one of the commissioners of the treasury, was sworn of the privy council, and, in 1694 was nominated chancellor of the exchequer, and under-treasurer. In 1695 he undertook the task of recoining all the silver money of the kingdom; which design he completed within two years. He also procured the establishment of a general fund, which was the parent of the Sinking Fund. For these services he had a grant of crown-lands in Ireland, which was approved by a vote of the House of Commons. In 1698 he was made first commissioner of the treasury, and was appointed one of the lords justices in the king's absence. In the next year the post of auditor of the exchequer was conferred upon him; and in December 1700, having resigned his office in the treasury, he was called to the House of Peers by the style of baron Halifax. He fell, however, into discredit with the House of Commons, which, in the parliament of this year, addressed the king to remove him from his councils, and impeached him of high crimes and misdemeanours. The charges were all dismissed by the House of Lords, and he continued in king William's favour till the death of that sovereign. Soon after the accession of Anne he was struck out of the list of privy counsellors, and was again attacked by the House of Commons, which voted him guilty of a breach of trust in his office of auditor, and addressed the queen to cause him to be prosecuted by the attorney-general. The House of Lords, however, again supported him, and the prosecution was dropped. In 1706 he was appointed one of the commissioners to negotiate the union with Scotland. When the act passed for the naturalization of the Hanover family, and the security of the Protestant succession to the crown, he was appointed to carry it over to the electoral court. He maintained the struggle of the Whig party to retain a share of power; and after their defeat he was a strenuous opposer of the treaty of Utrecht, and a supporter of the duke of Marlborough. In 1714 he exerted himself to ward off the danger which seemed to threaten the Hanover succession, and by his contrivance procured a writ for calling the electoral prince to the House of Peers as duke of Cambridge. This zeal was rewarded immediately after the accession of George I. by his advancement to the earldom of Halifax, with the order of the Garter, and reinstatement in the post of first commissioner of the treasury. But the high prospects which now opened to him were blasted by a sudden attack of an inflammation in the lungs, which carried him off on the 19th of May, 1715, in the fifty-fourth year of his age. Lord Halifax is distinguished among English statesmen for the patronage he afforded to polite literature, which has been repaid by the eulogies of many of the most eminent writers of the time, among whom may be mentioned Addison, Congreve, Steele, and Tickell. Swift and Pope alone of the wits of that time were hostile to him; the former, on a political account; the latter, probably, through jealousy of his patronage of rival but inferior geniuses. The following severe lines, with several that follow, testify this irritable poet's contempt:

> "Proud as Apollo on his forked hill,
> Sat full-blown *Bufo* puff'd by every quill;
> Fed with soft dedication all day long,
> Horace and he went hand in hand in song."
> *Epistle to Dr. Arbuthnot.*

His poems, though allowed to occupy a place in the modern collections of English poetry, are spoken of by Dr. Johnson in terms of merited contempt.

MONTAGU, (Elizabeth,) a learned and ingenious English lady, the daughter of Matthew Robinson, Esq., of West Layton, in Yorkshire, of Coveney, Cambridgeshire, and of Mount Morris, in Kent, by Elizabeth, daughter and heiress of Robert Drake, Esq., was born at York in 1720, but lived for some of her early years with her parents at Cambridge, where she derived great assistance in her education from Dr. Conyers Middleton, whom her grandmother had taken as a second husband. In her early education, however, she did not receive those strong impressions of the truth of divine revelation, which she acquired at a later period from her intimacy with Gilbert West and lord Lyttelton. In 1742 she married

Edward Montague, Esq. of Denton Hall, in Northumberland, and Sandleford Priory in Berkshire, grandson of the first earl of Sandwich. By his connexions and her own she obtained an extensive range of acquaintance, but selected as her especial friends and favourites persons distinguished for taste and talents. By Mr. Montagu, who died without issue in 1775, she was left in great opulence, and maintained her establishment in the learned and fashionable world for many years, living in a style of splendid hospitality. She died in her eightieth year, in 1800. She had early distinguished herself as a writer; first by Three Dialogues of the Dead, published along with lord Lyttelton's; and afterwards by her able Essay on the Genius and Writings of Shakspeare, in which she amply vindicated our great poet from the gross, illiberal, and ignorant abuse thrown out against him by Voltaire. For many years her splendid house in Portman-square was open to the literary world. She had lived at the table of the second lord Oxford, the resort of Pope, and his contemporaries; she was the intimate friend of Pulteney and Lyttelton; and she survived to entertain Johnson, Goldsmith, Burke, Reynolds, and Beattie. Mrs. Elizabeth Carter also was her intimate friend and correspondent. After her death four volumes of her epistolary correspondence were published by her nephew and executor, Matthew Montagu, Esq. She had formed a literary society, which for some years was the topic of much conversation, under the name of the Blue Stocking Club. She is also celebrated for the annual dinners given by her for many years on May-day to the chimney-sweepers of the metropolis.

MONTAGU, (George,) a naturalist, a native of Wiltshire, who devoted himself to the study of ornithology and conchology, and published, An Ornithological Dictionary, London, 1802, 2 vols, 8vo; a Supplement to which, with plates, was published in 1813, 8vo; Testacea Britannica, or Natural History of British Shells, with plates, 1803, 2 vols, 4to; and a Supplement to the preceding, 1809, 4to. He died in 1815.

MONTAGUE, (Richard.) See MOUNTAGU.

MONTAIGNE, (Michael, Seigneur de,) an eminent French writer, was born at the castle of Montaigne, in the province of Perigord, in 1533. His father bestowed particular attention on his education, and placed him under the care of a German attendant, who could not speak French, and who was enjoined to converse with him in Latin; and in consequence of this young Montaigne is said to have been a master of that language at the age of six years. He was taught Greek also as a sort of diversion. French he was obliged to learn like a foreign language. At the age of thirteen he had finished his course of studies, which he began at the college of Guienne, at Bourdeaux, under Crouchy, Buchanan, and Muret. Being designed for the bar, he studied the law, and in 1554 he was made conseiller, or judge, in the parliament of Bourdeaux; but he afterwards abandoned the profession. His favourite study was that of human nature, to pursue which he travelled through various parts of France, Germany, Switzerland, and Italy, making his observations on every thing curious or interesting in society, and receiving many marks of distinction. At Rome, in 1581, he was admitted a citizen; and the same year he was chosen mayor of Bourdeaux, and in this office gave such satisfaction to his fellow-citizens, that in 1582 they employed him in a special mission to court on important affairs, and after his mayoralty expired, they re-elected him to the same office. In 1588 he appeared at the assembly of the states of Blois, and, although not a deputy, took a share in their proceedings and cabals. In the following year he made the acquaintance of Charron, which afterwards ripened into an intimate friendship. During one of his visits at court, Charles IX. decorated him with the collar of the order of St. Michael, and made him a gentleman of the king's chamber. He had translated, in 1568, into French the Theologia Naturalis of Raymond Sebonda, a Spanish writer; and in 1572, after the massacre of St. Bartholomew's-day, which deeply affected him, he began to write his celebrated Essays, which were published in 1580, and were universally admired. In his latter years Montaigne was much afflicted with the stone and nephritic colic; but he could never be prevailed upon to take medicines, in which he had no faith. The physicians, he used to say, "know Galen, but they know nothing of a sick person." He died September 13, 1592, in his sixtieth year. He was married, but had no male issue. His reputation is founded on his Essays. In 1774 was printed at Rome (Paris), from a MS. of his, then first discovered in an old chest in the château of his family, and evidently not designed for publication, Journal du

Voyage de Michel de Montaigne en Italie, par la Suisse et l'Allemagne, en 1580-1, 2 vols, 12mo. Thuanus says that Montaigne was equally successful in making his court to the famous duke of Guise, Henry of Lorraine, and to the king of Navarre, afterwards Henry IV. king of France. He adds, that he was at his estate at Blois when the duke of Guise and his brother, the cardinal, were assassinated, on the 23d and 24th of December, 1558. Montaigne foresaw that the troubles of the nation would only end with the life of that prince, or of the king of Navarre; and this instance we have of his political sagacity. He was so well acquainted with the character and disposition of those princes, so well read in their hearts and sentiments, that he told his friend Thuanus, that the king of Navarre would certainly have returned to the religion of his ancestors (that of the Romish communion) if he had not been apprehensive of being abandoned by his party. Montaigne, in short, had talents for public business and negotiation, but his philosophy kept him at a distance from political disturbances; and he had the address to conduct himself without offence to the contending parties in the worst of times. In his principles Montaigne was a sceptic, and the morality put forward in his Essays is that of paganism. His Essays have been often printed. The first edition that appeared after his death was published in 1595, fol., by mademoiselle de Gournay, a lady who had conceived a kind of sentimental affection for him from reading his book. Attended by her mother, she visited him when he was at Paris in 1588, and introduced herself to him, and from that time he called her his "fille d'alliance," a title which she retained for the rest of her life. Montaigne was then fifty-five years of age. This attachment, which, though warm and reciprocal, has every appearance of having been of a purely Platonic nature, is one of the remarkable incidents of Montaigne's life. At the time of his death mademoiselle de Gournay and her mother crossed one-half of France, notwithstanding the civil troubles and the insecurity of the roads, to repair to his residence, and mingle their tears with those of his widow and daughter Leonora. Of the other numerous editions of the Essays, that of Paris, 3 vols, 4to, 1725, is the most complete Vernier published, in 1810, Notices et Observations pour faciliter la Lecture des Essais de Montaigne, 2 vols, 8vo, Paris. There are two English translations of Montaigne's works; that by Charles Cotton is the best.

MONTALBANI, (Ovidio,) a very prolific writer, born in 1601, was appointed in 1634 professor of logic in the university of Bologna; he afterwards filled the chairs of natural philosophy, mathematics, and ethics. In 1657 he was appointed keeper of the celebrated collection of natural history bequeathed by Aldrovando to the city of Bologna; and in the same year the senate made him professor of astronomy, and soon after of medicine. He was the founder of the Academy degli Vespertini. He died in 1671. A list of his numerous writings is given in the Scrittori Bolognesi of Orlandi, and in the Mémoires of Niceron.

MONTALEMBERT, (Mark René, marquis de,) a French general, born, of a noble family, at Angoulême in 1714. He entered the army in 1732, and distinguished himself at the sieges of Kehl and Philipsburg in 1736. He was afterwards captain of the guards to the prince of Conti. In peace he studied the mathematics and natural philosophy He read a mémoire to the Academy of Sciences upon the evaporation of the water in the salt works at Turcheim, in the Palatinate, and was made a member in 1747. From 1750 to 1755 he established the forges at Angoumois and Perigord, and there founded cannon for the navy. He was employed in the Swedish and Russian armies during the Seven Years' War. He fortified Stralsund, in Pomerania, against the Prussian troops, and gave an account to his court of the military operations in which it was concerned. In 1776 he printed the first volume of a work upon Perpendicular Fortification, and the art of Defence; demonstrating the inconveniences of the old system, for which he substitutes that of casemates, which admit of such a mode of firing, that a place fortified after his manner appears to be impregnable. His treatise was extended to 11 vols, 4to, with plates, 1776—1796. He died in 1800.

MONTALVAN, (Don Luis Perez de,) a Spanish dramatist in the reign of Philip IV. He produced many plays, among which the most remarkable are, No hay contra un Padre Razon; and, La Lindona de Gallicia. He died in 1639.

MONTANARI, (Geminiano,) an Italian astronomer, was born at Modena in 1632, and educated at Florence. He was successively mathematician to Al-

phonso IV. duke of Modena, professor of the mathematics at Bologna, and professor of astronomy at Padua. He died in 1687. Fabroni and Tiraboschi have given a detailed account of his life and writings.

MONTANO, or MONTI, (Giambattista,) Lat. *Montanus*, an eminent physician, was born at Verona about 1488, and sent to Padua by his father, to study the civil law. But his inclination lay towards physic; which, however, though he made a vast progress in it, so displeased his father, that he entirely withdrew from him all support. He therefore travelled abroad, and practised physic successively at Brescia, Naples, Rome, and Padua, at which last-mentioned place he was preferred by the senate to the professor's chair. He was greatly afflicted with the stone in his latter days, and died in 1551. His works were principally comments upon the ancients, and illustrations of their theories. He translated into Latin the works of Aëtius, which he published at the desire of cardinal Ippolito de Medici. He also translated into Latin verse the poem of Museus; and made translations of the Argonautics attributed to Orpheus, and of Lucian's Tragopodagra.

MONTANO, (Reginald Gonsalvo,) a Spanish Protestant in the sixteenth century, of whom we have no other account than what may be collected from his own work, entitled, Sanctæ Inquisitionis Hispanicæ Artes aliquot detectæ, ac palam traductæ, &c. Heidelbergæ, 1567. It appears that he had lived at Seville; that the Protestant martyr Juan Ponce de Leon had been for many years his most intimate friend; and that he was about to publish an exposition of the Proverbs, the Ecclesiastes, the Canticles, and the Book of Job, by Constantino de la Fuente, better known by the name of Doctor Constantine, from the notes of one of his auditors. This work of Montano is the earliest account of the Inquisition, and probably the source from whence all subsequent accounts have, for the most part, been taken. It has been inserted in a volume under this title: Hispanicæ Inquisitionis et Carnificinæ Secretiora per Joachimum Ursinum, Anti-Jesuitam. Ambergæ, 1611.

MONTANUS, founder of an enthusiastical Christian sect in the second century, called after him *Montanists*, is generally supposed to have been a native of Ardaba, in Mysia, on the borders of Phrygia; on which account his followers are sometimes called Phrygian, or Cataphrygian heretics. The generality of learned moderns concur with Eusebius in placing his first appearance in a public character about the year 171; while others, following Epiphanius, who is not always exact in his chronology, refer it to the year 156, or 157. He gave himself out for the *Paraclete*, or Comforter, whom our Lord, at his departure from the earth, promised to send to his disciples to "lead them into all truth." He maintained that Christ and his apostles made, in their precepts, many allowances to the infirmities of those among whom they lived, and that this condescending indulgence rendered their system of moral laws imperfect and incomplete. The object of his mission, therefore, was to introduce into the Church that strict and rigorous discipline, which, before this time, Christians were not able to bear. He established a new church at Pepuza, in Phrygia, whence the Montanists were sometimes called Pepuzians. The most eminent among his disciples were two women of rank and fortune, Priscilla and Maximilla, who are said to have been married, but to have divorced themselves from their husbands. Some of their prophecies are preserved by Epiphanius. Eusebius relates, but without vouching for the truth of the report, that Montanus and Maximilla terminated their career of delusion by hanging themselves. The sect of the Montanists spread chiefly in Asia Minor; but it extended also to other countries, and even to Italy, and to Africa, where their principles were embraced by Tertullian and Theodotus. They were divided in their sentiments concerning the person of Christ; some holding the Catholic doctrine, and others the Sabellian or Unitarian notion. In the number of the latter was Praxeas, against whom Tertullian wrote. Their distinguishing peculiarities related to manners and discipline. They made a profession of much greater austerity than others; on which account they are frequently mentioned with the Novatians, and called Puritans. They prohibited second marriages as unlawful; and whoever of their number married a second time, though his first wife were dead, was excommunicated by them. They would not allow that the church had power to forgive enormous sins after baptism; or that they who so transgressed should ever be admitted again to full communion, notwithstanding their repentance. They also looked upon those Christians

as guilty of a most heinous transgression, who saved their lives by flight from the persecuting sword, or who ransomed them by money. They also held the doctrine of the personal reign of Christ on earth at the Millennium. This sect appears to have been on the decline soon after the time of Tertullian, and we find no mention of it after the fifth century. They were opposed by Jerome; and they are said to have been countenanced by Victor, bishop of Rome.

MONTANUS, (Philip,) vernacularly *Montaigne*, a learned Flemish divine, was born at Armentiers, about 1495, and educated at Paris, where he was admitted to the degree of doctor by the faculty of the Sorbonne, and formed an intimate acquaintance with many of the most eminent literary characters of his time, and particularly with Erasmus, who has spoken advantageously of him in his Letters. In 1555 he was appointed Greek professor at Douay, by Philip II. king of Spain. He died about 1575. He revised, and published at Basle, Enarrationes Theophylacti, Archiepiscopi Bulgariæ, in Evangelia, Epistolas Pauli, et Prophetas aliquot Minores, 1554, and again in 1570.

MONTANUS. See ARIAS MONTANUS.

MONTAUSIER, (Charles de Sainte Maure, duc de,) peer of France, and governor of the dauphin, son of Lous XIV., was born in 1610, of an ancient family of Touraine. During the civil wars of the Fronde he maintained order in his governments of Saintonge and Angoumois; and when appointed over Normandy, he no sooner heard that the plague infested the country, than he hastened to the relief of the people. In his conduct towards the dauphin he behaved like a man of probity, virtue, and integrity. When his attendance on the prince was completed, he told him, "If you are a man of probity and honour, you will love me; but if you are not, you will hate me, and I shall comfort myself through the disappointment." This virtuous character died 1690. Fléchier preached his funeral oration. He was highly esteemed by Boileau and Racine, and the austerity of his manners led to the belief that Molière had his character in view in that of Alceste in the Misantrope.

MONTBEILLARD, (Philibert Gueneau de,) a French naturalist, born in 1720, at Semur, in Auxois. He is known for his continuation of the Collection Académique, of Dijon, commenced by Berryat; this is a valuable repertory of every thing that is interesting in the memoirs of the various learned Societies of Europe. Montbeillard afterwards became the assistant of Buffon in his Natural History, for which he wrote the part that relates to bird, with so successful an imitation of his illustrious employer's style, that the public did not discern the hand of a stranger until Buffon himself informed his readers of it in the preface to the fifth volume of his History of Birds. He afterwards wrote for the Encyclopédie Méthodique. He died in 1785.

MONTCALM DE ST. VERAN, (Louis Joseph, marquis de,) born at the Château de Candiac, near Nîmes, in 1712, was brought up to the military service, and distinguished himself in various engagements, particularly at the battle of Piacenza in 1746. He rose by degrees to the rank of field-marshal, and in 1756 he was selected to preside over the province of Canada. Here he ably opposed the English general lord Loudon, and defeated his successor Abercrombie; but the attack of Wolfe proved fatal. The English general, determined on the conquest of Quebec, fell in the attempt, and died in the arms of victory; and Montcalm, who had opposed most valiantly this illustrious chief, fell mortally wounded in the same battle, Sept. 1759.

MONTCHAL, (Charles de,) a learned French prelate, was born, in 1589, at Annonai, in the Vivarais, and educated at the college of Autun at Paris, of which he became principal. Afterwards he was nominated canon of Angoulême, and, in 1628, upon the resignation of the cardinal de la Valette, to whom he had been tutor, archbishop of Toulouse. He had obtained a high reputation for his acquaintance with sacred and profane history, the canon and civil law, and the Greek and Hebrew languages. At the request of the clergy of France he undertook to procure improved editions of the Greek fathers; but he did not proceed far with this design. He bestowed considerable labour in establishing the genuine text, and correcting the versions of Eusebius. He died in 1651.

MONTE, (Guidubalde, marquis del,) a Venetian nobleman, and able mathematician in the sixteenth century, and concerning whose personal history we have no other information, than that he spent almost his whole life in retirement, passionately devoted to abstruse and difficult mathematical studies. In 1600 he published his Treatise on Perspective, the first work, according to Montucla, in

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which that science was completely established upon mathematical demonstrations. The marquis del Monte also published, A Theory of Planispheres, and drew up A Reformed Calendar. He also wrote commentaries upon the two Treatises of Archimedes on Equiponderants, and on the Cochleon, or screw-pump for drawing water. His Astronomical Problems were published in 1608, after his death, by his son.

MONTEBELLO, (John Lannes, duc de,) one of Buonaparte's marshals, was born of poor parents, at Lectoure, in 1769, and entered the army as a volunteer in 1792. In 1795 he was made colonel. He was deprived of his post after the 9th Thermidor; but his intimacy with Buonaparte soon led to his restoration. He distinguished himself in the Italian and Egyptian campaigns, and especially at the battle of Aboukir. He was soon after made maréchal of the empire, and duc de Montebello, by Napoleon. At the battle of Essling, 22d of May, 1809, he was struck by a cannon shot in both legs, which led to the necessity of amputation; but he expired after the operation. His remains were deposited in the Pantheon, or church of St. Genevieve, at Paris.

MONTECATINO, (Antonio,) a philosopher and diplomatist, born in 1536 at Ferrara, where he was appointed first professor of philosophy. He became a particular favourite of Alphonso II. duke of Ferrara, who deputed him on concerns of state to the courts of France and Rome. He was also appointed governor of the city of Reggio; created chief magistrate of Ferrara; and frequently was entrusted with the whole management of affairs under the duke. He died in 1599. He wrote commentaries on the Politics and Physics of Aristotle, and on the Republic of Plato.

MONTECUCCULI, or MONTECUCCOLI, (Sebastiano di,) a native of Ferrara, who in early youth was employed in the service of the emperor Charles V.; but he afterwards went to France in the train of Catherine de Medici, and was attached to the court of the dauphin, son of Francis I., in quality of cup-bearer. In 1536 he attended that prince in a journey to the banks of the Rhone, and when he was heated with the chase, gave him a draught of cold water, which caused the young prince's death. Whereupon Montecucculi was put to the torture, and confessed that he had poisoned the dauphin at the instigation of the partisans of the emperor. He was afterwards put to death for the supposed crime. Others say that he was urged to commit the deed by Catherine de Medici, wife of Henry II., brother of the deceased prince.

MONTECUCCULI, (Raimondo, count di,) a celebrated general in the service of the house of Austria, was born in 1608 at Montecucculi, the seat of his family in the Modenese. He took arms at an early age under his uncle Ernest Montecucculi, general of artillery in the imperial service. In the Swedish war he commanded as a captain in the vanguard at the assault of New Brandenburg under count Tilly. In 1644, at the head of 2,000 cavalry, he surprised an army of 10,000 Swedes besieging Nemeslau, in Silesia, and totally defeated them. In 1639 he was himself defeated and made prisoner by the Swedish general, Banier, near Prague, and was kept in captivity for two years. After his release he was for a time engaged in the service of his sovereign, the duke of Modena, and rescued Novantola, besieged by the papal troops. Resuming his command in the imperial army (1646,) he shared with John de Wert in defeating, at Triebel, general Wrangel, who lost his life in the action; and he afterwards saved Augsburg from the Swedes and French, who had defeated the imperial general Holzapfel. When peace was restored by the treaty of Westphalia in 1649, Montecucculi visited Flanders and Holland, and thence went to Stockholm, where he was honourably received by queen Christina. Returning to his native country, he assisted at a magnificent carousal given by the duke of Modena at his marriage. It was, however, attended with a tragical event which deeply afflicted him; for he had the misfortune in tilting with his intimate friend, count Manzani, a Modenese cavalier, to wound him mortally in the throat with his lance. In 1657 he was sent by the emperor, with the rank of field-marshal-general, to the assistance of John Casimir, king of Poland, against Ragotski, prince of Transylvania, supported by the Swedes. He defeated Ragotski, and recovered Cracow from the Swedes. Peace was restored in the north; but troubles arose on the side of Hungary, which soon after involved the emperor Leopold in a war with the Turks. Montecucculi was sent in 1661 to command in that quarter, and by his skilful and prudent conduct baffled the attempts of the Turks, over whom he gained a decisive victory on the 10th August, 1664, at St. Gothard, after a

long and well-disputed action. A peace was the immediate consequence of this victory, and the successful general was recompensed, on his return to Vienna, with the post of president of the council of war. On the breaking out of the war between the empire and France in 1673, Montecucculi was chosen to oppose Turenne. After a variety of marches and counter-marches he succeeded in forming a junction with the prince of Orange, and taking Bonn. He was soon, however, obliged to quit the command; but he was recalled in 1675, as the only general capable of being matched with Turenne; and the campaign which ensued between these two masters exhausted every stratagem of war. The exquisite nicety of the movements on both sides may be estimated from the circumstance, that two large armies were perpetually moving in a space ten or twelve leagues in length, and four or five in breadth. While the game was yet in balance, it was brought to a conclusion by the death of Turenne from a chance shot, as he was reconnoitring. His rival had the generosity to lament his fate, and bestow the highest praises on his memory. The match was no longer equal, and the retreat of the French gave Montecucculi the opportunity of penetrating into Alsace; and it was necessary to summon Condé from Flanders to stop his progress. After having thus been opposed to the two most illustrious generals in Europe, he declined contending with inferior antagonists, and retired to a repose so well merited by his age and services At Vienna he presided over the council of war, and employed his influence at court in the protection of science and letters. He contributed greatly to the establishment of the Academy styled *Naturæ Curiosorum*, of which he was president. Having accompanied the emperor Leopold to Lintz, he died there in 1681, in the seventy-third year of his age. The title of Montecucculi to the character of a consummate general has been recognised by the ablest judges, among whom it is sufficient to mention Folard, and Frederic of Prussia. His Memorie sull' Arte della Guerra were composed during his campaigns in Hungary, and were presented to the emperor in 1665. They were not printed till after the author's death.

MONTEMAYOR, (George de,) an eminent Castilian pastoral poet, born at Montemor, near Coimbra, in Portugal, about 1520. Having musical talents, he found patronage at the Spanish court, and visited Italy and Flanders in the suite of Philip II., then prince of Spain. In 1562 he perished by a violent death in Piedmont. He published a Cancionero, including his own poems, and a translation of Ansias March. But the work which obtained for him his great and transient celebrity is his Diana, a pastoral romance. Some of the poems are of great merit; one in particular, which Sireno addresses to a lock of Diana's hair, has not often been surpassed in its kind. A Portuguese admirer of this romance once offered an estate worth two thousand crusades as a prize for any person who should write a better. The romance was finally completed with great success by Gaspar Gil Polo, whose Diana Enamorada was one of the Spanish books printed in England about seventy years ago. The Diana has been translated into many languages.

MONTENAULT, (Charles Philip,) a French writer, born at Paris. His History of the Kings of the Two Sicilies, of the House of France, in 4 vols, 12mo, has been much admired. He wrote also in the Journal de Verdun, and translated into prose Quillet's Poem, called Callipædia. He died in 1749.

MONTEREUL, or MONTEREUIL, (Bernardin de,) a learned French Jesuit, was born at Paris in 1596, and entered the society in 1624. After having gone through his course of academic studies, he filled the chair of philosophy for four years, and afterwards that of moral theology. He was also greatly admired as a preacher, and much resorted to in the capacity of director of consciences. He died at Paris in 1646. He was the author of, A Life of Jesus Christ, 1637, in 2 vols, 4to, which was afterwards enlarged into 4 vols, 4to, and underwent numerous impressions. It was revised and retouched by father Brignon, and reprinted in its amended state in 1741, in 3 vols, 12mo. It has the character of being an excellent performance, and is said to be a good substitute for a Harmony of the Evangelists. The author also published, A History of the Early State of the Church, comprising the Acts of the Apostles, 1640, 12mo; and, The Last Conflicts of the Church, as explained in the Apocalypse, 1649, 4to, and 12mo.

MONTESPAN, (Frances Athenaïs de Rochechouart de Mortemart, marchioness de,) born in 1641, was wife of the marquis de Montespan, and is known as the mistress of Louis XIV. Her husband ventured indignantly to resist the in-

trigue; but banishment from the capital, and the fear of despotic power, soon reconciled him to his disgrace. From 1669 to 1675 this guilty woman exercised uncontrolled authority, by her wit and by her beauty, over the captivated monarch, and the people of France; till satiety, and the love of madame de Maintenon, alienated the affections of the king. She, however, for some time continued at court, treated with respect, but robbed of her personal influence, and she passed her time, which pressed on heavily upon her mind, in acts of devotion, and in the drawing up memoirs of what occurred at court. She had by the king a son, created duc de Maine, and two daughters, one married to the grandson of the great Condé, and the other to the duc de Chartres. The last years of her life were spent away from the court, on a pension of 1000 louis d'or a month. She died in 1717. "She was rather ashamed of her faults," says her biographer, "than penitent for them: half of her life was spent in grandeur, and the rest in contempt."

MONTESQUIEU, (Charles de Secondat, baron de la Brède, et de,) an eminent magistrate and writer, descended from a distinguished family in Guienne, was born at the Château de la Brède, near Bourdeaux, in 1689. From an early age he manifested a love of study, and in his twentieth year began to make those methodical extracts from the ample body of civil law, which were the materials of his celebrated work. He was the son of a younger brother; but a paternal uncle at his death left him his property, together with his office of president à mortier to the parliament of Bourdeaux, to which he was admitted in 1716. In the same year he was admitted into the newly founded Academy of Bourdeaux. In 1719 he published his Physical History of the Ancient and Modern World. In 1721 he published his Persian Letters, in which he gives a satirical representation of the manners and sentiments of the country of the writer, under the assumed character of a foreigner to whom every thing appears as a novelty. This work, which appeared anonymously, soon gave him a degree of literary reputation which induced him to become a candidate for a place in the French Academy; but at the same time the liberties he had taken with the Church and State were represented in so serious a light to the minister, cardinal Fleury, that he had reason to fear exclusion through the interference of authority. By some dexterous management he overcame this obstacle, and was admitted into the Academy in January, 1728. He had sold his presidentship in 1725, and the same year published his exquisite little classical romance, entitled, Temple du Gnide. Having now resolved to devote himself to literature, and especially to an examination of the laws and constitutions which prevail in different parts of the world, he thought it necessary to study national characters upon the spot, and accordingly set out on his travels. He visited Germany, Hungary, Italy, Switzerland and Holland, and finished with a residence of nearly two years in England, whither he had come from Holland with lord Chesterfield. This country he found, as he said, "the best to think in:" and being honoured with the regard of queen Caroline, and the friendship of the most eminent characters in literature and science, he passed his time in it with much satisfaction. He particularly studied the English constitution, which was ever after the object of his warmest admiration. On his return to France he spent two years in studious retirement, and completed his work, Sur la Cause de la Grandeur et de la Décadence des Romains, published in 1734. In this performance he gave novelty to a trite subject by the energy of his style, the force of his descriptions, and the sagacity of his remarks. In 1748 he published in 2 vols, 4to, his Esprit des Lois, upon which he had been occupied for fourteen years. Voltaire speaks thus of this performance in his Siècle de Louis XIV. "The continual want of method in this work, the singular affectation of frequently putting only three or four lines into a chapter, and sometimes only a stroke of pleasantry, have disgusted many readers, who have also complained that these sallies of wit are often given in place of arguments, and doubtful notions for certainties; but if he does not always instruct his reader, he never fails to make him think; which itself is a great merit. His lively and ingenious expressions, in which is displayed the imagination of his countryman Montaigne, have particularly contributed to the great reputation of the Spirit of Laws. The same things said even by a more learned man would not have been read. In fine, few works are to be met with in which there are more acute and profound ideas, more bold thoughts, more matter for instruction, either in admitting or controverting his opinions. It has a claim to be ranked among the original publications which

have adorned the age of Louis XIV., and which had no model in antiquity." As in this work Montesquieu made no less free with the Roman Catholic religion than in his Persian Letters, he drew upon himself several censurers, and among the rest, the Sorbonne undertook an examination of it; but the ridicule thrown upon other adversaries deterred this body from making its censure public. A more weighty criticism of its principles was prepared by M. Dupin, fermier-général, a man of reading and information, which the author, by the discreditable method he took of suppressing it, seems much to have dreaded. After only five or six copies of the critique had been distributed, Montesquieu made his complaint to madame de Pompadour, who sent for the writer, and told him that she took the Spirit of Laws and its author under her protection: in consequence the whole edition was committed to the flames! The life that Montesquieu led at Paris was injurious to his constitution, and brought upon him a pulmonary complaint, under which he sunk on the 10th February, 1755, in the sixty-sixth year of his age. His last hours were disturbed by the Jesuits, who were eager to intimidate him into a retractation of his sentiments concerning religion. His private character is represented as having been highly amiable and estimable. Though habitually frugal, he could be generous on proper occasions; and an instance of his beneficence in giving his purse to a young boatman at Marseilles, and secretly consigning a sum of money to a banker to redeem the youth's father from slavery in Africa, has been made the subject of a pathetic drama. He had married in 1715, Jeanne de Lartigues, by whom he had two daughters and a son, John Baptist de Secondat, counsellor of the parliament of Bordeaux, who died in that city in 1796, at the age of 79. Under an unfavourable exterior he possessed talents, knowledge, and moral worth. He wrote, Observations de Physique et d'Histoire naturelle sur les Eaux Minerales des Pyrénées, 1750; Considérations sur la Commerce et la Navigation de la Grande Bretagne, 1740; Considérations sur la Marine Militaire de France, 1756. The latter work he printed at London, where he then resided, and where he was made a member of the Royal Society. Montesquieu's éloges were written by D'Alembert and Maupertuis.

MONTETH, or MONTEITH, (Robert,) a Scotch historian, was born at Salmonet, between Airth and Grange, on the south side of the Firth-of-Forth, whence he was called abroad Salmonettus Scoto-Britannus. He appears to have been a chaplain of cardinal de Retz, who also made him a canon of Nôtre Dame, and encouraged him in writing his History. This work embraces the period of Scotch history from the coronation of Charles I. to the conclusion of the Rebellion. In 1735 a translation of this work, which was originally published in French, was executed at London, in fol., by J. Ogilvie, under the title of, A History of the Troubles of Great Britain. The author was held in high esteem by Menage, who wrote two Latin epigrams in his praise. The date of his death is not known.—He must be distinguished from ROBERT MONTEITH, the compiler of a collection of all the epitaphs of Scotland, published in 1704, 8vo, under the title of A Theater of Mortality.

MONTEZUMA, emperor of the Mexicans at the time of the Spanish invasion. It was in 1519 that Cortez arrived on the coast of Mexico; and in return to a message from that chief, expressing an intention of waiting upon him in his capital, Montezuma sent a magnificent present of the richest manufactures and productions of his empire, but accompanied with a prohibition of his farther advance. The adventurous Spaniard disregarded this refusal; and the emperor began in vain to negotiate for the departure of the strangers. The severity of the Mexican government had produced such a spirit of hatred and disaffection in some of the conquered tribes, that Cortez found means to engage several of them in rebellion, and to obtain succours from them in his march towards Mexico. Montezuma at length gave his consent for the advance of the Spaniards, but planned their destruction at the town of Cholula, where he had assigned them quarters. The plot was discovered, and revenged by Cortez with a massacre of the Cholulans; and he proceeded to the very gates of the capital before the irresolute monarch had determined whether to receive him as a friend or an enemy. Timidity finally prevailed, and Montezuma came out in great state to meet Cortez, whom he conducted to the part of the city allotted for the Spaniards. Cortez seized the emperor in the heart of his own capital, and kept him as a hostage at the Spanish quarters. He was at length brought to an acknowledgment of his vassalage to the king of Spain; but

he could not be prevailed upon to adopt the faith of the conquerors; for a zealous attachment to the cruel and superstitious rites of the Mexican religion was a prominent feature in his character. When Cortez was obliged to march with a great part of his forces in order to oppose his countryman Narvaez, the Mexicans made a furious attack upon the remaining invaders. The return of Cortez alone saved them from immediate destruction; and formidable hostilities were still carrying on, when Montezuma was persuaded to advance to the battlements of the Spanish fortress in his royal robes, and attempt to appease the rage of his subjects. His address to them was, however, productive of no other sentiment than indignation against himself, in the paroxysm of which a volley of arrows and stones was poured in, and the unhappy monarch, struck on the temple with a stone, fell to the ground. He was carried to his apartment, and every attention was paid him by Cortez, who perceived how important his life was to his own safety; but the wound had affected his mind as much as his body. He tore away the bandages, refused all nourishment, and in a short time expired, rejecting every solicitation of the Spaniards to embrace the Christian faith. This event took place on the 30th June, 1520.

MONTFAUCON, (Bernard de,) a learned and industrious antiquary and philologist, was born in 1655 at Soulage, in Languedoc, of the ancient family of Roquetaillade, in the diocese of Alet. After an education under the fathers of the Christian Doctrine, he entered as a cadet into the regiment of Perpignan, and served two or three campaigns in Germany under Turenne. In 1675 he entered among the Benedictines of St. Maur, and devoted himself to the pursuits of literature. In 1688, in conjunction with two brothers of his order, he published, Analecta Græca, cum Notis, 4to, Paris. In 1690 he published, La Vérité de l'Histoire de Judith, in which he gave some learned elucidations of the history of the Median and Assyrian empires. A new edition of the Works of St. Athanasius, Gr. and Lat., occupied him for some years, and appeared in 3 vols, fol., in 1698, dedicated to Innocent XII. It is preceded by a life of that father, and by several learned dissertations, and is much esteemed. In the same year he undertook a journey to Italy for the purpose of consulting the libraries, and examining MSS. relative to the inquiries in which he was engaged. He spent a considerable time at Rome, where he acted as procurator for his order. After an absence of more than three years he returned to Paris, where, in 1702, he published an account of the observations made in this tour, under the title of, Diarium Italicum, sive Monumentorum veterum, Bibliothecarum, Museorum, &c. Notitiæ singulares itinerario Italico collectæ, 4to. A critique on this work by M. Ficorini appeared in 1709, to which Montfauçon replied in the Journal des Savants. During his abode at Rome he printed a defence of the edition of St. Augustine, published by the fathers of his order, in 11 vols, fol. 1679—1700, against various attacks that had been made against it. In 1706 he published, A Collection of Ancient Greek ecclesiastical Writers, in 2 vols, fol., with translations, notes, and dissertations. One of his most learned and important works appeared in 1708, with the title of Palæographia Græca, sive de Ortu et Progressu Literarum Græcarum, et de variis omnium Seculorum Scriptionis Græcæ generibus, &c. fol. This performance is highly valued by the learned, and has effected, with respect to the ascertainment of the age of Greek MSS., that which the work of Mabillon, De Re Diplomatica, has done with respect to the Latin. He gave, in 1709, a French version of Philo, On the Contemplative Life. In 1713 he published what remains of the Hexapla of Origen, in 2 vols, fol.; and about the same time he undertook a new edition of all the works of St. Chrysostom, of which he published in succession thirteen volumes, fol. In 1715 he printed Bibliotheca Coisliniana, fol., containing a list of 400 Greek MSS., with their respective ages. The Academy of Inscriptions and Belles-Lettres, in 1719, nominated him a supernumerary honorary member; and in the same year he published in Latin and French his celebrated work, L'Antiquité expliquée et représentée en figures, Paris, 10 vols, fol. A supplement to it appeared in 1724, in 5 vols, fol. He published from 1729 to 1733, Monuments de la Monarchie Française, 5 vols, fol., with a great number of plates; and in 1739 he gave his concluding work, entitled, Bibliotheca Bibliothecarum Manuscriptorum nova, 2 vols, fol. He died at the abbey of St. Germain des Prés in 1741, at the age of eighty-seven, having preserved his faculties so entire, that nearly to the termination of his long career he employed eight hours a day in study. A very regular and abstemious life had so

fortified his constitution, that during fifty years he never was indisposed; nor does it appear that his severe literary labours had any tendency to abridge his days. Besides the works above mentioned, he communicated some papers to the Academy of Inscriptions, published in their Mémoires.

MONTFORT, (Simon de,) a famous commander in the thirteenth century, was descended from a noble family, the lords of Montfort, a town in the district of Paris. He distinguished himself on various occasions in combats against the Germans and English. When a crusade was proclaimed in 1208 by Innocent III. against the Albigenses and their protector Raymond count of Toulouse, Montfort was appointed their commander; and the capture of Beziers by storm, of which all the inhabitants were put to the sword, and the reduction of Carcassone, displayed his military talents. Two of the Albigenses having been condemned to the flames, the younger endeavoured to save his life by a recantation, and several bystanders seconded his petition for mercy. Montfort refused their request, saying, "If this man is a sincere convert, the fire will serve for an expiation of his sins; if otherwise, it will be a punishment for his imposture." Montfort's violence at length caused a confederacy of nobles against him, headed by Peter, king of Arragon, brother-in-law of Raymond. They assembled a very numerous army, which laid siege to Muret in 1213; but Montfort gave them battle, and entirely defeated them, the king of Arragon being slain in the field. Montfort was now called a Maccabee, and the defender of the Church; and the pope in council issued a sentence decreeing the whole country which he had conquered from the heretics to be held by him of those who were its rightful sovereigns. The king of France, in consequence, gave him the investiture of the county of Toulouse. In 1218, as he was besieging its capital, he was killed by a stone thrown by a woman from one of the machines called mangonels.

MONTFORT, (Simon de,) son of the preceding, settled in England in 1236, as the occupant of an inheritance which had fallen to the family in that country, and which was ceded to him by his elder brother. He obtained the favour of Henry III., who created him earl of Leicester, and consented to his marriage with the countess-dowager of Pembroke, his sister. The king afterwards made Montfort his lieutenant-general in Gascony, where he defeated and took prisoner the viscount of Bearn, who had revolted. In 1258, Henry having convoked a parliament for the purpose of obtaining supplies for the conquest of Sicily, the crown of which the pope had conferred on his son, the barons entered the hall completely armed, and boldly remonstrated with him upon his errors. As he was in a manner a prisoner in their hands, he was obliged to consent to those remarkable regulations called the Provisions of Oxford, which for a time threw all the legislative and executive power of the kingdom into the hands of twenty-four barons. At length the disputes between the two parties were referred for arbitration to Louis IX. of France, who gave an award favourable to royalty. The barons rejected the sentence, and a civil war immediately ensued. In May 1264, Leicester, who had been obliged to relinquish the siege of Rochester, and retreat to London, marched from that city with a strong reinforcement, and proceeded to Lewes, in Sussex, where the king and his son prince Edward lay encamped. A fierce engagement took place, which terminated in the total defeat of the royalists, and capture of the king. By the accommodation which followed, called the Mise of Lewes, the prince, and his cousin Henry, son to the king of the Romans, were to remain as hostages in the hands of the barons till a new settlement of the nation should take place. Leicester contrived to have the whole royal authority committed to himself, to the bishop of Chichester, who was entirely under his influence, and to the earl of Gloucester. He summoned a parliament in January 1265, composed upon a more democratic plan than had hitherto prevailed in the formation of that assembly; for not only were two knights returned from every shire, but representatives were sent from the boroughs, for the first time upon record. To him, therefore, whatever were his motives, the English constitution is indebted for that perfection which is now recognised in it. The dread of his power and unprincipled ambition detached from him the earl of Gloucester, who retired to his estate and garrisoned his castles. Leicester immediately proclaimed him and his adherents traitors, and marched towards them with an army, carrying the king and prince with him. By means of a stratagem the prince made his escape, and raised the royal standard, which was joined by Gloucester, Mortimer, and many other

barons. Leicester, in alarm, wrote to his eldest son Simon to bring him succours from London with all speed; but in his way he was surprised by the prince at Kenelworth, and the greatest part of his troops were cut to pieces. The prince then advanced towards the Severn, and met Leicester at Evesham. This leader at first took a detached part of his enemy's army for the expected reinforcement from London; but when he perceived his mistake, and found himself hemmed in by superior numbers, he exclaimed, "The Lord have mercy on our souls! for I see our bodies are the prince's." The fortune of the battle was soon decided, and Leicester himself, in vain asking for quarter, was slain in the field, with one of his sons, and many gentlemen of his party. Another of his sons was taken prisoner; and the ruin and expulsion of his whole family was the result of this defeat. The attachment of the populace to him continued even after his death; and, although he lay under a sentence of excommunication, miracles were said to have been wrought at his tomb.

MONTGERON, (Louis Basil Carré de,) a fanatic, was born at Paris in 1686. He was a counsellor in the parliament; but his manners were extremely dissipated, till, as he pretended, the miracles wrought at the tomb of the abbé Paris effected his conversion in 1731. He made a large collection of those wonders in a quarto volume, for which he was confined successively in the Bastile, at Viviers, and in the citadel of Valence, where he died in 1754. Bishop Douglas, in his Criterion, has carefully examined the pretended miracles recorded by this enthusiast.

MONTGOLFIER, (James Stephen,) famous as the inventor of aerostatic balloons, was born in 1745 at Annonay, near Lyons, where he carried on an extensive manufacture of paper in conjunction with his brother Joseph. They were distinguished for their ingenuity in this branch, and were the first in France who made the beautiful vellum paper. It is said, that the incident of covering a coffee-pot in which water was boiling with a spherical cap of paper, which rose in the air as the water was heated, first suggested to him the idea of an air-balloon. Others affirm that the ascent of smoke and clouds in the atmosphere first suggested the hint. It appears that Stephen, in the middle of November, 1782, made an experiment at Avignon. This experiment was repeated by the two brothers at Annonay, with a success that induced them to form a machine of the capacity of 650 cubic feet, which, filled in like manner with smoke, ascended to the height of 600 feet. They proceeded enlarging the experiment, till they had constructed a globe of linen lined with paper, of the capacity of 23,430 cubic feet, which, inflated with the smoke of straw and chopped wool, rose to an elevation of about 6,000 feet. Montgolfier continued to extend his plans, and on September 19, 1783, he exhibited before the king and royal family at Versailles a grand machine near sixty feet high and forty-three in diameter, which ascended with a cage containing a sheep, a cock, and a duck, and conveyed them through the air in safety to the distance of above 10,000 feet. Emboldened by this success, Pilatre de Rozier first offered himself to undertake the hazardous adventure of an aerial navigation in a new machine of Montgolfier's of still larger dimensions. The first principle of ascent, however, though applied in various succeeding instances, gradually gave way to the safer and more efficacious one of a gaseous fluid permanently lighter than the air. In one unfortunate instance the two modes were combined, and the result was, that the balloon caught fire, and occasioned the death of the first adventurer, Pilatre de Rozier, and his companion Romain, who were precipitated to the ground between Calais and Boulogne. Montgolfier was rewarded for his discovery by admission into the Academy of Sciences, the cordon of St. Michael, and a pension of 2,000 livres. He died in 1799.

MONTGOMERY, (Gabriel count de,) a French nobleman, of Scotch origin, born in Normandy. In a tournament given by Henry II. of France, in honour of his daughter Elizabeth's marriage with the king of Spain, the young knight unwillingly entered the lists against the monarch, and had the misfortune to wound him so severely in the eye, that he died in eleven days after. Montgomery retired to his estate in Normandy, and then travelled into Italy, till the civil wars recalled him home to support the cause of the Protestants, and to defend Rouen. When at last the city surrendered, after a brave defence, he escaped to Havre, and in 1569 he flew to the assistance of Bearn, which was attacked by the Popish army under Terrides. Here he was victorious, and pursued the

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enemy, whom he besieged in Orthez, which he took by assault. This gallant chief was at Paris during the massacre on St. Bartholomew's Day, 1572, and he escaped by the fleetness of his horse. From France he passed to Jersey with his family, and then took refuge in England, whence he sailed the following year to the relief of Rochelle, but without success. In 1573 he again went to France, and joined at St. Lo the Protestant nobles of Normandy. Here he was suddenly besieged by Matignon, the commander of Normandy; but he escaped to Domfront, whither he was quickly pursued by his enemy, and obliged to surrender. He was then conducted to Paris, and confined in the Conciergerie, in the tower which still bears his name, and there he was beheaded, 27th May, 1574, by order of Catherine de Medici.

MONTI, (Vincenzo,) a celebrated Italian poet, was born at Fusignano, near Ferrara, on the 17th of February, 1754, and studied at the university of the latter city, under the poet Onufrio Minzoni. He then went to Rome, where he was introduced to Don Luigi Braschi, the favourite nephew of Pius VI., who appointed him his secretary. He assumed the habit of an abbé, which at Rome was a general passport into society, and did not bind the wearer to any clerical duties or vows. He wrote amatory verses, and sacred elegies, was noticed by prelates and cardinals, was admitted into the Academy of the Arcadi, and had disputes with several members of that assembly. His Sonetto colla Coda, a satirical composition addressed to father Quirinus, was one of his earliest pieces. In 1786 he composed his tragedy of Aristodemo, which was received with great applause, and established his literary reputation. It is a strictly classical drama, and is a fine specimen of that species of composition. Monti dedicated it to the duchess Braschi, his patron's consort, to whom he addressed also other minor compositions, among which is his beautiful allegory of Amor Pellegrino. When Pius VI. proceeded to Vienna to remonstrate with Joseph II. on his ecclesiastical reforms, Monti wrote a poem on the subject of that journey, entitled, Il Pellegrino Apostolico. The tragical death of Hugo de Bassville, the agent of the French republic, who while endeavouring to excite a revolution at Rome was murdered in the streets by the populace, in January 1793, suggested to Monti the idea of a poem in terza rima, which he entitled, the Basvilliana. Some of the descriptions in this noble poem are truly magnificent, such as that of the gigantic cherub watching over the Vatican, the account of the horrors of Marseilles, the description of Paris under the reign of terror, and the tragedy of the 21st of January, when the poet introduces the shades of former regicides and of infidel writers exulting at the execution of Louis XVI. and the phantoms of the ancient Druids rejoicing in the sight of bloody holocausts renewed. The poem had an astonishing success; eighteen editions of it appeared in the course of six months. It is still considered as Monti's best work. When the French armies occupied Ferrara, he left Rome, and repaired to Milan, the capital of the new Cisalpine republic, where he composed a savage song for the theatre of La Scala on the occasion of the festival of the 21st of January, 1799, the anniversary of the day of the execution of Louis XVI. About the same time he wrote his famous sonnet against England, beginning, "Luce ti nieghi il sol, erba la terra." When Suwarrow invaded Italy in 1799, Monti took refuge in France, whence he returned after the battle of Marengo. On his return he wrote his well-known and beautiful song in praise of his native country, "Bella Italia, amate sponde, pur vi torno a riveder." He also wrote his Cantica, on the death of his friend Mascheroni, a man of science and letters, who had died in France, in exile, in 1799. The Mascheroniana was followed by the tragedies of Caio Gracco, and Galeotto Manfredi. Monti was afterwards appointed professor of eloquence at Pavia; and in 1805, Napoleon, having made himself king of Italy, appointed Monti to be historiographer of the new kingdom. In the following year he published, "Il Bardo della Selva Nera," a poem in praise of Napoleon. He was made a knight of the Iron Crown, and of the Legion of Honour, and a member of the Institute of the kingdom of Italy. He afterwards engaged in a philological work, entitled, Proposta di alcune correzioni ed aggiunte al Dizionario della Crusca, which is valuable, not only as a supplement to the Italian Dictionary, but as containing several disquisitions upon questions connected with philology and history. This publication gave rise to a paper war between the Tuscan and Lombard critics. Monti died in 1828. He had married, in 1795, Theresa Pikler, the daughter of the celebrated gem engraver.

MONTJOSIEU, (Louis de,) Lat. *Demontiosius*, a learned antiquary, born at Rouergue, in the sixteenth century. He wrote, Gallus Romæ Hospes, 4to, a curious book, which treats of the sculpture and paintings of the ancients, reprinted with Vitruvius, at Amsterdam, 1649. He accompanied the duke of Joyeuse, in his travels to Rome, in 1583.

MONTLUC, (Blaise de Lasseran Massencome, seigneur de,) a brave Frenchman, born about 1502, in a village near Condour, of a noble family. He first served in the army in Italy, and gradually rose to the rank of maréchal of France. He was at the battle of Pavia, in 1525, where he was taken prisoner, and afterwards in the expedition to Naples; and he assisted in the defence of Marseilles against the attacks of Charles V. He next distinguished himself in Piedmont; and he took Boulogne from the English in 1547; and in 1551 he raised the siege of Bene, which was attacked by the Spaniards. He was in 1554 entrusted by Henry II. of France, with the defence of Sienna, which had driven out the Imperial garrison, and implored the assistance of the French; and so determined was his opposition, that for eight months he withstood undaunted the judicious and well-directed attacks of Marignan, and surrendered at last on honourable terms. Tuscany, Piedmont, and Thionville, afterwards witnessed his valour; and during the religious wars which desolated Guienne, he maintained his usual character, and was rewarded with the place of king's lieutenant over the country, for the signal victory which he obtained at Ver in 1562, over the Calvinists. He was wounded in the face at the siege of Rabasteins, (1570,) and so disfigured, that he always afterwards wore a mask. In 1573 he assisted at the siege of Rochelle. His services were rewarded with the rank of maréchal in 1574. He died in 1577. He was author of Commentaries, or a Memoir of his own Life, which was published at Bourdeaux, 1592, in fol., and has often been reprinted.

MONTLUC, (John de,) brother of the preceding, entered among the Dominicans, and distinguished himself by his learning and eloquence. Being suspected of an attachment to Calvinism, queen Margaret of Navarre took him from his cloister, and brought him forward in public life. He was employed in a variety of embassies, to Italy, Germany, England, Scotland, Poland, and Turkey. In 1553 he was nominated to the bishopries of Valence and Die, and in that situation he published several instructions and addresses to his clergy, which were admired for their eloquence. In the reign of Francis II., at an assembly held at Fontainebleau, for the purpose of seeking a remedy for the public disorders, he ventured to speak in favour of tolerating the Protestants in the exercise of their religion, and censured very severely the ignorance and misconduct of the clergy, not sparing the court of Rome itself. In time he began to be more free in declaring his sentiments, especially during the fluctuations in the policy of Catherine de Medici, who appeared to hesitate between the two religions, and he ventured to present to her a summary of the Calvinist doctrine, drawn up with as much precision as if it had been published at Geneva; but he was careful not to put his name to it. He farther proved his defection from the Romish discipline, by secretly marrying a young lady, named Anne Martin, by whom he had a son, afterwards maréchal of France. In his latter years he returned to the Romish church. He died in 1579. He printed in 1559, and 1561, two volumes of sermons, which are much sought after by the curious, for the free sentiments which they contain. His instructions and epistles to the clergy and people of Valence were printed in 1557, and his synodal ordinances in 1559.

MONTMAUR, (Peter de,) Greek professor in the Royal College of Paris, was born in 1576, in the Limousin, and educated among the Jesuits. He afterwards practised as an advocate, and then turned poet, and became the companion of the great and the opulent, whom he pleased and amused with his wit and jocularity, while he shared the profusion of their tables. Though very satirical in his observations, he met with many enemies, who wielded his own weapons against him with vigour and effect. Of those who entertained themselves and the public at his expense Menage was the keenest and the most able satirist. Montmaur died in 1648. The satires written against him were published in 1715, by Sallengre, under the title of the History of Montmaur, the Hague, 1715, 2 vols, 8vo.

MONTMORENCI, (Matthew de,) constable of France under Louis the Younger, was of one of the most illustrious families of Europe, which took its name from the little town of Montmorenci, a few miles north of St. Denis,

near Paris. He married Aline, a natural daughter of Henry I. of England, and for his second wife, Alice of Savoy, the widow of Louis VI. He died in 1160.—His grandson of the same name deserved the title of Great by his courage and prudence. He distinguished himself at the battle of Bouvines in 1214; and in the following year he fought with such bravery against the Albigenses in Languedoc, that he was made constable of France, and general of the army. He behaved with equal valour at the sieges of Niort, La Rochelle, &c., in 1224, and against the English; and when entrusted by Louis VIII. on his death-bed with the care of the minority of his infant son, Louis IX., he discharged his new duties with all the fidelity and zeal of a good subject, and protected Blanche, the queen mother, against the machinations of some of the insurgent nobles. This brave man died 24th November, 1230.

MONTMORENCI, (Anne de,) constable of France, of the same family with the preceding, and the first member of it who bore the title of duke, was born at Chantilli in 1493. He received his Christian name from his godmother, Anne of Brittany, queen of France, and wife of Louis XII. In 1521 he bravely defended Mezieres against the forces of Charles V. and obliged his general, count Nassau, to raise the siege. In the following year he was made maréchal of France, and accompanied Francis I. into Italy, where, against his advice, the disastrous battle of Pavia was fought (Feb. 25th, 1525). He shared the captivity of his master on that fatal day; but though rewarded for his services with the sword of constable of France, he was afterwards disgraced by the court. Restored to favour under Henry II. he took the Boulonnois in 1550, and Metz, Toul, and Verdun, in 1552; but the intrigues of Catherine de Medici at last drove him from the court. Under Charles IX. he was recalled, and after a reconciliation with the Guises, he defeated the Calvinists at Dreux in 1562; he was taken prisoner; but the next year he was set at liberty, and recovered Havre de Grace from the English. He again defeated the Calvinists under Condé, at the battle of St. Denis, 10th November, 1567, but was himself slain, after performing prodigies of valour, and receiving eight wounds. He was a brave but ferocious warrior, was totally illiterate, and yet, through his natural talent and the experience of a long life, he was an able statesman and counsellor.—His eldest son, Francis, was ambassador in England, and was honoured with the collar of the Garter by queen Elizabeth. He died in 1579.

MONTMORENCI, (Henry de,) second son of the preceding Anne, distinguished himself at the battle of Dreux, where he took Condé prisoner, and also at the battle of St. Denis. He was made governor of Languedoc, and maréchal of France; but when disgraced by the arts of Catherine de Medici, he retired to Savoy, and made successful war against his country. He was reconciled to Henry IV. and obtained the sword of constable. He died in 1614.—His son Henry, born at Chantilli in 1595, was made admiral of France at the age of seventeen, by Louis XIII., and he supported the honours of his house by his valour and prudence. He defeated the Calvinists in Languedoc, and obtained another victory by sea near the Isle of Rhé, which submitted to his arms. He distinguished himself in 1628 against the Huguenots, and afterwards in Piedmont; but, puffed up with his conquests, he determined to resist the power of Richelieu, and joining himself to Gaston, the discontented duke of Orleans, he took up arms against his sovereign in Languedoc, where he was governor. The maréchals de la Force and Schomberg were sent to reduce them to obedience, and at the battle of Castelnaudari, 1st Sept., 1632, the rebels were defeated, and Montmorenci was taken prisoner. His former services pleaded loudly in his defence, and the voice of the people was raised for his preservation; but the court was inexorable, and Richelieu put the law into execution. He was beheaded at Toulouse, on the 30th of October following, in the thirty-eighth year of his age.—His sister, Charlotte Margaret, who married the prince of Condé, is famous for her beauty, which captivated Henry IV. and exposed him to the ridicule of his courtiers. To avoid the importunities of this aged but powerful lover, her husband removed her to Brussels, whence she returned to France after Henry's death. She died 2d December, 1650. She was mother of the great and illustrious Condé. The house of Montmorenci continues to this day in several of its branches, namely, the princes of Montmorenci, the dukes of Laval Montmorenci, and the Montmorenci dukes of Luxembourg.

MONTMORT, (Peter Raymond de,) a mathematician, born at Paris in 1678. He was intended for the profession of the

law, to enable him to qualify for a place in the magistracy. From dislike of this destination, he withdrew into England, whence he passed over to the Low Countries, and travelled into Germany, where he resided with a near relation, M. Chambois, the plenipotentiary of France at the diet of Ratisbon. He returned to France in 1699, and after the death of his father, who left him an ample fortune, devoted himself to the study of philosophy and the mathematics, under the direction of Malebranche, to whom he had, some years before, felt greatly indebted for the conviction of the truth of Christianity, by perusing his work on The Search after Truth. In 1700 he went again to England, and on his return assumed the ecclesiastical habit, and was made a canon in the church of Nôtre Dame, at Paris. About this time he edited, at his own expense, the works of Guisnée on The Application of Algebra to Geometry, and that of Newton on the Quadrature of Curves. In 1703 he published his Analytical Essay on Games of Chance, of which an improved edition appeared in 1714. In 1715 he paid a third visit to England, for the purpose of observing a solar eclipse, and was elected a fellow of the Royal Society, to which body he soon afterwards transmitted his treatise on Infinite Series, which was inserted in the Philosophical Transactions for the year 1717. He was elected an associate of the Royal Academy of Sciences at Paris in 1716, and died in 1719, at the early age of forty-one, of the small-pox. He was employed for several years in writing A History of Geometry, but he did not live to complete it.

MONTOLIEU, (Pauline Isabella de Bottens, baroness de,) born at Lausanne in 1751, married M. de Crousaz, and afterwards the baron de Montolieu. She wrote a great number of novels, the best known of which is entitled, Caroline de Lichtfield, Lausanne, 1786, 2 vols, 8vo. She died in 1832.

MONTPENSIER, (Anne Maria Louisa d'Orleans, known under the name of Mademoiselle, duchess de,) daughter of Gaston, duke of Orleans, brother of Louis XIII., was born at Paris in 1627. She inherited boldness, intrigue, and impetuosity from her father; and during the civil wars of the Fronde she not only embraced the party of the duke of Condé, but she made her adherents fire the cannon of the Bastile on the troops of her cousin, Louis XIV. After in vain aspiring to the hand of an independent prince, and among others of Charles II. of England, she, in 1669, married the count de Lauzun. The king, however, who had permitted the union, threw difficulties in the way of the lovers; but after some sacrifices, and the cession of Dombes and of Eu, of which she was the sovereign, this disappointed woman was allowed to see her husband. She died in 1693. Her Mémoires were published at Amsterdam, Paris, 1746, 8 vols, 12mo. She wrote two romances, and some books of devotion.

MONTPETIT, (Armand Vincent de,) a painter, born at Mâcon in 1713. After studying at Dijon, he left the profession of the law for painting and mechanics, and in 1759 he discovered the eludoric method of painting, in which water colours were covered with a coat of oil. He died in 1800.

MONTROSE, (James Graham, marquis of,) born in 1612, succeeded his father, John, fourth earl of Montrose, in 1626. He married soon after, and then went on foreign travel till about 1633, when he returned to Scotland, with the reputation of being one of the most accomplished gentlemen of his time. He joined the popular party at first, and was a leading actor in the preparation and completion of the National Covenant. But thinking himself slighted by the Covenanters, he went over to Charles I., who, in 1644, created him marquis of Montrose, and commander-in-chief of the royal forces in Scotland. By his genius, valour, and perseverance, he reduced that kingdom, but was compelled to abandon his conquest for want of proper support. After the death of Charles I. he served with honour in Germany, and on the landing of Charles II. in Scotland, he sallied forth from his retreat, and might, with a few followers, again have acquired the ascendency, had he not been defeated by superior forces, and betrayed by McLeod, of Assint, into the hands of general Leslie. He was hung on a gallows, thirty feet high, May 21, 1650, at Edinburgh, and his quartered remains were exposed over the city gates. On the Restoration, Charles II. reversed the sentence of forfeiture which had been passed by the parliament; and Montrose's remains were collected, and buried with great solemnity in the cathedral of St. Giles, at Edinburgh.

MONTUCCI, (Antonio,) a distinguished philologist, was born at Sienna in 1762, and studied jurisprudence in the university of his native place. In 1785 he was appointed professor of English in

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the Tolomei College; and the following year he went to Florence, where he formed an acquaintance with Josiah Wedgewood, who invited him to settle as an Italian teacher at his establishment at New Etruria, in Staffordshire. He remained till 1804 in England, where he had applied himself to the study of Chinese. In 1806 he went to Berlin on the invitation of the king of Prussia. He died at Sienna in 1829. Besides an Italian translation of the Common Prayer, and other works for the use of his pupils, Montucci published, The Inedited Poetical Writings of Lorenzo de Mędici, from the Laurentian Library, 1790; Urh-chihtszeteen, &c. or a Comparative Examination of the two Chinese Dictionaries undertaken by the Rev. R. Morrison and Antonio Montucci, London, 1817, 4to.

MONTUCLA, (John Stephen,) an able mathematician and historian of the mathematics, was born at Lyons in 1725, and was placed under the instruction of the Jesuits, at their college in his native place. In their seminary he acquired an intimate knowledge of the ancient languages; and he likewise made some progress in the mathematics under fathers Béraud and Dumas, who were afterwards the tutors of Lalande, Bossut, &c. He then went to Toulouse to study the law; and he was admitted an advocate. He now removed to Paris, where he made the acquaintance of Diderot, D'Alembert, Gua, Lalande, Blondel, Cochin, and others, with some of whom he maintained a strict friendship during the remainder of his life. In 1754 he published in 12mo, anonymously, the History of the Researches for determining the Quadrature of the Circle, to which was appended, An Account of the Problems of the Duplication of the Cube, and the Trisection of an Angle. In the following year he was admitted a member of the Academy of Berlin; and in 1758 he published the first part of the History of the Mathematics, 2 vols, 4to. In 1764 he was appointed secretary and astronomer royal to the expedition for colonizing Cayenne. Upon his return to France the following year, he obtained, through the instrumentality of his friend Cochin, the situation of "premier commis des bâtiments," the duties of which he discharged for twenty-five years. He was also appointed censor royal of mathematical books. In 1778 he edited an improved edition of Ozanam's Mathematical Recreations, in 4 vols, 8vo. In the tumult of the Revolution he lost his situation, and was left nearly destitute. In 1798 he published a second edition of the first part of his History of the Mathematics. He died in 1799. Before his decease he had occupied himself with the second part of his History. The completion of the work was confided to Lalande, who, with the assistance of several scientific individuals, among whom was Lacroix, published the remaining two volumes in 1802. He had been a member of the Institute from its first establishment.

MOOR, (Michael), a learned Romish divine, was born in Dublin in 1640, and, after being taught at a grammar-school for some time, was sent to France, and studied at the college of Nantes, whence he removed to Paris. He taught philosophy and rhetoric in the Grassin college for some years; but at length returning to Ireland, was prevailed upon to take priest's orders. When James II. came to Ireland, Moor was recommended to him, often preached before him, and had influence enough to prevent him from conferring Trinity college, Dublin, on the Jesuits, to which he had been advised by his confessor, father Peters. Dr. Moor being made provost of this college, by the recommendation of the Roman Catholic bishops, was the means of preserving the valuable library, at a time when the college was a popish garrison, the chapel a magazine, and many of the chambers were employed as prisons for the Protestants. But the Jesuits could not forgive him for preventing them from gaining the entire property of the college, and especially for the freedom with which, in a sermon preached before James II. at Christ Church, he had imputed the failure of the king's affairs to his following too closely the councils of the Jesuits. James, influenced by father Peters, ordered Moor immediately to quit his dominions. Moor complied, as became an obedient subject, but hinted at his departure, "that he only went as the king's precursor, who would soon be obliged to follow him." Moor accordingly went to Paris, where he was twice made rector of the university, and principal of the college of Navarre, and was appointed regius professor of philosophy, Greek, and Hebrew. He died, in his eighty-fifth year, at his apartments in the college of Navarre, in 1726. He wrote, De *Existentiâ* Dei, et humanæ Mentis Immortalitate; Hortatio ad Studium Linguæ Græcæ et Hebraicæ; and, Vera sciendi Methodus, Paris, 1716, 8vo, against the philosophy of Descartes.

MOOR, (Karel de,) a painter, was born at Leyden in 1656, and was first a disciple of Gerard Douw, and afterwards of Tempel, Mieris, and Schalcken. He soon attained a high reputation as a portrait painter; and some of his pictures exhibited the dignity, strength, and elegance of Vandyck, others the spirit and striking effect of Rembrandt. In historical composition also he displayed great skill, with more grace and good taste than is usual among his countrymen. His performances were sought after by many of the princes in Europe, and the grand duke of Tuscany requested his portrait to place in his gallery of painters. The imperial ambassador, count Zinzendorf, engaged him to paint the portraits of the duke of Marlborough and prince Eugene on horseback, which he executed in so masterly a manner as to obtain from the emperor the dignity of a knight of the empire. He died in 1738.

MOORE, (Sir Jonas,) an able mathematician, born at Whitlee, or Whitle, in Lancashire, in 1617. He was noticed and patronized by Charles I.; and during the civil wars he taught mathematics. At the Restoration, Charles II. made him surveyor-general of the Ordnance; and by his influence and interest with the monarch he obtained the foundation of a mathematical school at Christ's Hospital, and the appropriation of Flamsteed house for an Observatory. He wrote, Arithmetic, in 2 books; Mathematical Compendium; General Treatise on Artillery; and, A System of Mathematical Education, for the Hospital, published after his death, 1681, 4to.

MOORE, (John,) an eminent prelate, was born at Market-Harborough, in Leicestershire, and admitted June 28, 1662, of Clare hall, Cambridge, where he took the degree of B.A. in 1665, M.A. in 1669, and D.D. in 1681. He was also fellow of that college, and afterwards became chaplain to Heneage Finch, earl of Nottingham, by whose interest he was promoted to the first prebendal stall in the cathedral church of Ely. His next preferment was the rectory of St. Austin's, London, to which he was admitted December 3, 1687. In 1689, he was presented by William and Mary (to whom he was then chaplain in ordinary) to the rectory of St. Andrew's, Holborn, vacant by the promotion of Dr. Stillingfleet to the see of Worcester. In 1691, on the deprivation of Dr. William Lloyd, bishop of Norwich, for not taking the oaths, he was advanced to that see; and he was thence translated to Ely, July 31, 1707, in which he remained until his death, in 1714. Bishop Moore was one of the most eminent patrons of learning and learned men in his time; and his name will be carried down to posterity, not only for his sermons published by Dr. Samuel Clarke, his chaplain (1715, 2 vols, 8vo), but also for his noble library, consisting of 30,000 volumes, collected by him, and purchased after his death by George I., who presented it to the university of Cambridge. Bishop Burnet ranks him among those who were an honour to the church and the age in which they lived. He assisted him (as he did many learned men) from his valuable library, when writing his History of the Reformation. He contributed also to Clarke's Cæsar, and to Wilkins's Ecclesiastes. His sermons were held in such estimation as to be translated into Dutch, and they were published at Delft in 1700.

MOORE, (Edward,) an English poet and miscellaneous writer, was born in 1712 at Abingdon, in Berkshire, and educated at the school of East Orchard, in Dorsetshire. For some years he followed the business of a linen-draper, both in London and in Ireland, but with little success. He then embraced a literary life. In 1744 he published his Fables for the Female Sex, which were so favourably received as to introduce him into the society of some learned and some opulent contemporaries. The hon. Mr. Pelham was one of his early patrons; and, by his Trial of Selim, he gained the friendship of lord Lyttelton. He afterwards composed two unsuccessful comedies,—The Foundling, which was first acted in 1748, and his Gil Blas, which appeared in 1751. The Gamester, a tragedy, first acted February 7, 1753, was his most successful attempt, and is still a favourite. Davies, in his Life of Garrick, seems inclined to divide the reputation of the Gamester between Moore and Garrick. Moore acknowledges, in his preface, that he was indebted to that actor for "many popular passages," and Davies believes that the scene between Lewson and Stukely, in the fourth act, was almost entirely his. The last literary undertaking in which Moore became engaged was the editorship of The World, a miscellaneous weekly paper, to which lords Lyttelton and Chesterfield, Horace Walpole, and other distinguished persons of the day, contributed. The series closed with the death of Moore, which occurred in February 1757. For every paper Dodsley had stipulated to

pay Moore three guineas, whether the papers were written by him, or by the volunteer contributors. In this work Moore wrote sixty-one papers, in a style easy and unaffected, and treated the whims and follies of the day with genuine humour.

MOORE, (John,) a medical and miscellaneous writer, was the son of the Rev. Charles Moore, minister of the episcopal church at Stirling, and was born there in 1729. He was educated at the university of Glasgow, where he also attended the anatomical lectures of Dr. Hamilton, and those on the practice of physic by Dr. Cullen. In 1747, when only in his seventeenth year, he went to the continent, under the protection of the duke of Argyle, and was employed as a mate in one of the military hospitals at Maestricht, in Brabant, and afterwards at Flushing. Hence he was promoted to be assistant to the surgeon of the Coldstream regiment of foot-guards, commanded by general Braddock, and after remaining during the winter of 1748 with this regiment at Breda, came to England at the conclusion of the peace. At London he resumed his medical studies under Dr. Hunter, and soon after set out for Paris, where he obtained the patronage of the earl of Albemarle, English ambassador at the court of Versailles, who appointed him surgeon to his household. He then returned to Scotland, and, entering into partnership as a surgeon, settled at Glasgow, whence, after taking his degree as physician, he was induced, in 1772, to accompany the young duke of Hamilton to the continent, in the joint capacity of medical attendant and travelling tutor. With his charge he spent five years in visiting some of the most interesting parts of Europe; and returning home in 1778, and establishing himself in London, he published, A View of Society and Manners in France, Switzerland, Germany, and Italy. These productions were followed by Medical Sketches; Zeluco; A Journal of a Residence in France during the Revolution of 1792; A View of the Causes and Progress of the French Revolution; Edward, a novel; Mordaunt, or Sketches of Life, Character, and Manners in various Countries; and an edition of Smollett's works, with a memoir of the author. He died in 1802. A complete edition of his works, with a Memoir of his Life, by Robert Anderson, M.D., was published at Edinburgh, in 1820, in 7 vols, 8vo.

MOORE, (Sir John,) eldest son of the preceding, was born at Glasgow in 1761, and received his first commission in the army at the age of fifteen. He had risen to the rank of lieutenant-colonel, and had also sat in parliament for the Lanark district of boroughs, when, in 1794, he first distinguished himself in the descent of the British troops upon Corsica, in concert with Paoli. On this occasion he was wounded in storming the Mozello fort, at the siege of Calvi. In 1796 he went out as brigadier-general to the West Indies, under Sir Ralph Abercrombie, who appointed him to the government of St. Lucia, in the capture of which he had a principal share. On his return home, in 1797, he was employed in Ireland during the rebellion, and was raised to the rank of major-general. In 1799 he went on the disastrous expedition to Holland, where he was again severely wounded; notwithstanding which he soon afterwards went to the Mediterranean; and at the battle of Alexandria he received a cut from a sabre on the breast, and a shot in the thigh. On his return to England he was made a knight of the Bath. On the recommencement of hostilities, after the short peace of 1802, he was employed, by his own desire, in a camp of instruction on the Kentish coast, in training his own and several other regiments as light infantry. After being for some time employed in the occupation of Sicily, he was sent, in May 1808, at the head of 10,000 men, to Sweden, with a view of aiding the gallant but unreasonable sovereign of that country, Gustavus Adolphus IV., in the defence of his dominions against the designs of Napoleon. He returned with his troops to England, and proceeding to the Peninsula, landed in Portugal in August 1808. After the expulsion of the French from that kingdom, and the recall of the British generals who had negotiated the Convention of Cintra, he was appointed to the command of the army intended to cooperate with the Spanish forces in the north of the Peninsula against the French. He began his march from Lisbon in October 1808; but he had scarcely entered Spain before the defeat and destruction of the Spanish armies at all points on their northern line utterly extinguished the prospect of a successful campaign. Receiving intelligence that the whole of the disposable French armies in the Peninsula were gathering to surround him, he commenced a rapid retreat to Corunna, where, in a decisive action (January 16th, 1809) in which the French

were repulsed, he fell in the arms of victory.

MOORE, (Philip,) rector of Kirkbridge, and minister of Douglas, in the Isle of Man, was the chaplain, friend, and companion of bishop Wilson, whose funeral sermon he preached. He superintended the revision of the translation of the Bible into Manks, and other theological works. He died in 1783. He was buried in Kirk Braddon church, and his obsequies were attended by all the clergy of the island.

MOORE, (John,) archbishop of Canterbury, born in 1733, was son of a grazier at Gloucester, and was educated at the grammar-school of that city, and at Pembroke college, Oxford, where he took his degrees, and from which he was recommended to the duke of Marlborough as tutor to his sons. He was rewarded for his services with a prebendal stall at Durham. In 1771 he was made dean of Canterbury; and in 1776 he was raised to the see of Bangor. On the death of archbishop Cornwallis, in 1783, he was recommended to the king by bishops Lowth and Hurd, who declined the honour, as the most proper person to succeed on the archiepiscopal throne of Canterbury. He died in January 1805. He published only two sermons, preached on special occasions.

MOORSOM, (Sir Robert,) a brave naval officer, was born near Whitby, in Yorkshire, in 1760, and entered the service at the age of seventeen, under captain Phipps, afterwards lord Mulgrave, in the *Courageous*. In 1790 he was made a post captain; and when the war broke out in 1793, he was appointed to the *Niger* frigate, and sent to ascertain the enemy's force at Brest. In 1804 he was appointed to the *Majestic*, 74, and joined admiral Russel off the Texel. In 1805 he had the command of the *Revenge*, 74, and was attached to the Channel fleet under admiral Cornwallis; by whom he was sent, in Sir R. Calder's squadron, to reinforce lord Collingwood off Cadiz, where they were soon joined by Nelson, and the memorable battle of Trafalgar ensued. In that engagement captain Moorsom bore a most distinguished part, having for two hours engaged a Spanish three-decker, the *Prince of Asturias*, 112 guns, on one side, and a French 74 on the other, while three more of the enemy's ships supported them. In 1806 he resigned the command of the *Revenge*, and was made private secretary to lord Mulgrave, first lord of the Admiralty; and on his lordship becoming master-general of the ordnance, captain Moorsom was appointed to the office of surveyor-general of that department, and became member of parliament for Queenborough. In 1830 he attained the rank of admiral. He died in 1835.

MOPINOT, (Simon,) a learned Benedictine, of the congregation of St. Maur, was born at Rheims in 1685, and at fifteen years of age was sent to the monastery of St. Faron, at Meaux, where he took the vows in 1703. He went through his courses of philosophy and divinity at St. Denis, where he assisted Didier in an edition of Tertullian; and he afterwards taught the classics and rhetoric at Pointle-Foi, in the diocese of Blois. He also occasionally appeared in the pulpit, and was much admired as a preacher. About 1715 his superiors called him to Paris, where he was associated with father Peter Coustant in preparing his collection of the Letters of the Popes. The first volume of this work was published in 1721, fol., with a dedication to Innocent XIII., and a preface by Mopinot. Upon the death of Coustant, in 1721, the whole care of continuing this collection devolved upon Mopinot; and he was preparing to print a second volume, when he was attacked by a violent dysentery, of which he died in 1724, in the thirty-ninth year of his age. Father Mopinot wrote in Latin with all the purity and elegance of the best authors; and he had considerable pretensions to poetic genius. In different monasteries of his order Hymns of his composition were chanted, which some prefer to those of M. Santeuil de St. Victor for genuine devotional sentiment and spirit, while they are inferior to the latter in point of energy and liveliness of imagery. He was also the author of the dedicatory epistle prefixed to the Thesaurus Anecdotum of fathers Martenne and Durand; and, A Funeral Eulogium in Latin, on M. Prousteau, professor of law in the university of Orleans.

MORABIN, (James,) a man of letters, secretary to the lieutenant-general of the police in Paris, was a native of La Flêche, and died in 1762. He published, A Translation of Cicero's Treatise on Laws, and of the Dialogue on Orators attributed to Tacitus, 1722; Histoire de l'Exil de Ciceron, an esteemed work, which has been translated into English; Histoire de Ciceron; this appeared nearly at the same time with that of Middleton on the same subject, and shared with it in reputation; Nomenclator Ciceronianus; and, A Trans-

lation of Boetius de Consolatione. He also wrote the Dissertation prefixed to Châteauneuf's Dialogue on the Music of the Ancients.

MORALES, (Ambrosio,) a Spanish historian and antiquarian, whom Southey styles the Camden of Spain, was born at Cordova in 1513, and studied under Juan de Medina at Alcala, and under Melchoir Cano at Salamanca, where he became a good Greek scholar, and while yet a youth translated the Table of Cebes. At the age of nineteen he entered a Jeronymite convent near Cordova, under the name of Ambrosio de Santa Paula. After the death of his father he became a professor at Alcala, where he had, among others, Guevara, Chacon, Sandoval, and the first Don Juan of Austria, among his pupils; and on the death of his friend Florian de Ocampo, he obtained the place of royal chronicler; but his first appearance as an author was in defending the historian Zurita. At the death of the bishop of Piacenza, the collector of MSS. for the Escurial, Morales succeeded him in that office. In the mean time he extended the Cronica general de España, which Ocampo had carried no further than the death of the Scipios. He was afterwards sent to Leon, Galicia, and Asturias, to examine sepulchres and temples, archives and libraries; and he collected much curious matter, which was published from the original MS. in the Escurial by the antiquarian Florez in 1765, and has been since inserted in the complete collection of Morales' works, Madrid, 1791-2. In 1583 he finished the third volume of the Cronica, which brought down the works to 1037. He also printed a volume of the works of his uncle Fernan Perez de Oliva; and he inserted at the end of it fifteen essays of his own, his juvenile version of Cebes, and an exposition of Don Juan of Austria's device. In his seventy-second year he recast his favourite manual, Arte para servir a Dios, the production of an unlettered Franciscan, Alonso de Madrid. He died in 1591.

MORALES, (Cristobal, or Cristoforo,) a distinguished Spanish singer, who, about the middle of the sixteenth century, became the most eminent composer at the Roman Pontifical chapel. The dates of his birth and death are not known.

MORALES, (Luis,) a Spanish painter, surnamed El Divino, from having devoted his pencil exclusively to sacred subjects. His Saviours and Magdalens exhibit the extreme of human suffering endured with a celestial meekness. Cean Bermudez finds in Morales correct design, knowledge of the naked form, a fine gradation of tints, and the most perfect expression of sorrow, or true Christian grief. Philip II., passing through Badajoz on his return from Lisbon, in 1581, relieved Morales, who was then suffering from poverty and old age, with a yearly pension of 300 ducats. He died, at a very advanced age, in 1586.

MORAND, (Sauveur,) a celebrated surgeon, was born at Paris in 1697, and educated at the college Mazarin. At an early age he was entered under his father at the Invalides, of which the latter was principal surgeon. Hearing of the success of Cheselden's lateral method of lithotomy, he visited London in 1729 at the expense of the Academy of Sciences, and made himself master of that operation, which on his return he practised with success at the hospital of La Charité, of which he was made surgeon. To the Academy of Sciences he was associated as pensioner and professor of anatomy; and he was admitted a member of the Royal Society of London, and of the Academies of Petersburg, Stockholm, Bologna, Florence, and Rouen. In 1751 he was decorated by the king with the order of St. Michael. He was well versed in antiquarian and medallic science. He died in 1773. He wrote several mémoires in the Collections of the Academies of Sciences and of Surgery, and composed the history of the latter for the second and third volumes.

MORAND, (Peter de,) a dramatic writer, born at Arles in 1701. In 1731 he went to Paris, where in 1734 he brought upon the stage Téglis, a tragedy, which was followed, in 1736, by Childeric. His comedy, entitled L'Esprit de Divorce, one of his best pieces, was published in 1738. In 1749 he was nominated literary correspondent of the king of Prussia. He died in 1757. His works were published in 3 vols, 12mo, Paris, 1751.

MORAND, (John Francis Clement,) son of the preceding, was born at Paris in 1726, and was created doctor of the medical faculty of Paris in 1750, and became anatomical professor in their schools. The Academy of Sciences in Paris, the Royal Society of London, and several other learned bodies, enrolled him among their members. He died in 1784. He wrote, Nouvelle Description des Grottes d'Arcy; Lettre sur les Antiquités trouvées à Luxeul; Mémoire sur les Eaux Ther-

males de Bains en Lorraine; Du Charbon de terre et ses mines, fol.; this forms the fortieth number of the arts described by the Academy of Sciences.

MORANT, (Philip,) a learned and industrious translator, editor, biographer, and antiquary, was born in 1700, at St. Saviour's, in the isle of Jersey, and educated at Abingdon school, and at Pembroke college, Oxford. He was successively presented to several benefices in the county of Essex, one of which was in Colchester. Of that town he published a history in 1748. His antiquarian knowledge, and his acquaintance, as a native of Jersey, with Norman French, caused him to be appointed in 1768, by the House of Lords, to succeed Mr. Blyke in preparing for the press a copy of the rolls of Parliament. In this service he diligently employed himself till his death, in 1770. This work, which he had continued down to the sixteenth year of the reign of Henry IV., afterwards devolved upon his son-in-law, Thomas Astle, Esq. Several of Morant's literary labours related to English history; among which was the comparing of Rapin's History with all Rymer's Fœdera, and all the ancient and modern historians; the result of which furnished most of the notes to the folio edition of 1728, 1734. He wrote a History of Essex, in 2 vols, fol. 1760, 1768; and, The Life of King Edward the Confessor; and he composed all the lives marked with the letter C in the Biographia Britannica. He was a fellow of the Society of Antiquaries.

MORATA, (Olympia Fulvia,) one of the most learned females of her age, born at Ferrara in 1526, was the daughter of Pellegrino Morata, a native of Mantua, who settled at Ferrara as a teacher of the learned languages. At an early age she was invited to the court of Ferrara, and placed as a companion to the princess Anne of Este, whom her mother, the duchess Renata, had determined to educate on a plan of liberal study. Olympia soon rendered herself celebrated for her extraordinary talents, and the success with which she pursued the studies of literature and philosophy. She retired from court on account of the artifices of her enemies, who had injured her in the opinion of the duchess; but she had already imbibed from her residence there that attachment to the principles of Protestantism, which she ever after retained. Her faith was confirmed by her union with Andrew Grundler, a young German physician, who had come to study medicine at Ferrara, and had graduated there. She accompanied her husband in 1548 to Schweinfurt, in Franconia, his native place; but they were scarcely settled before the entrance of the Imperial troops drove them thence, stript of almost all their property. She was for a long time obliged to wander about in Germany while labouring under a burning fever, destitute of every comfort, and continually exposed to the danger of losing her life. Her health was by this means totally ruined, so that the relief offered by the elector-palatine came too late. He invited Grundler to the professorship of physic in the university of Heidelberg. But Elizabeth did not survive above a year longer: she died on the 26th October, 1555, in the twenty-eighth year of her age, and was soon followed to the grave by her husband and brother. Her writings, consisting of dialogues, letters, short Latin orations, and Greek poems, were collected by Celio Secondo Curione, and published at Basle, in 1562, 8vo, with the title of Olympiæ Fulviæ Moratæ, feminæ doctissimæ ac plane divinæ, Opera omnia quæ hactenus inveniri potuerunt.

MORATIN, (Nicolo Fernandez,) a Spanish dramatist, born at Madrid in 1737. In 1762 he produced his comedy, La Petimetra, which contains some fine passages, but wants comic power. It is framed according to the rules of the French stage. This was followed by his tragedy of Lucrecia. Neither of these pieces was performed; such was the prejudice against what was denominated French taste. But his Hormesinda, performed in 1770, was received with great applause. Moratin's three discourses, Desengañador del Teatro Español, drove from the stage, with the aid of an injunction from government, the Autos Sacramentales. Besides remodelling the drama, Moratin was a successful restorer of lyric poetry in Spain. The Arcadi of Rome gave him the name of Flumisbo Thermodonciaco as a fellow-member. In 1764 he published periodically some of his light poetry, under the title of El Poeta. Soon after appeared his didactic poem on the chase, La Diana, which was greatly admired. His tragedy, Guzman el Bueno, published in 1777, contains several fine passages, but was not performed. He practised the law merely for the sake of providing for his wife and son. His Memoir on the means of encouraging Agriculture in Spain without injuring the Breed of Cattle, attracted the attention of

the Economical Society of Madrid, and led to his being chosen a member of it. His beautiful epic canto, Las Naves de Cortes destruidas, was printed at Madrid in 1785. He died in 1780.

MORATIN, (Leandro Fernandez,) a celebrated dramatic writer, son of the preceding, was born at Madrid in 1760, and began to versify at six or seven years of age. Though apprenticed to a jeweller, he, at the age of eighteen, obtained a prize from the Spanish Academy for his heroic poem entitled Toma de Granada. In 1782 he gained another prize from the same society for his Leccion Poética, a satire against poetasters. At the suggestion of Jovellanos, he became secretary to Cabarrus, who was sent, in 1786, by the Spanish government to the court of Versailles. In 1789 he published, without his name, his Derrota de los Pedantes, written in the manner of the Viage al Parnaso of Cervantes. In the same year the minister Florida Blanca rewarded his ode to the new king, Charles IV., with a pension of 300 ducats; which was afterwards increased to 900 ducats by the well-known minister Godoy, called El Principe de la Paz. In 1790 he produced his play of El Viejo y la Niña. In 1792 followed La Comedia Nueva, or El Café. About this time Moratin travelled through France, England, Belgium, Germany, Switzerland, and Italy. In 1798 he published his translation of Hamlet. In 1803 he produced El Baron; in 1804, La Mogigata; and in 1806 his very popular piece, El Si de las Niñas. His Escuela de los Maridos was represented in March 1812, under Joseph Buonaparte, who made the author chief royal librarian. On the restoration of Ferdinand in 1814, Moratin's property was seized, and himself reduced to actual starvation. In 1817 he fled from Barcelona to Paris, where he lived with his early friend Melon, till the restoration of the popular Spanish constitution in 1820, when he returned to Barcelona, where in the following year he edited his father's works. He next took up his residence at Bourdeaux, where he devoted himself to the improvement of his Origenes del Teatro Español. He returned in 1827 to Paris, where he died on the 21st of June, 1828, and his remains were deposited near Molière's monument in Père la Chaise. The poetical works of L. Moratin were published at Paris, in 3 vols, 8vo, 1825, and reprinted in 3 vols, 12mo, in the following year. His Poesias Liricas were printed in London, in 12mo, 1825. The edition of his works, in 3 vols, 8vo, by the Spanish Academy in 1830, was reprinted in 1835, at Barcelona, without the Origenes. An edition of the Origenes, with an Appendix by Don Ochoa, was published at Paris, in 1838, 8vo.

MORAY, or MURRAY, (Sir Robert,) one of the founders of the Royal Society, was descended of an ancient and noble family in the Highlands of Scotland, and was educated partly at the university of St. Andrews, and partly in France. He entered the French army, in the service of Louis XIII., and became a favourite with cardinal Richelieu. According to Anthony Wood, he was general of the ordnance in Scotland, against Charles I., when the Presbyterians of that kingdom first set up and maintained their Covenant. He afterwards joined the royalists, and at Newcastle suggested a device for the escape of the king, which seems to have been frustrated only by Charles's want of resolution. Upon the restoration of Charles II. he was appointed lord-justice-clerk, one of the auditors of exchequer, and a privy-counsellor for Scotland; and he was employed by the king in his chemical processes, and had the management of his laboratory. He died suddenly, in his pavilion, in the Garden of Whitehall, on the 4th of July, 1673, and was interred, at the king's expense, in Westminster Abbey. Bishop Burnet asserts that he was the first former of the Royal Society, and that, while he lived, he was the life and soul of that body. We meet with his name in almost every page of Dr. Birch's circumstantial History of the Society; in which, likewise, are inserted some of Sir Robert's papers. Another of his papers, concerning the mineral of Liege, is printed in the Philosophical Transactions. He had a very considerable share in obtaining the charters of the Society; was concerned in framing its statutes and regulations; and was indefatigably zealous in whatever regarded its interests. In both the charters of the Royal Society he is first mentioned in the list of the council: he was always afterwards chosen of the council; and his name sometimes occurs as vice-president.

MORDAUNT, (Charles,) earl of Peterborough and Monmouth, the eldest son of John viscount Avalon, and Elizabeth, daughter of Thomas Carey, second son of Robert earl of Monmouth, was born in 1658, and was brought up to the sea-service under the admirals Torrington and Narborough in the Mediterranean. In 1689 he signalized his courage at

Tangier, then besieged by the Moors. He opposed the repeal of the Test Act, which James II. endeavoured to promote; and, disapproving the measures pursued by that infatuated prince, he went to Holland, and at the Hague was one of the first of the English nobility that attached themselves to the prince of Orange, who paid great deference to his advice, and whom he accompanied in his expedition to England. This attachment was rewarded, on the accession of William III., by a seat in the privy-council, and the place of one of the lords of the bed-chamber. In 1689 he was appointed to the post of first lord of the treasury, and was raised to the dignity of earl of Monmouth. He served a campaign in Flanders in 1692 under William, and resigned his post at the treasury in 1694. He succeeded in 1697 to the earldom of Peterborough, on the death of his uncle Henry, the second earl. In 1705, on the breaking out of the war of the Spanish Succession, he was made, by queen Anne, commander-in-chief of the forces sent into Spain in support of the archduke Charles of Austria, competitor for the crown, and also joint-admiral of the fleet with Sir Cloudesley Shovel. Taking the archduke on board at Lisbon, the fleet proceeded to Barcelona, which soon capitulated, and Charles, recognised as king, entered it in triumph. Lord Peterborough's skill and bravery in driving out of Spain the duke of Anjou and the French army, which consisted of 25,000 men, though his own troops never amounted to 10,000; and his capture of Catalonia, of the kingdoms of Valencia, Arragon, and Majorca, with part of Murcia and Castile, by which he gave opportunity to the earl of Galway of advancing to Madrid without a blow; caused him to be regarded as one of the ablest captains of his time. For his services abroad he was declared general in Spain by Charles III. afterwards emperor of Germany; and, the war being thought likely to be concluded, he was appointed by queen Anne ambassador extraordinary, with power and instructions for treating and adjusting all matters of state and traffic between the two kingdoms. The king of Spain, however, having transmitted some charges against him, his conduct was examined by Parliament, and cleared up to their entire satisfaction. The House of Lords, in particular, who were pleased with his justification, voted (Jan. 12, 1710), "that he had performed many great and eminent services" during his command in Spain. In 1710 and 1711 he was employed in embassies to Vienna, Turin, and several of the courts in Italy. On his return to England he was made colonel of the royal regiment of horse-guards; and being general of the marines, and lord-lieutenant of the county of Northampton, he was (August 4, 1713) installed at Windsor a knight of the Garter. Soon afterwards he was sent ambassador extraordinary to the king of Sicily, and commissioned to negotiate affairs with other Italian princes; and in March 1713-14, he was made governor of the island of Minorca. In the reign of George I. he was made general of all the marine forces in Great Britain, in which post he was likewise continued by George II. He died on the 25th October, 1735, in his passage to Lisbon, whither he was going for the recovery of his health. In politics he was a violent Tory. He lived on terms of affectionate intimacy with Pope, Swift, Prior, Atterbury, Berkeley, and others. Lord Orford has characterised him as "one of those men of careless wit and negligent grace, who scatter a thousand bon-mots and idle verses, which painful compilers gather and hoard, till the owners stare to find themselves authors. Such was this lord: of an advantageous figure, and enterprizing spirit: as gallant as Amadis, and as brave, but a little more expeditious in his journeys; for he is said to have seen more kings and more postilions than any man in Europe." He was so active a traveller, according to Swift, that queen Anne's ministers used to say, they wrote *at* him, and not *to* him. Lord Peterborough might well claim the notice of the wits, as he was himself a man of wit, and very ready at repartee. Among various recorded instances of his vivacity, we shall copy one, which characterises another celebrated person as well as himself. Being once surrounded by a mob who took him for the duke of Marlborough, at that time in disgrace with them, he extricated himself by the following address: "Gentlemen, I can convince you by two reasons that I am not the duke of Marlborough; in the first place, I have only five guineas in my pocket; and secondly, here they are at your service." So saying, he threw his purse among them, and got off with loud acclamations.

MORE, (Sir Thomas,) lord high chancellor of England, only son of Sir John More, one of the justices of the court of

King's Bench, was born in Milk-street, London, in 1480. He received the rudiments of learning at St. Anthony's School in Threadneedle-street, under Nicholas Hart, a schoolmaster of great reputation, and at a proper age was placed in the family of cardinal Morton, archbishop of Canterbury and chancellor. He there so much distinguished himself by the quickness of his parts and propriety of his behaviour, that the cardinal used to say to the nobility who dined with him, "This child here waiting at table, whosoever shall live to see it, will prove a marvellous man." There also he attracted the notice of dean Colet, who was accustomed to say, "There is but one wit in England, and that is young Thomas More." In 1497 he was removed to Canterbury college, now part of Christ Church, Oxford, where he pursued the academical studies of rhetoric, logic, and philosophy, studied Greek under Grocyn, and made the acquaintance of Erasmus. When his course was completed, he entered at the New Inn to be initiated into chancery practice; and afterwards studied law at Lincoln's-inn. In his twenty-second year he was elected a burgess in the Parliament called by Henry VII. for the purpose of demanding an aid for the marriage of his eldest daughter to the king of Scotland. The commons in general thought the demand exorbitant, but no one had the courage to oppose it, till More rose, and argued against it with so much force, that the motion for granting it was rejected. When it was reported to the king "that a beardless boy had disappointed his purpose," he was much enraged; and not finding a profitable object of his vengeance in a youth who had nothing to lose, he contrived a quarrel against his father, and imprisoned him in the Tower till he had paid a fine of 100*l.* More himself was so awed by the king's displeasure, that he passed several years chiefly in retirement, making himself master of the French language, of history, and most of the liberal sciences. It was probably during this period that he filled the office of law-reader at Furnival's-inn for three years; after which he took lodgings near the Charterhouse. He also delivered lectures in the church of St. Lawrence Jewry, on St. Augustine's treatise De Civitate Dei. He had, indeed, a great inclination to enter into the ecclesiastical state; but the earnest desire of his father to see him advanced in the law, and, as is supposed, some misgivings of his own, respecting the rule of continence, caused him to renounce his intention. By the advice of his friend, dean Colet, he formed a matrimonial connexion with the eldest daughter of Mr. Colt, of New-hall, in Essex. After his marriage he took a house in Bucklersbury, and applied himself to the practice of the law. He had an office under the city, which was either that of under-sheriff, or judge in the sheriff's court; and his legal emoluments rose to above 400*l.* a year, which, at that time, was a great income to be derived from a profession. His high reputation caused him to be twice (1514 and 1515) employed by the English merchants as their agent in some important matters of dispute between them and the merchants of the Steel-yard, on which occasion he went to Bruges. He also in 1516 accompanied to Flanders, Tunstall, master of the rolls, and afterwards bishop of Durham, and Dr. Knight, the commissioners sent to renew the alliance between Henry VIII. and Charles V., then only archduke of Austria. In the midst of his other avocations he found time to write in Latin his political romance of Utopia, which he dedicated to a gentleman of Antwerp, and which appears to have been written about 1516. It was at this time, also, it is said, that he wrote The History of Richard the Third. In 1519 he resigned his office of under-sheriff; and in 1521 he was knighted, taken into the privy-council, and made treasurer of the exchequer. Henry also frequently took him into his closet, and conferred with him upon literary and philosophical topics; and he would sometimes carry him to the leads of the palace on a fine evening, and ask him questions concerning the names and revolutions of the heavenly bodies. He also amused himself with the wit and pleasantry of More's relaxed conversation, and often required his attendance at his private suppers with the queen, for the purpose of "making them merry." More now bought a spacious house at Chelsea, by the river side, whither he removed his family. His first wife was now dead, after having born him three daughters and a son; and he had taken a second, Alice Middleton, a widow, seven years older than himself, chiefly recommended to him by her housewifely qualities. About this time Henry was preparing his answer to Luther, in which More assisted his majesty, by reducing that treatise into a proper method. It was published in

1521, under the title of Assertio septem Sacramentorum adversus M. Lutherum, &c.; and in 1523 Sir Thomas published, written by himself, Responsio ad Convicia M. Lutheri congesta in Henricum Regem Angliæ. When, in that year, Henry summoned a parliament for the purpose of raising supplies for the war with France, he caused More to be nominated speaker of the House of Commons. In 1526 More was appointed to the chancellorship of the duchy of Lancaster; and in the following year he was joined with Wolsey and other officers of state in an embassy to the king of France. On the disgrace of Wolsey, More was raised to the high office of chancellor of England (25th Oct. 1529). He discharged the duties of his new dignity with the greatest impartiality and integrity, and was never accused by his bitterest enemies of any corrupt exercise of power. The only charge ever brought against him was first promulgated by Fox, in his Martyrology, and copied by Burnet, in his History of the Reformation. According to these writers, More was guilty of great cruelty in persecuting the Protestants. This charge is denied by Erasmus, and by More himself in his Apology, published in 1533, after his downfal. The evidence, however, appears to preponderate against him. Frith had written against the Corporeal Presence; and on his refusing to retract, after More had answered him, he caused him to be burned. "James Bainton," says Burnet, "a gentleman of the Temple, was taken to the lord chancellor's house, where much pains was taken to persuade him to discover those who favoured the new opinions. But fair means not prevailing, More had him whipped in his presence, and after that sent to the Tower, where he looked on, and saw him put to the rack. He was burned in Smithfield." "He shed the blood of many innocent Christians that confessed the gospel," says Luther, "and plagued and tormented them like an executioner." In 1526 bishop Tunstall and More bought up the whole impression of Wickliff's translation of the New Testament, printed in that year, and burnt it at St. Paul's Cross. More was also accessary to a most severe punishment and heavy fine inflicted on some persons who had imported Tyndale's New Testament in 1530. Such, however, was his fondness for wit, that a repartee would sometimes get the better of his persecuting zeal. A heretic, named *Silver*, being brought before him, he said, "Silver, you must be tried by fire." "Yes," replied the prisoner, "but you know, my lord, that *quick-silver* cannot abide the fire." More was so pleased with this answer, which, as Dr. Henry observes, showed great presence of mind, that he set the man at liberty. On the subject of the king's divorce from queen Catharine, and his marriage with Anne Boleyn, More showed an inflexibility of uprightness, that cost him his life. Nothing could induce him to concur in the king's project; and being sensible that Henry could not be diverted from it, and that his own station would oblige him to take some decided part, he solicited, and at length obtained, permission to resign the seals, after holding them for two years and a half. He was but slenderly furnished for an honourable retirement, for he had little more than 100*l.* of yearly revenue left; but his mind was fully prepared to submit to every necessary retrenchment. He provided situations for his gentlemen and servants among his friends of the nobility and prelacy, lessened his household by parting with his married children and their families, who hitherto had resided with him, and, quitting all political concerns, devoted himself entirely to letters and devotion. From this time Henry appears to have resolved upon the death of his old favourite. More was originally included in the bill of attainder which had been passed against Elizabeth Barton, the maid of Kent, and her accomplices; but his innocence in this case was so clear, that his name was afterwards omitted. The court party, however, soon found an opportunity of gratifying their vindictive master. By a law passed in the session 1533-4 it was made high treason, by writing, print, deed, or act, to do anything to the prejudice, &c. of the king's lawful matrimony with queen Anne; and it was also provided that all persons should take an oath to maintain the whole contents of the statute. At the end of the session commissioners were appointed to administer the oath, and on the 15th April, 1534, More was summoned before them to take it. This More declined doing; and he was thereupon committed to the Tower. Here his characteristic humour did not forsake him, for when the lieutenant, who had been under some obligations to him, apologized for not being able to entertain him as he could wish, without incurring the king's displeasure, he said, "Master lieutenant, whenever I find fault with the

entertainment which you provide for me, do you turn me out of doors." During the first month of his confinement he had to resist the importunities of his wife, who urged his submission to the king upon worldly considerations; but he told her he would not risk the loss of eternity for the enjoyment of a life that might not last a year, and would not be an equivalent, if it were to last a thousand. In the same year two statutes were passed to attaint More and Fisher of misprision of treason, with the punishment of imprisonment and loss of goods. More remained in prison during thirteen months. He was then brought to trial for high treason; and although the evidence against him completely failed, he was found guilty and condemned to death. As they were conducting him from Westminster-hall to the Tower, with the axe carried before him, according to the usual manner, a very affecting scene took place between him and his favourite daughter, Margaret, wife of Mr. Roper, who eagerly pressed through the guards to see him. She could, however, only articulate, "My father! Oh! my father!" when Sir Thomas, more affected by this than by all that had happened, recommended her to submit to the will of God. She was then reluctantly separated from him; but thinking this might be the last time, she again broke through the crowd, and embraced him in speechless agony. The numerous spectators, and even the guards, sympathized in the sufferings of the father and the child; and it was with difficulty that they were finally sundered from each other's last embrace. More was beheaded on Tower Hill, at nine o'clock in the morning, on the 6th of July, 1535, and met his fate with intrepidity, and even cheerfulness. He was then in the fifty-fifth year of his age. His English works were collected and published by order of queen Mary, in 1557; his Latin, at Basle, in 1563; and at Louvain, in 1566. His Utopia was translated into English by Robynson, 1551; by bishop Burnet; and by Arthur Cayley, 1808. By his first wife he had four children, who all survived him; three daughters, and one son, named John, after his grandfather. After the death of his father he was commited to the Tower for refusing the same oath of supremacy, and condemned, but afterwards pardoned, and set at liberty, which favour he did not long survive. He was married very young to a Yorkshire heiress, by whom he had five sons. His eldest son, Thomas, had a son of the same name, who, being a zealous Roman Catholic, gave the family estate to his younger brother, and took orders at Rome; whence, by the Pope's command, he came a missionary into England. He afterwards lived at Rome; where, and in Spain, he negotiated the affairs of the English clergy at his own expense. He died in 1625; and, two years after, was printed in 4to, with a dedication to Henrietta Maria, Charles I.'s queen, his Life of Sir Thomas More, his great-grandfather. More's eldest and favourite daughter, Margaret, was married to William Roper, Esq. of Well-hall, in the parish of Eltham, in Kent; who wrote the Life of his father-in-law, which was published by Hearne, at Oxford, in 1716, 8vo. She was educated on the most liberal plan, and became a mistress of the Greek and Latin languages, and of the sciences then usually taught, as well as of the accomplishments suited to her sex. She wrote with elegance both in English and Latin. In the latter her style was so pure, that cardinal Pole could scarcely be brought to believe that her compositions were the work of a female. Erasmus addressed an epistle to her, in which he mentions her as celebrated for solid learning, as well as for manners and virtue. She wrote two Declamations in English, which her father and she turned into Latin; and both so elegantly, that it was hard to determine which was best. She wrote also a treatise of the Four last Things; and, by her sagacity, corrected a corrupt place in St. Cyprian, reading "nervos sinceritatis," for "nisi vos sinceritatis." This deservedly-illustrious lady died in 1544, and was buried at St. Dunstan's church in Canterbury, with her father's head in her arms, according to her desire; for she had found means to procure it, after it had been exposed upon London-bridge fourteen days, and had carefully preserved it in a leaden-box, till there was an opportunity of conveying it to Canterbury, to the burying-place of the Ropers, in the church above mentioned. Of five children which she bore, there was a daughter, Mary, almost as famous for genius and learning as herself. She translated into English part of her grandfather's Exposition of the Passion of our Saviour; and also Eusebius's Ecclesiastical History into Latin; but this latter translation was never published, being anticipated by Christopherson's version. The life of Sir Thomas More has been written by Stapleton; by his grandson

and son-in-law, already mentioned; and by Hoddesdon; and more recently by Warner, Mr. Cayley, Mr. Macdiarmid, in his Lives of British Statesmen, and Sir James Mackintosh. Dr. Wordsworth has given a life of More in his Ecclesiastical Biography, from a MS. in the Lambeth library, which he attributes to Harpsfield. More was of the middle stature, and well-proportioned; his complexion fair, inclining to ruddy; his hair of a dark chestnut colour; his beard thin; his eyes grey; his countenance cheerful, and expressive of the equable and placid temper of his mind. In walking, his right shoulder appeared higher than the other; but this was the effect of habit, and not of any defect in his form. He was generally negligent in his dress, unless where his place required more splendour. His diet was simple and abstemious; and he seldom tasted wine but when he pledged those who drank to him. He was fond of music, in which several of his family were proficients. His attachment to the fine arts is attested by his patronage of Holbein, whom he entertained in his house for nearly three years. He lived in habits of intimacy and friendship with the most learned men of his time, particularly, as already mentioned, with Erasmus, and also with Colet, Grocyn, Linacre, Latimer, Lily, Tonstal, Pole, and Fisher.

MORE, (Chevalier Antonio,) an eminent painter, was born at Utrecht in 1512, and was a disciple of John Schooreel. He then went to Rome to improve himself in design, after which he visited Venice to discover the true principles of colouring, for which that school is so deservedly famous. He also studied Holbein, but never arrived at the delicacy of finishing which is observable in the works of that master. He designed with accuracy, and his colouring has all the truth of nature. He excelled in many historical compositions, though they were not designed in a grand style; and one of them, the subject of which is the Resurrection, was publicly exhibited at St. Germains, before it became the property of the prince of Condé. He was introduced by his countryman, cardinal Granvelle, to the emperor Charles V., who sent him to the court of Portugal to paint the portraits of John III., Catharine of Austria, the queen, and their daughter Mary, who afterwards became first wife of Philip II. of Spain. He was also sent to England to paint the portrait of the princess Mary, previous to her marriage with Philip. While here he was highly honoured by Mary, who presented him with a chain of gold, and allowed him a pension of one hundred pounds a-year. When he returned to Spain he copied some portraits of illustrious women, which had been originally painted by Titian; and they were thought to approach near to the beauty of the originals. On his return to the Netherlands he was patronized by the duke of Alva, who employed him at Utrecht, and made him receiver of the revenues of Flanders. He now amassed a large fortune, and abandoned his art. The portrait of More, painted by himself, in the gallery of painters at Florence, is charmingly coloured, and full of life and nature; yet it is not without somewhat of that stiffness of which he could never divest himself. His last work was the Circumcision, intended for the cathedral at Antwerp; but he left it unfinished at his death, in 1568. Several of his historical pictures painted for the royal collection in Spain were consumed in the conflagration of the palace of the Pardo.

MORE, or MOORE, (Sir Francis,) a lawyer, was born at East Hildesly, in Berkshire, in 1558, and educated at St. John's college, Oxford, whence he removed to the Middle Temple, where he made a very considerable proficiency, and became eminent in his profession, both for his knowledge and integrity. He died in 1621. His works are, Cases collected and reported; these were afterwards abridged by Mr. Hughes, and printed in 1665, 8vo; and, Reading upon 4 Jac. I. in the Middle Temple, concerning Charitable Uses. Sir Francis More was a member of that parliament which passed the Statutes for Charitable Uses; and it is said that the bill, as it passed, was penned by him. In Sir Francis's Reports is the famous case of the Post Nati, argued before the Lords and Commons in the Painted Chamber, and the resolution of all the judges upon it.

MORE, (Henry,) a learned divine and Platonic philosopher, was born at Grantham, in Lincolnshire, in 1614, and educated at Eton, and at Christ's college, Cambridge, where he applied himself to the diligent perusal of Aristotle, Cardan, Julius Scaliger, and other philosophers of the greatest eminence, and made himself perfect master of their doctrines before he took his degree of B.A. in 1635. But he met with little satisfaction in their respective systems; and, leaving Aristotle and the Scholastics, he devoted himself

to the study of the Platonists, and began to read Marsilius Ficinus, Plotinus, Mercurius Trismegistus, and the mystical divines. He was also exceedingly pleased with a little book of the same kind, entitled, Theologia Germanica, written by one John Taulerus, a Dominican monk in the fourteenth century, who was styled the Illuminated Divine; in which Luther said he had found more solid and true divinity than is to be met with in the writings and opinions of all the doctors of all the universities. In 1639 he was admitted to the degree of M.A. In the following year he published his Psychozoia, or the first Part of the Song of the Soul, containing a Christiano-Platonical Display of Life; which he reprinted in 1647, in 8vo, with the other parts of that song, and some smaller pieces, under the title of Philosophical Poems, and dedicated to his father. Having been elected a fellow of his college, he became tutor to several young persons of rank. His Conjectura Cabalistica, and Philosophiæ Teutonicæ Censura, were written, it is said, at the request of lady Conway, sister of Sir John Finch, who had embraced the tenets of the Quakers, and who left him a legacy of 400*l*. Before the publication of the last-mentioned piece, he was admitted to the degree of D.D. Several others of his works were written by him at Ragley, lord Conway's seat, in Warwickshire, where, at intervals, he spent a considerable part of his time. Here he met with Van Helmont and Valentine Greatrakes, who were called in, at different times, to try their skill in curing lady Conway of violent pains in the head, to which she was subject. Dr. More devoted himself very early to the retirement of a college life; and in 1642 he resigned the rectory of Ingoldsby, in Lincolnshire, soon after he had been presented to it by his father, who had purchased the advowson for him. The enjoyment of undisturbed study and contemplation was to him, as he expresses it, a paradise; and he was so fearful of forfeiting it by any change in his situation, that he even declined the mastership of his own college, when he might have been elected to it in 1654, in preference to Dr. Cudworth. Here he had the good fortune to remain unmolested during the civil commotions of the age, although he rendered himself obnoxious by constantly refusing to subscribe the Covenant. In his retirement he maintained a correspondence with Descartes, whose system he embraced, as on the whole consonant to his ideas of nature. From his studious retreat no prospect of preferment could ever tempt him. It was in vain that his friends urged on him the acceptance of several considerable promotions in Ireland, among which were the deanery of Christ Church, Dublin, and the provostship of Trinity College there, as well as the deanery of St. Patrick's. He almost wholly occupied himself in writing; and his productions, though not without a deep tincture of mysticism, are eminently distinguished by profound erudition, and an inventive genius. So favourably were they received by the public, that Mr. Chishull, an eminent bookseller, declared, "that for twenty years together, after the return of king Charles II., the Mystery of Godliness, and Dr. More's other works, ruled all the booksellers in London." The great character which he obtained by them occasioned his being selected to be one of the Royal Society before its establishment by the royal charter; and he was proposed as a candidate by Dr. Wilkins and Dr. Cudworth in June 1661, and elected soon afterwards. His works were published in 1679, in 3 vols, fol., the first containing his theological, and the last two his philosophical pieces. He undertook the translation of his principal pieces into Latin himself. He bequeathed to his college the perpetual advowson of the rectory of Ingoldsby. He died in 1687, in the seventy-third year of his age.

MORE, (Alexander,) a celebrated preacher among the French Protestants, was the son of a Scotch divine, who was principal of a Protestant college at Castres, in Languedoc, where young More was born in 1616. When he was scarcely twenty years of age he was sent to Geneva, where, on his arrival, he was chosen Greek professor. After retaining this post for about three years, he succeeded Spanheim, who had removed to Leyden, in the professorship of divinity, and in the office of minister in the church of Geneva. Here, however, his arrogance and laxity of morals gave offence, and in 1649, through the influence of Salmasius, he was appointed professor of divinity, and pastor of the church at Middleburg, in Zealand. About three years afterwards he accepted from the magistrates of Amsterdam an offer of the professorship of history in their university. In 1654 he visited France, and proceeded thence to Italy, where he was graciously noticed by the grand duke of Tuscany. During his stay in Italy he wrote a fine

poem on the defeat of the Turkish fleet by the Venetians; for which the republic of Venice presented him with a chain of gold. In the spring of 1656 he returned to his professorship in Holland, and retained it till 1659, when he removed into France, to become a minister of the church of Paris, where his pulpit eloquence was greatly admired. In the midst of the applause with which he was followed, however, he had the mortification to see his reputation attacked by persons of merit, who accused him to the synods. For the particulars of the proceedings against him we refer to Bayle, who says, that "his death, which was very edifying, and the marks of piety which he discovered in his last sickness, blotted out the remembrance of what might have been irregular in his behaviour." He died at Paris in 1670, about the age of fifty-four. He wrote, De Gratiâ et Libero Arbitrio; De Scripturâ Sacrâ, sive de Causâ Dei; a Commentary on the LIIId. chapter of Isaiah; some Latin Orations; Latin Poems; and, Alexandri Mori Fides Publica, &c. intended as a defence against the very severe castigation which he received from Milton, for editing Peter du Moulin's Regii Sanguinis Clamor ad Cœlum.

MORE, or MOORE, (James,) son of Arthur More, Esq., one of the lords-commissioners of trade in the reign of queen Anne, was educated at Worcester college, Oxford, where he wrote a comedy, called The Rival Modes. This play was condemned in the acting; but he printed it in 1727, with the following motto, which the commentator on the Dunciad, by way of irony, calls modest: "Hic cæstus artemque repono." He joined with the duke of Wharton in writing a paper, called The Inquisitor; which breathed so much the spirit of Jacobitism, that the publisher thought proper to discontinue it. By using too much freedom with Pope, he provoked the poet to stigmatize him in the Dunciad:

> "Never was dash'd out at one lucky hit,
> A fool so just a copy of a wit:
> So like, that critics said, and courtiers swore,
> A wit it was, and call'd the phantom More."

He died in 1734, at Whister, near Isleworth, in Middlesex, for which county he was a justice of peace.

MORE, (Henry,) a Dissenting minister, born at Plymouth, and educated at Exeter. He became pastor of a congregation at Liskeard, in Cornwall, where he officiated for many years. He published, An elegiac Poem, amidst the ruins of an abbey; which, with other pieces, has been reprinted, with some account of the author, by Dr. Aikin. He died in 1802.

MORE, (Hannah,) an eminently popular moral and religious writer, and distinguished philanthropist, was born in 1745 at Stapleton, near Bristol, where her father had the care of the charity school. There were four other daughters, and the family soon began to be taken notice of as one in which there was an unusual display of talent; and the sisters became early in life established in a school, which continued to be for many years the most flourishing establishment of the kind in the west of England. Hannah's talents soon rendered her the most distinguished of this remarkable sisterhood. She wrote verse at a very early age, and in 1773 published a pastoral drama, entitled, The Search after Happiness. In the next year she published her tragedy, called The Inflexible Captive, founded upon the story of Regulus, and two Tables, in verse; and these led to her being introduced to Garrick, Johnson, Burke, Reynolds, and others. About this time also she produced two tragedies, Percy, and The Fatal Falsehood, the former of which was acted with great applause. She next produced her Sacred Dramas, which were very favourably received. In 1786, when she was forty years of age, impressed with a sense of the supreme importance of the doctrines and duties of the Christian religion, and of the frivolity of fashionable life, she determined to withdraw from the metropolis, and to pass the remainder of her life where the earlier part of it had been spent. She accordingly settled at Barley Wood, near Bristol, and there devoted herself to a life of active Christian benevolence, and to the composition of useful writings. She wrote, Thoughts on the Manners of the Great; Estimate of the Religion of the Fashionable World; Strictures on the Modern System of Female Education; Hints towards forming the Character of a young Princess; this had reference to the education of the princess Charlotte of Wales, which Dr. Porteus, bishop of London, had earnestly sought to have committed to Miss More; Cœlebs in Search of a Wife; Practical Piety; Christian Morals; and, Essay on the Character and Writings of St. Paul. She was the writer of one of the first, and certainly one of the best, of what were called the Cheap Repository Tracts, entitled, The Shepherd of Salisbury Plain. In 1828 she took up her abode at Clifton, where she continued till her death, on

the 7th of September, 1833. She was buried at Wrington, near to the grave of Mr. Locke.

MOREAU, (Jacob Nicholas,) historiographer of France, and librarian to the queen, was born at St. Florentin in 1717, and studied the law at Aix. He was employed in collecting and arranging all the charters, edicts, historical documents, and declarations of the French legislature, which were published under the title of Dépôt des Chartres et de Législation. He was also the author of Observateur Hollandais, a political journal, written against England; Mémoires pour servir à l'Histoire des Cacouacs, a satire; Mémoires pour servir à l'Histoire de nôtre Temps; Devoirs d'un Prince; and, Principes de Morale de Politique, et de Droit Publique, ou Discours sur l'Histoire de France; this was written for the use of the dauphin, afterwards Louis XVI. He died in 1803.

MOREAU, (John Michael,) an eminent and indefatigable designer and engraver, born at Paris in 1741. In 1775 he published engravings, executed by himself, of his drawings for the coronation of Louis XVI. and was made member of the Academy of Painting, and draughtsman of the royal cabinet. He prepared 160 plates for the History of France; 80 for the New Testament; 60 for Gesner's works; upwards of 100 for editions of Voltaire and Molière; besides a great number for the illustration of the standard works of ancient and modern authors. He died in 1814.

MOREAU, (Jean Victor,) a celebrated general of the French republic, born at Morlaix in 1763. He was destined for the law; but a strong passion for the military profession led him to enlist in a regiment before he had attained his eighteenth year. In 1787 he figured in the troubles of the time as leader of the youth of Rennes, where he had been sent to study jurisprudence. When the Revolution broke out in 1789, he became commander of the first battalion of Breton volunteers, at the head of which he joined the army of the North. He subsequently attracted the notice of Pichegru, who did all he could to befriend him. In 1793 he was made general of brigade; in the following year he was made general of division, in which capacity he distinguished himself by the rapid reduction of several strong places in Flanders. After assisting Pichegru in the conquest of Holland, he was appointed commander-in-chief of the army of the Rhine and Moselle, and opened the campaign of 1796 by the defeat of the Austrian general Wurmser, whom he drove across the Rhine, and pursued into Germany, until the Austrians were so largely reinforced, that he was compelled to retire; but he effected a masterly retreat through the defiles of the Black Forest, and at length fought his way back to the Rhine. The discovery of the secret correspondence carried on by Pichegru with the Bourbon princes involved him in the following year in the disgrace of his old friend, and he obtained leave to retire from the army. In 1798, however, his talents led to his being again employed, and he served in the disastrous Italian campaign of the following year, and on the Rhine, whither he was called to oppose the Austrians. On Buonaparte's return from Egypt, Moreau rendered him his services in effecting the revolution of the 18th of Brumaire, and almost immediately afterwards received the command of the armies of the Danube and Rhine; at whose head, at the close of 1800, he won from the Austrians the sanguinary and decisive battle of Hohenlinden. This was the last military service that Moreau rendered to France. He and the first Consul were running the same race of ambition; and each of these fiery spirits could brook no rivalry. But the star of Buonaparte was in the ascendant, and Moreau in the beginning of 1804 was involved in a charge which pretended to implicate him in the royalist conspiracy of Pichegru and Georges Cadoudal. He was condemned, without a shadow of evidence, to an imprisonment for two years, which, by his own request, was commuted into banishment. He was permitted to seek an asylum in the United States of America, on condition that he would not return to France without permission from the government. He accordingly embarked at Cadiz in 1805, and safely reached America, where he bought an estate, near Morinville, at the foot of the Delaware. Here he remained in tranquil retirement with his family for some years, until, listening to the invitation of the allies, and more especially of Russia, he embarked for Europe in July 1813, and reaching Gottenburg, proceeded to Prague. Here he found the emperors of Austria and Russia, with the king of Prussia, all of whom received him with great cordiality, and he was induced to aid in the direction of the allied armies against his own country. This was a fatal resolution; for on the 27th of August, at the attack

of Dresden, one of the first shots from the French fractured his right knee and leg, and carried away the calf of the left, so as to render the amputation of both necessary. The allied army was obliged to retreat, bearing with them the wounded general, who, after languishing for five days, expired in the night of the 1st of September. He was buried at Petersburg, and the emperor of Russia made an ample provision for his widow, who also received the title of maréchale from Louis XVIII.

MOREL, (William,) a learned printer, born in 1505 at Tilleul in Normandy. In 1552 he was associated with the celebrated Turnèbe, as director of the royal press, and gave good editions of several Greek authors. He wrote a Commentary on Cicero de Finibus, 1545, 4to; a Table of the Sects of Philosophers; and a Dictionary in Greek, Latin, and French. He died in 1564. Henry Stephens says that he was inclined to the doctrines of the Reformers, but that he concealed his opinions for fear of the consequences.

MOREL, (Frederic,) the Elder, born in 1523 in Champagne, was appointed in 1571 king's printer at Paris, and his interpreter for the Greek and Latin languages, in which he was greatly skilled. He married the daughter of the celebrated printer Vascosan, and was his heir. He composed several works, and died at Paris in 1583.

MOREL, (Frederic,) the Younger, the most distinguished of the name, son of the preceding, was born at Paris in 1558, and studied at Bourges under the celebrated Cujas. He succeeded his father in 1581 as king's printer in Hebrew, Greek, Latin, and French. He translated from the Greek, and published from the MSS. in the king's library, a great number of authors, among which were several treatises of St. Basil, Theodoret, Synesius, St. Cyril, Galen, Philo-Judæus, and the works of Libanius, with annotations of his own. He died in 1630, at the age of seventy-two.

MOREL, (Claude,) brother of the preceding, was born in 1574, and was nominated king's printer in 1623. He gave valuable editions of several Greek fathers and other authors, to which he added prefaces of his own. He died in 1626, whilst he was engaged in an edition of St. Athanasius and Libanius, which were completed by his son Claude, his successor.—CHARLES, another son of Frederic, exercised with credit the same office, which he resigned in 1639 to his brother Giles, who died about 1650. The latter printed an edition of Aristotle, in 4 vols., fol; and the great Bibliotheca Patrum, in 17 vols, fol. 1643.

MOREL, (Andrew,) an eminent Swiss antiquary, of the reformed religion, was born in Berne in 1646, and educated at St. Gall, Zurich, and Geneva. In 1680 he went to Paris, where he distinguished himself by his erudition, especially in the study of medals. In 1683 he published, Specimen universæ Rei Nummariæ antiquæ. Soon after this work had appeared, Rainssant, who was employed in arranging the royal cabinet of antiques, obtained the assistance of Morel in designing all the medals which it contained. He devoted himself to this task with indefatigable ardour, and with a skill that has rarely been equalled; but, finding that they were in no haste to reward him for his pains, he applied to the minister Louvois, who gave him an unsatisfactory answer. Of this treatment he complained with a liberty that caused him to be committed in July 1688 to the Bastile, from which he was not liberated till November 1691, at the intercession of the grand council of Berne. He was afterwards invited by the count of Schwartzenberg, who had a fine cabinet of medals at his seat of Arnstadt. In 1695 he reprinted at Leipsic his Specimen, revised and augmented. In 1701 he published his Epistola ad J. Perizonium de Nummis Consularibus. He died at Arnstadt in 1703, before the completion of his work. It was not till 1734 that it was given to the public by Sigebert Havercamp, at Amsterdam, in 2 vols, fol., under the title of Thesaurus Morellianus, sive Familiarum Romanarum Numismata omnia. The engraved medals, executed with great beauty by Morel himself, are 3,539 in number.

MOREL, (Robert,) author of some devotional treatises, was born at La Chaise-Dieu, in Auvergne, in 1653, and took the monastic habit among the Benedictines of the congregation of St. Maur, in the abbey of St. Faron, at Meaux, in 1672. Afterwards he was removed to the abbey of St Germain-des-Prés, where he distinguished himself by his proficiency in his studies, and in 1680 was made librarian of that house. He was chosen successively prior of Meulan, prior of St. Crispin's at Soissons, and secretary to the visitor of France. In 1699 he retired to St. Denis, where he died in 1731. His works consist of, Effusions of the Heart, on each Verse of the Psalms, and the Hymns of the Church; Spiritual

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Conversations, in the Form of Prayers, on the Gospels for Sundays, and throughout the whole Year; Spiritual Conversations, in the Form of Prayers, intended as a Preparation for Death; Christian Meditations on the Gospels for the whole Year; Of Christian Hope and Confidence in the Mercy of God; and, Effusions of the Heart on the Song of Songs.

MORELL, (Thomas,) a distinguished classical scholar, was born at Eton in 1703, and educated at Eton School, and at King's college, Cambridge, where he took his first degree in 1726, became M.A. in 1730, and D.D. in 1743. In 1731 he was appointed to the curacy of Kew, in Surrey, and was for some time also curate of Twickenham. In July 1733 he was admitted *ad eundem* at Oxford; and in 1737 he became a fellow of the Society of Antiquaries. He had a short time before been instituted, on the presentation of his college, to the rectory of Buckland, in Hertfordshire. He died in 1784. He was an early contributor to the Gentleman's Magazine, assisted Hogarth in his Analysis of Beauty, and published some occasional sermons. He also published, The Life of Dr. Edward Littleton, prefixed to the first volume of his sermons; Poems on Divine Subjects, original and translated from the Latin of Marcus Hieronymus Vida, with large annotations, more particularly concerning the being and attributes of God; The Canterbury Tales of Chaucer, in the original, from the most authentic MSS., and as they are turned into modern language by the most eminent hands; Spenser's Works; Euripidis Hecuba, Orestes, et Phœnissæ, cum Scholiis antiquis, &c.; Philoctetes; Thesaurus Græcæ Poeseos, sive Lexicon Græco-prosodiacum; this was republished in 1815 by Dr. Maltby, now bishop of Durham, with considerable and very valuable additions; The Prometheus of Æschylus; and, Sacred Annals, or the Life of Christ, as recorded by the Four Evangelists, 4to. He also published a corrected edition of Hederic's Lexicon, and three editions of Ainsworth's Dictionary; and he compiled the words for Handel's Oratorios. After his death were published a translation of Seneca's Epistles, with annotations; and, Notes and Annotations on Locke on the Human Understanding, written by order of the queen (Caroline), corresponding in section and page to the edition of 1793, 8vo.

MORELLET, (Andrew,) a French writer, was born at Lyons in 1727, and educated at the college of the Jesuits in his native city, and at the Sorbonne, at Paris. He wrote several political pamphlets against the court during the revolution, one of which, La Vision de Charles Palissot, led to his confinement in the Bastile. He translated Beccaria On Crimes and Punishments, and a curious work entitled Directorium Inquisitorum. His most remarkable work is entitled La Théorie du Paradoxe. His Memoirs were published after his death, which took place in 1819.

MORELLI, (Jacopo,) called the Pascal of Italy, a learned critic, and celebrated librarian of St. Mark's, at Venice, was born in that city in 1745, and educated at Padua. His writings are very numerous; and he edited a great number of valuable works. He died in 1819.

MORERI, (Louis,) known as the first compiler of the Great Historical Dictionary which still bears his name, was born in 1643 at Bargemont, in Provence. He was brought up to literature, and studied rhetoric and philosophy at the Jesuits' college at Aix, and theology at Lyons. His Dictionnaire Historique first appeared at Lyons in 1673, in fol. The revision and augmentation of this work was the great object of his studies, to which he applied himself with an assiduity that injured his constitution, and he died in 1680, at the early age of thirty-seven. He had prepared a second edition of his Dictionary, which appeared in 1681, in 2 vols, fol. John le Clerc published an edition of it at Amsterdam in 1691, in 4 vols, fol. Such was its credit, that the foundation of Bayle's Dictionary was professedly the correction of that of Moreri. New editions and supplements were published from time to time, till at length, in 1759, the twentieth edition appeared at Paris in 10 vols, fol., edited by Drouet, with the supplements of the abbé Goujet. Moreri published also, Rélations Nouvelles du Levant, ou Traité de la Religion, du Gouvernement, et des Coutumes de Perses, Arméniens, et Gaures, composées par le P. G. D. C. C. (Père Gabriel du Chinon Capucin.)

MORES, (Edward Rowe,) an antiquary and topographer, was born in 1730 at Tunstall, in Kent (of which parish his father was rector), and educated at Merchant Tailors' School, and at Queen's college, Oxford, where, in conjunction with the Rev. William Romaine, he edited Calasio's Concordance, in 4 vols, fol. 1747. In 1748 he printed, Nomina et Insignia gentilitia Nobilium Equitumque sub Edvardo primo Rege Militantium; and, a

new edition of Dionysius Halicarnassensis De Claris Rhetoribus. He died in 1778. The Equitable Society for assurance on lives originated with him; and he published several pamphlets on the subject. His History and Antiquities of Tunstall, in Kent, was published by Mr. Nichols.

MORETO Y CABANA, (Agustin,) a Spanish dramatist, who lived in the reign of Philip IV., and was the contemporary of Calderon. He entered the church, and abandoned the drama some time before his death, the date of which is not known. He produced more than two hundred plays, some of which have been reckoned the best in the language, and one, El Desden con el Desden, is considered the standard comedy of the Spanish stage. His Guardar una muger no puede ser, is said to have been the model of Molière's Ecole des Maris. His La Tia y la Sobrina, El Parecido en la Corte, and, De fuera vendrà quien de casa nos echarà, are often acted on the Spanish stage.

MORGAGNI, (Giambattista,) an eminent physician and anatomist, was born in 1682 at Forli, in Romagna, and commenced his medical course at the university of Bologna, where he distinguished himself as well by his extraordinary capacity, as by his indefatigable application. His master in anatomy was the celebrated Valsalva, whom he assisted in his researches into the organ of hearing, and whose place he supplied as lecturer during his absence at Parma. Ardent in pursuit of improvement, he visited Venice and Padua. The death of his friend Guglielmini, in 1710, who was succeeded by Valisnieri, left vacant the second chair of the theory of physic in the university of Padua, to which Morgagni was elected in 1711. He had already distinguished himself by the publication of his Adversaria Anatomica, Part I., in 1706; of which work Haller says, that it contained scarcely any thing which was not either entirely new, or given in an improved form. In 1715 he was raised to the first anatomical chair at Padua; and from that time to the close of a long life he ranked as one of the first anatomists in Europe. Few professional men have obtained more literary honours. He was aggregated to the learned bodies of the Naturæ Curiosorum, the Royal Society of London, the Academy of Sciences of Paris, and those of Petersburg and Berlin, and was one of the first associates of the Institute of Bologna. He died in 1771, in the ninetieth year of his age. His principal works are, Adversaria Anatomica; Institutionum Medicarum Idea; Epistolæ Anatomicæ duæ, novas Observationes et Animadversiones complectentes; Epistolæ Anatomicæ XVIII. ad Scripta pertinentes celeb. Ant. Mar. Valsalvæ; De Sedibus et Causis Morborum per Anatomiam indagatis Lib. V.; this great work, published when the author had nearly reached his eightieth year, is founded upon the Sepulchretum of Bonetus, and is a most valuable compilation, both in an anatomical and a pathological view; it was translated into English by Dr. Benjamin Alexander, 1769, 3 vols, 4to; and, Opuscula Miscellanea, quorum non pauca nunc primum prodierunt. An edition of all his works was given at Bassano, in 5 vols, 4to, 1765.

MORGAN, (William,) a native of Wales, educated at St. John's college, Cambridge. He was afterwards vicar of Welsh-pool; and in 1595 he was raised to the see of Llandaff, and in 1601 translated to that of St. Asaph. He was a learned prelate, and zealously employed in completing the translation of the Bible into Welsh, which appeared in 1588. He died in 1604.

MORGAN, (Sir Henry,) a celebrated commander of bucaneers in the seventeenth century, was the son of a Welsh farmer. He took Porto Bello and Panama from the Spaniards, and for several years continued to enrich himself and his followers by the success of his marauding expeditions against that nation. Having amassed a large fortune, he settled at Jamaica, of which island he was appointed governor by Charles II., and knighted.

MORGAN, (George Cadogan,) a native of Bridgend, in Glamorganshire, was educated under his uncle, Dr. Price. He became teacher of a Dissenting congregation at Norwich, and died in 1798. He wrote, Lectures on Electricity; Observations on the Light of Bodies in a State of Combustion, &c.

MORGAN, (William,) a distinguished mathematician, was a native of Glamorganshire. His father was a surgeon, and intended that his son should follow the same profession; but his uncle, Dr. Price, of Hackney, by whom he was educated, perceiving his strong inclination for the study of the mathematical sciences, persuaded his father to relinquish his original purpose. He obtained the office of actuary to the Equitable Assurance Company in London, and was connected with that institution for fifty-six years. He was the author of, The Doctrine of Annuities and

Assurances of Lives; and, A Review of Dr. Crawford's Theory of Heat; together with various treatises connected with the financial prosperity of Great Britain, and papers in the Philosophical Transactions. He died in 1833.

MORGAN MWYNVAWR, or the Courteous, a Welsh prince, who died in 1001, aged 129. He was the friend of Edgar, king of England, and, though an able warrior, was strongly attached to peace.

MORGHEN, (Raphael,) a celebrated engraver, born at Naples in 1758. He was invited to Florence in 1782, to engrave the masterpieces of the Florentine gallery; and the reputation he acquired by his labours there induced the grand duke to employ him in engraving Leonardo da Vinci's picture of the Last Supper. In 1803 he was chosen an associate of the French Institute; and in 1812 he was invited to Paris by Napoleon. His works are numerous, and include engravings from some of the most remarkable productions of the great masters, among which is a copy of the Transfiguration, by Raffaelle. He died in 1833.

MORHOF, (Daniel George,) a learned miscellaneous writer, was born in 1639, at Wismar, in the duchy of Mecklenburg, and educated at Stettin, where he studied philosophy under John Micrælius, Hebrew under Joachim Fabricius, and civil law under John Sithman. In 1657 he removed to Rostock, in order to continue the study of the law; but in consequence of his Lessus in Ciconiam Adrianum, carmen juvenile et ludicrum, published in 4to, he was chosen professor of poetry in 1660. The same year he made a journey into Holland and England, resided some time in the university of Oxford, and then returned to Rostock. He published in 1661, Dissertatio de Enthusiasmo et furore poetico, 4to; and, at Franeker, where he took his doctor's degree, he published his thesis, De Jure Silentii, 1661, 4to. At Rostock he remained until 1665, when the duke of Holstein, having founded an university at Kiel, engaged him to accept the professorship of poetry and eloquence. In 1670, he made a second journey into Holland and England. He saw Grævius at Utrecht, J. Frederic Gronovius at Leyden, Nicholas Heinsius at the Hague, &c. In England he conversed much with Isaac Vossius, and with the Hon. Robert Boyle. In 1673 he was made professor of history at Kiel; and in 1680 librarian of the university. He died in 1691. He wrote, Orations, Dissertations, Theses, and Poems, some of which were of the ludicrous kind, for which he appears always to have had a taste. But his great work is his Polyhistor, sive de Notitia Auctorum et Rerum Commentarii; first published at Lubeck in 1688. It has been enlarged, since the death of Morhof, in several successive editions; the last and best of which was published at Lubeck, 1747, in 2 vols, 4to. It is a very useful work to students of literary history, though somewhat defective in method. Among his lesser performances is a work entitled, Princeps Medicus, Rostock, 1665, 4to, a dissertation on the cure of the king's evil by the kings of France and England, which he supports as miraculous. He can, however, be less excused for his treatise De Transmutatione Metallorum, Hamburgh, 1673, 8vo; although even in this case it may be said that he was not the only man of learning who at that time had not forsaken the absurdities of alchemy. He published afterwards in German a dissertation on German Poetry; another, De Patavinitate Livianâ; and after his death appeared his dissertation, De purâ Dictione Latinâ, edited by Mosheim, 1725, 8vo.

MORICE, (Sir William,) was raised, in 1661, through the influence of his friend and kinsman, general Monk, to the office of secretary of state. He died in 1676. He wrote the Common Right of the Lord's Supper asserted, 1651, 4to, and 1660, fol.

MORIN, (Peter,) a man of letters, Biblical scholar, and critic, was born at Paris in 1531. After applying himself diligently to the study of the Scriptures, the fathers, and ecclesiastical antiquities, he went to Venice, where he was employed by Paul Manutius, the learned printer. In 1555 he removed to Vicenza, where he taught the Greek language and cosmography; and from that place he went to Ferrara, and thence, in 1565, to Rome, Vicenza, and Verona, and was received into the family of cardinal Navager, bishop of the last-mentioned city, and there he made a new version of St. Chrysostom's Commentary on the Epistles of St. Paul. His profound knowledge of ecclesiastical antiquities recommended him to the esteem of St. Charles Borromeo. By the command of Gregory XIII. he translated into Latin the speeches made in the assembly of the states of France, and wrote a treatise on Elocution, and rhetorical Figures. The latter

piece afforded such pleasure to St. Charles Borromeo, that he sent for Morin to Rome, and placed him in the academy of the Vatican. After this he wrote a Treatise On the good Use or Abuse of the Sciences. He was next entrusted by Gregory XIII. and Sixtus V. with the revision of the text of the Septuagint, printed at Rome in 1578; and also with that of the Vulgate Version, which appeared soon afterwards. On this occasion he wrote A Letter to Pope Sixtus V. concerning the Septuagint, from which it appears that, besides Morin, Turrian, Ciaconius, and Maldonat, were concerned in preparing this edition. Morin had also the superintendence of the editions of The Decretals, and of The Ecumenical Councils, printed at Rome in his time; and he was the author of several other translations, or original pieces, and particularly of some interesting Letters, which are noticed by Dupin. He died in 1608. Father Quetif, a Dominican, published the Treatise On the good Use or Abuse of the Sciences, the author's Letters, and some of Morin's other pieces, in 1675.

MORIN, (John Baptist,) physician and regius professor of mathematics at Paris, was born at Villefranche, in the Beaujolais, in 1583. After studying philosophy at Aix in Provence, and physic at Avignon, of which he commenced doctor in 1613, he went to Paris, and lived with Claude Dormy, bishop of Boulogne, who sent him to examine the nature of metals in the mines of Hungary. This gave occasion to his Mundi sublunaris Anatomia, which was his first production, published in 1619. After quitting his patron the bishop, he lived with the abbé de la Bretonnière, in quality of his physician, for four years; and in 1621 he was taken into the family of the duke of Luxemburg, where he lived eight years more. In 1630 he was chosen professor royal of mathematics. His abilities in his profession gave him access to cardinal Richelieu; and, under the administration of cardinal Mazarin, he obtained a pension of 2000 livres. Richelieu is said at first to have admitted him to his most secret councils, and to have consulted him about matters of the greatest importance; but during the greater part of his life he appears to have gained most fame by his astrological predictions, which, right or wrong, were suited to the credulity of the times. He died in 1656. He wrote a great number of books, now forgotten; but he did not live to publish his favourite performance, Astrologia Gallica, which had cost him thirty years' labour. It was printed at the Hague, 1661, fol.

MORIN, (John,) a learned French divine and Oriental scholar, was born of Protestant parents, at Blois, in 1591, and educated at Rochelle, and at the university of Leyden, where he went through courses of philosophy, mathematics, and law, and afterwards particularly applied himself to the study of divinity and the Oriental languages, in which he arrived at distinguished eminence. He also made himself intimately acquainted with the councils and the fathers. He then went to Paris, where he became known to cardinal du Perron, who made a convert of him to the Romish religion. For some time he resided in the cardinal's house, from which he removed to that of the bishop of Langres; and afterwards he became a member of the Congregation of the Oratory, which had been founded in France by cardinal de Berulle. In this retreat he applied himself with great assiduity to the study of ecclesiastical and Biblical literature, and from time to time presented the world with various fruits of his labours, which entitle him to rank amongst the most learned men of his age. In 1726 he published, Exercitationes de Patriarcharum et Primatum Origine, et Antiqua Censurarum in Cleros praxi; this was followed by a new edition of the Septuagint, after the Vatican edition, published at Rome by order of Sixtus V. in 1587, accompanied with the Latin version of Nobilius, and a preface, in which he treats of the authority of the Septuagint, maintaining its superiority, in point of genuineness, to the present Hebrew text, which, he says, has been corrupted by the Jews. This edition was published in 1628, under the title of Biblia sacra LXX. Interpret. Græcè et Latinè; cum Novo Testamento Græco-Lat. &c. in 3 vols, fol. In 1630 Morin published his History of the Deliverance of the Church by Constantine, and of the Grandeur of temporal Sovereignty conferred on the Church of Rome by the Kings of France, fol. This work excited displeasure against the author at Rome. He next called the attention of Biblical scholars to the importance of the Samaritan Pentateuch, by printing Exercitations on that ancient version, which had been greatly overlooked since the time of St. Jerome. He had access to a MS. in the library of the Oratory, which was written in the Hebrew language, but in the Samaritan character, and corresponded with a similar MS. in

the library of the Vatican. By the assistance of his friend, Jerome Alexander, he was also furnished with the loan of another valuable MS. belonging to Pietro della Valle, a noble Roman, who had spent twelve years in the East, which was not only written in the Samaritan character, but in the Samaritan language, and was a literal translation of the Hebrew Pentateuch. Thus aided he proceeded with his design, and in 1631 published his Exercitationes in utrumque Pentateuchum Samaritanorum, 4to, the principal object of which is to prove the superior integrity of the Samaritan to that of the Hebrew text. This was followed by his edition of the Samaritan Pentateuch, with a Latin version in the Polyglott of Le Jay. In 1657 he published Opuscula Hebræo-Samaritana, 12mo, a sort of supplement to the last-mentioned work. In 1633 he published the first part of another work in support of the superior integrity of the Samaritan to that of the Hebrew text, entitled, Exercitationes Biblicæ, &c. 4to. The second part of this work did not make its appearance till after his death, when it was published, together with the first part, and another piece, entitled, Exercitationes Ecclesiasticæ, under the general title of Exercitationes Ecclesiasticæ, et Biblicæ, fol. This work, together with the two preceding, exposed Morin to the critical animadversions of De Muis, Taylor, Hottinger, Buxtorf, and others, of which some account may be seen in father Simon's life of Morin. Urban VIII. who was exceedingly intent on promoting an union between the Latin and Greek, as well as other Oriental churches, was desirous of availing himself of Morin's assistance in that work, and directed cardinal Barberini to invite him to Rome, where he arrived in 1639, and he was admitted a member of the congregation appointed for the purpose of assimilating the creeds and rituals of the Greek and Eastern churches to those of Rome. He was recalled to Paris by Richelieu in 1640, and spent the remainder of his life among his brethren of the Oratory. He wrote, besides the works already mentioned, Commentarius Historicus de Disciplinâ in Administratione Sacramenti Pœnitentiæ, XIII. primis Sæculis Observatâ; De sacris Ecclesiæ Ordinationibus Commentarius; and, The Defects in the Government of the Oratory, published with a View to the general Reformation of that Congregation; this is a severe satirical treatise, resembling that of Mariana against the Jesuits, and gave such offence, that it was suppressed. Father Morin died of a stroke of apoplexy in 1659. In 1682 father Simon caused to be printed in London, in 8vo, a volume entitled, Antiquitates Ecclesiæ Orientalis, consisting of letters to and from Morin, which were found among the papers of father Amelot, and contain many curious particulars relating to history, criticism, and Oriental literature. Prefixed to it is a life of Morin. A collection of his Posthumous Works, in Latin, was published in 1703, in 4to.

MORIN, (Simon,) a French fanatic, born about 1623, at Richemont, near Aumale, in Normandy, of obscure parents. By listening to the reveries of the *Illuminés*, who were then numerous at Paris, he conceived certain extravagant and blasphemous notions, which he published in 1647, with this title: In the Name of the Father, and of the Son, and of the Holy Spirit. The Thoughts of Morin, dedicated to the King. He also composed in 1661, A Proof of the Second Advent of the Son of Man. At this juncture a scheme was laid for his ruin by another fanatic, the sieur John Des Marets de Saint Sorlin, who considered him as his rival, and conceived a violent aversion to him. He was now committed to the Bastile, whence he was brought to the Châtelet for trial, and there condemned to be burnt alive. This cruel sentence was carried into execution on the 14th March, 1663, when he was about forty years of age.

MORIN, (Stephen,) a learned French Protestant divine and Orientalist, was born in 1625 at Caen, in Normandy, and after receiving instructions in the classics, the belles-lettres, and philosophy, at his native place, went to Sedan, to study divinity under Peter du Moulin. He then went to Leyden, where he continued his theological studies under Andrew Rivet; and joined to them that of the Oriental languages, in which he had for tutors, James Golius, Constantine l'Empereur, and Louis de Dieu. Having returned to Caen, in 1649, he was appointed minister of two small towns in the vicinity of that city. In 1664 he became minister at Caen, where he made the acquaintance of Huet, Segrais, Bochart, Paulmier and others; and he was admitted a member of the Academy of Belles-Lettres in that city, notwithstanding a positive law which excluded Protestants. On the revocation of the Edict of Nantes in 1685, he retired to Leyden, whence he soon afterwards removed to

Amsterdam, to fill the chair of professor of the Oriental languages in the university of that city. In 1687 he was also appointed one of the ministers of the Walloon church. He died in 1700. He wrote, Dissertationes Octo, in quibus multa sacræ et profanæ Antiquitatis monumenta explicantur; Oratio inauguralis de Linguarum Orientalium ad Intelligentiam sacræ Scripturæ Utilitate; Dissertatio de Horis Passionis Domini nostri Jesu-Christi; intended to reconcile the narrations of the evangelists Mark and John on that subject; Exercitationes de Lingua primæva, &c.; Explanationes sacræ et Philologicæ in aliquot Veteris et Novi Testamenti Loca; The Life of James Paulmier; prefixed to the work of that learned man, entitled, Græciæ Antiquæ Descriptio, edited by M. Morin after the author's death; The Life of Samuel Bochart, prefixed to the third edition of his very learned labours, published by M. Morin in 1692, fol., in which is inserted, Dissertatio de Paradiso Terrestri, by the editor; Epistolæ duæ, seu Responsiones ad Ant. van Dale de Pentateucho Samaritano, printed with the work of Van Dale, De Origine et Progressu Idololatriæ, 1696, 4to; and A Letter on the Origin of the Hebrew Language, inserted, together with the Answer of M. Huet, in the first volume of Dissertations on various Topics in Religion and Philology, collected by the abbé de Tilladet, and published at Paris in 1712, 12mo. In this letter Morin endeavours to prove that the Hebrew language is as old as the creation, and consequently was the language of Paradise inspired into Adam by God himself.—His Son, Henry, born in 1655, at St. Pierre sur Dive, in the diocese of Lisieux, embraced the Romish faith, and died in 1728. He was a member of the Academy of Inscriptions and Belles-Lettres at Paris; and there are several dissertations of his in the Mémoires of the Academy.

MORIN, (Louis,) a physician and botanist, born at Mans in 1635. At an early age he showed a fondness for plants; and, after he had acquired the rudiments of learning, he went to Paris to study philosophy. His attachment to botany determined him to the study of medicine; and, either from religious motives, or the necessity of rigid economy, he reduced his diet to bread and water alone, sometimes with the addition of a little fruit. This habit of living upon a little he never laid aside, and it was the source of that extraordinary disinterestedness and beneficence which so much distinguished him. He was admitted a doctor of the faculty in 1662; and he was frequently consulted in the formation of that catalogue of plants in the royal garden which appeared in 1665, under the name of Vallot, but was really drawn up by Fagon, Longuet, and Galois. After some years of practice, he was received as an *expectant* at the Hôtel Dieu; and it was a considerable time longer before his merit was recompensed by the place of pensionary-physician to that hospital. But of this pension he returned the whole amount to the charity, putting it secretly into the money-box. His reputation caused him to be chosen by mademoiselle de Guise for her physician; and that princess settled upon him an annuity of 2000 livres. On her death he retired without a servant to St. Victor. On the renovation of the Academy of Sciences in 1699, the post of associate-botanist was procured for him by Dodart, the pensionary-botanist of the Academy. When Tournefort, in 1700, departed for his Travels in the Levant, Morin, at his request, supplied his place as botanical demonstrator in the royal garden. The name of *Morina Orientalis* given to a new plant brought from the East by that great botanist, was his reward. At the death of Dodart, in 1707, he was appointed his successor; but a failure of strength, apparently hastened by his extreme abstinence, soon incapacitated him for its duties. As he advanced in age he found it necessary to take a domestic, and to add a little boiled rice and wine to his diet. He died of a gradual and gentle decay in 1715, in his eightieth year. The ordinary mode of life of this medical anchorite, which was conducted with the regularity of clock-work, is thus described:—In all seasons he went to bed at seven in the evening, and rose at two in the morning, when he spent three hours in prayer. Between five and six in summer, and an hour later in winter, he went to the Hôtel Dieu, and usually heard mass at Notre Dame. At his return he read the Scriptures, and dined at eleven. At two, in fine weather, he went to the royal garden, and indulged his ruling passion in the examination of new plants. Afterwards, if he had no poor patients to visit, he shut himself up in his apartment, and passed the rest of the day in study. This was also his time for receiving visits, but he gave little encouragement to this social office; for he was accustomed to say, "They who come to see me do me an honour, and they who

stay away do me a pleasure." Morin left a library behind him worth near twenty thousand crowns, an herbal, and a collection of medals, and no other property. Among his papers were a very minute index of Hippocrates, Greek and Latin, and a meteorological diary of more than forty years. Fontenelle pronounced his éloge, which was translated by Dr. Johnson for the Gentleman's Magazine, 1741.

MORIN, (John,) a French priest and philosopher, born at Meung, near Orleans, in 1705. In 1732 he obtained the chair of philosophy at Chartres, and discharged its duties with uncommon assiduity for eighteen years. The bishop of Chartres nominated him to a canonry in his cathedral in 1750. Before this Morin had published, in 1743, his Universal Mechanism. This was followed by A Treatise on Electricity, which drew him into a controversy on that subject with the celebrated abbé Nollet. He died in 1764.

MORINIERE, (Adrian Claude Lefort de la,) a French writer, was born at Paris in 1696, and educated there under Porée. His principal writings are, Choix de Poésies Morales; Bibliothèque Poétique; Passetemps Poétiques, Historiques, et Critiques. He died in 1763.

MORISON, (Robert,) an eminent botanist, was born at Aberdeen in 1620, and was educated in the university of that place, with a view to the ecclesiastical profession. When the civil war broke out, his attachment to the royal cause led him to take arms on that side, and he received a dangerous wound at the battle of Brigg, near Aberdeen. On his recovery he retired to France, and at Paris was engaged as preceptor to the son of a counsellor, which did not prevent him from applying assiduously to the study of anatomy, botany, and zoology. In 1648 he took the degree of M. D. at Angers. His botanical reputation caused him to be appointed superintendent of the duke of Orleans's garden at Blois in 1650, which post he held till the death of the duke in 1660. Having become known in this situation to Charles II. he was invited by him to England on the duke's death, and on his arrival received the title of king's physician and royal professor of botany, with a salary of 200*l.* per annum and a house. This situation he exchanged in 1669 for that of botanic professor at Oxford, where he commenced a course of lectures in 1670, which were continued by him till his death in 1683. He published, Hortus Regius Blesensis auctus: accessit Index Plantarum in Horto contentarum nemini Scriptarum, et Observationes Generaliores, seu Preludiorum pars prior; Icones et Descriptiones rariorum Plantarum Melitæ, Galliæ et Italiæ, auctore Paulo Boccone; Plantarum Historiæ Universalis Oxoniensis, pars secunda; seu Herbarum Distributio nova, per Tabulas Cognationis et Affinitatis, ex libro Naturæ Observata et detecta, 1680, fol.; this is his greatest work. In Morison's system all herbaceous plants are divided into fifteen classes, of which only about half are formed upon the fruit, and the others chiefly upon the disposition of the flower, and the general habit. In this volume only the five first classes were given. The author left four more finished, which, with the remaining classes, were published by Jacob Bobart in 1699. Plumier has given the name of *Morisonia* to a species of plant.

MORISON, (James,) an ingenious writer, born and educated at Perth in 1762. He was for some years a member of the society of Glassites, from whom he seceded, and founded a distinct sect, of which he became the minister. His works are, Bibliotheca Sacra, or a Dictionary of the Bible; and an Introductory Key to the Scriptures, the object of which is to prove that the Gospel was preached in Paradise. He died in 1809.

MORISOT, (Claude Bartholomew,) a French writer, born at Dijon in 1592. He wrote, besides various other works, Peruviana, or the Secret History of Cardinal Richelieu, Mary de Medici, and Gaston duc d'Orléans; Orbis Maritimus; and, Veritatis Lacrymæ, a satire against the Jesuits, with the dedication, Patribus Jesuitis Sanitatem. He died in 1661.

MORLAND, (Sir Samuel,) a diplomatist, distinguished also for his mechanical genius, was the son of the Rev. Thomas Morland, of Sulhamstead-Bannister, near Reading, in Berkshire, and born about 1625. He was educated at Winchester school, and at Magdalen college, Cambridge. In 1653 he was sent on the famous embassy to the queen of Sweden, in company with Whitelock and a retinue of other gentlemen. On his return he became assistant to Thurloe, the secretary of Cromwell, and was also appointed commissioner extraordinary for the distribution of the money collected for the relief of the persecuted Protestants of Piedmont, after he had been sent by Cromwell to remonstrate with the duke of Savoy on his treatment of those poor people. In

1658 he received public thanks for his services, and printed in the same year, The History of the Evangelical Churches of the Valleys of Piedmont, fol., written at the request of archbishop Usher. In 1665 Cromwell made him one of the clerks of the signet. Morland is said to have been privy to the plot concerted in the beginning of 1659 by Thurloe, Cromwell, and Sir Richard Willis, for entrapping the exiled royal family into the kingdom for their destruction. Morland immediately determined to divulge the plot to the king, which he did by means of one major Henshaw, who was then imprisoned in the Tower. In May 1660, he went to the king at Breda, who made him a knight, and soon afterwards a baronet. On the Restoration he was made master of mechanics to Charles II., who also presented him with a medal as an honourable badge of his signal loyalty. He was soon afterwards made a gentleman of his majesty's privy-chamber. In 1679 he had a pension of 400*l.* settled upon him; but embarrassments in his affairs, owing to an imprudent marriage, obliged him to dispose of it. He afterwards removed to Hammersmith, where he died, December 30th, 1695. Poverty and loss of sight compelled him to rely almost solely on the charity of archbishop Tenison. In a letter dated March 5th, 1694, he returns him thanks for his kindness, "which was far greater," says Sir Samuel, "than such a poor wretch as I could ever hope for." This letter, written when he was blind, is a very curious relic, and is now preserved in the library at Lambeth Palace. About 1666 he invented his arithmetical machine, of which he published an account in 1673. His Perpetual Almanac is given at the end, which was often printed separately. He is also the inventor of the speaking trumpet, an account of which he published in 1671, under the title of, A Description of the Tuba Stentorphonica, an instrument of excellent use as well by sea as by land. The invention excited much general interest at the time; so Butler makes Hudibras say,

> "I heard a formidable voice,
> Loud as the Stentorphonic noise."

There is one of Morland's original trumpets, now preserved in Trinity college library, Cambridge, about six feet long. He also effected improvements in fire-engines, water-engines, pumps, &c. His pumps brought water from Blackmore Park, near Winkfield, to the top of Windsor Castle. In 1697, two years after his death, a tract by him was published at the expense of his son, entitled, Hydrostatics, or Instructions concerning Waterworks. There is also a treatise by Sir Samuel, in the Harleian collection of manuscripts, which is entitled, Elevation des Eaux, par toute sorte de Machines, réduite à la mesure, au poids, et à la balance; presenteé à sa Majeste tres Chrétienne, 1683; at page 25 commences a very short tract on the steam-engine, entitled, The Principles of the New Force of Fire invented by Chev. Morland in 1682, and presented to his most Christian Majesty 1683. He wrote also, Doctrine of Interest both Simple and Compound; New Rule for the Equation of Payments; The Count of Pagan's Method of Delineating all manner of Fortifications (Regular and Irregular) from the exterior Poligone reduced to English Measure and converted into Hercotectonic Lines; and, The Urim of Conscience. In the library at Lambeth Palace is an autobiography of Sir Samuel Morland, written by him in the latter part of his life, together with several letters and papers.

MORLAND, (Henry Robert,) an artist, was the son of a painter in St. James's-square, London, by whom he was instructed; he painted portraits both in oil and crayons. By embarking in picture dealing he became a bankrupt. The common subjects of his pencil were conversations, and servants employed in domestic purposes. He died in December, 1797, aged about seventy-three.

MORLAND, (George,) an eminent painter, son of the preceding, was born in 1764. He discovered very early symptoms of decided genius, and had no other instructor than his father, to whom he was articled when he was fourteen, and during his apprenticeship his application was assiduous and exemplary. On the expiration of his indenture he left his father's house, and the remainder of his life is the history of genius degraded by intemperance and immorality, which alternately excites our admiration of his uncommon ability, and our regret at the profligacy of his conduct. In estimating the faculties of Morland, it is observable that, notwithstanding the shortness of his life, the periods of preparation, maturity, and declension, are more decisively marked in him than in most other painters, and do not comprehend a space of more than six years, during which he produced the pictures that have established his reputation. In these he has described the

manners and habits of the lower class of people in this country, in a style peculiarly his own. Most painters who have arrived at eminence, have marked their outset by finishing highly; this was the case with Morland, who surmounted those difficulties of execution in his youth, which too many are obliged to encounter after they have acquired a taste for higher excellences in their profession. His pictures were at first elaborately executed, and every object was painted immediately from nature, with considerable attention to detail. He, however, imperceptibly neglected the parts, and adopted a broader style; and, finding that it pleased others, he became pleased with it himself. About 1790 he appears to have arrived at his meridian. At this period we find truth in his representations, without the particularity of individual imitation; and freedom, without the looseness and manner of his later productions. He had learned, in some degree, to generalize his ideas of form and character; his faculties were mature, and invigorated by success and applause. But even at this period his pictures seldom possessed sufficient interest when of a large size; and he never chose an action that was important enough to give energy and employment to any considerable number of figures. His subjects were, however, well adapted to his talents. Of powerful exertion, or refined expression, he was in a great degree incapable; for his knowledge of anatomy was slight, and the habits of his life must have rendered him insensible to all nice discrimination of passion or sentiment. In his landscapes the scene is seldom intrinsically fine, or rendered so by accidents of nature, as in the works of Rubens and Rembrandt. His studies were confined to the animals, the figures, and the more obvious parts of his pictures. His scenes are such as he was most accustomed to; and having seldom visited mountainous districts, except Derbyshire, he did not attempt romantic subjects. His storms, though not grand, are sometimes replete with familiar incidents, local circumstances, and partial effects, that denote observation. Morland's best productions are his interiors. Indeed, the more confined the subject, the greater was his success; and his faults increase as the scene expands. He was peculiarly happy in the description of the stunted dwarf pollard oak, with a group of sheep under it; and in the general conception of such subjects he has scarcely been excelled. A white horse was a favourite object with him; as it must be with every painter, from its affording a mass of light, with a most desirable opportunity for the display of colouring, owing to the variety of yellow, and other tints, with which it is diversified. But the pig was his favourite animal, and that which he introduced most frequently, and with greatest success. His touch was well adapted to the representation of its bristly hide, and he seldom fails faithfully to depict the gluttonous and lazy character of the animal. The innocence of the sheep he has also portrayed with considerable success. He had no skill in perspective; his extreme distance appears to be no farther off than his middle ground, and there is no depth in his pictures. Those who have visited the cottage of the peasant, who have enjoyed rural sports, or engaged in rustic occupations, will feel a peculiar charm in the works of Morland, arising from associations which the truth of his pencil never fails to excite. Towards the latter part of his life his defects rapidly increased; he then worked merely to supply the exigencies of the moment, and grew more confident and careless. These feeble glimmerings of expiring genius show, according to their dates, a regular decay. His earlier works evince an intuition into the feelings of nature, and display combinations that few could produce. Morland generally spent all the time in which he did not paint, in drinking, and in the meanest dissipation, with persons the most eminent he could select for ignorance or brutality; and a rabble of carters, hostlers, butchers'-men, smugglers, poachers, and postilions, were constantly in his company, and frequently in his pay. At the exhibition of the Royal Academy in 1791, he produced a picture representing the inside of a stable, with horses and draymen, &c. larger than a half-length canvas; an excellent performance, and perhaps his master-piece. He died, while under arrest for debt, on the 29th October, 1804, in the fortieth year of his age.

MORLEY, (Thomas,) an eminent musical composer and writer on the art of music, was born about the middle of the sixteenth century. Wood, in his Athenæ Oxonienses, tells us that he was a disciple of Birde; that he obtained a bachelor's degree in 1588, and was sworn into his place as gentleman of the royal chapel in 1592. He died about 1604. He produced canzonets of different kinds, particularly for two voices, madrigals for five voices, and services and anthems,

including the fine Funeral Service published in Dr. Boyce's collection, the first that was set to the words of our Liturgy. He also published, Consort Lessons, made by divers exquisite Authors, for six different Instruments to play together, viz. the Treble Lute, Pandora, Citterne, Base-Viol, Flute, and Treble-Viol, 2nd edition, 1611. He likewise edited that collection so familiar to madrigalists, The Triumphs of Oriana, 1601. In queen Elizabeth's Virginal Book are five sets of lessons by Morley. But the work on which his fame is chiefly built is, A Plaine and Easie Introduction to Practical Musicke, fol. 1597. It was translated into the German language by John Caspar Trost; and in 1598 Doni mentions the author as "il erudito musico Inglese." Morley obtained from queen Elizabeth an exclusive patent for the printing of music, under which William Barley published most of the music books that appeared during its continuance.

MORLEY, (George,) a learned prelate, was born in Cheapside, London, in 1597, and educated at Westminster school, and at Christ Church, Oxford. In 1628 he became domestic chaplain to Robert, earl of Carnarvon; in which situation he continued till 1640, when he was made chaplain to Charles I., who presented him to a canonry of Christ Church in the following year. He was also presented to the rectory of Hartfield, in Sussex, which he exchanged for the rectory of Mildenhall, near Marlborough, in Wiltshire. In 1642 he was admitted to the degree of D.D.; and he was nominated one of the Assembly of Divines at Westminster, though he never appeared among them, but continued constantly with the king. When his majesty was confined at Hampton Court, he made use of Dr. Morley's influence in persuading the university of Oxford not to submit to the parliamentary visitation; and he succeeded in procuring an act of the convocation to be passed, declaratory of their resolution to that purpose, though they were at that time under the power of the parliamentary forces. Afterwards he was appointed by the university, with other assistants of his own nomination, to negotiate the execution of the articles agreed upon at the surrender of the king's garrison at Oxford. In 1647 he was deprived of his canonry by a vote of the committee for reforming the university, and in the following year he was imprisoned for a short time. He was, however, permitted to attend the king at Newmarket, in his capacity of chaplain; and he was also one of the divines who assisted at the treaty of Newport, in the Isle of Wight. In 1649 he repaired to Charles II. at the Hague, who received him very graciously, and kept him about his person when he went from thence into France, and afterwards to Breda. In the year 1650, when the king set out on his expedition to Scotland, without being permitted to take his own divines with him, Dr. Morley went to reside in the house of Sir Charles Cotterel at Antwerp; and in the following year he removed into the family of lady Frances Hyde, wife of Sir Edward Hyde, in the same city, where he continued for three or four years, and during that time read the service of the Church of England twice every day, catechized once a week, and administered the Communion once a month to all the English who would attend; as he did afterwards at Breda, for four years together in the same family. But between the time of his departure from Antwerp and settlement at Breda, an interval of more than two years took place, which he spent at the Hague, officiating as chaplain to the queen of Bohemia. While he was abroad he formed an acquaintance and intimacy with the famous Bochart, Salmasius, Daniel Heinsius, Andrew Rivet, &c. When matters were secretly preparing for the restoration of Charles II. chancellor Hyde sent Dr. Morley over about two months before it took place, with letters from the king and himself to the leading men in the nation, and as a proper person to assist in paving the way for that event. With this design, he talked much to the Presbyterians of moderation in general, without entering into particulars, and took care to court their good opinion by letting them know that he was a Calvinist. The royalists he found it necessary to check in their too forward zeal, and in their unseasonable threatenings of revenge upon the republican party. But his principal commission was to contradict, in the most absolute and solemn manner, the report that the king was become a convert to popery. There is no reason to doubt that Dr. Morley firmly believed it to be entirely unfounded, as he strenuously maintained; though the event showed that he was a complete dupe to the king's scandalous hypocrisy. Upon the restoration of Charles II. Dr. Morley was not only restored to his canonry, but was promoted within a few weeks to the deanery of Christ Church; and no sooner had he

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reinstated the members of the college who had been ejected by the parliamentary visitors, and filled up the other vacant places, than he was nominated to the bishopric of Worcester, and consecrated in October 1660. In the following year he was one of the principal managers, and, indeed, the chief speaker, among the bishops, at the famous Savoy Conference, between the Episcopal and Presbyterian Divines, commissioned under the great seal to review the Liturgy. Soon after this he was made dean of the chapel-royal; and in 1662 he was translated to the see of Winchester. He was a benefactor to the university of Oxford, in which he received his education; for he gave 100*l.* a year to Christ Church college, and he founded in Pembroke college three scholarships for the Isle of Jersey, and two for Guernsey, of 10*l.* per annum each. On these, and other objects of beneficence and charity, bishop Morley expended the greatest part of his ample income. He died in 1684, in the eighty-seventh year of his age. He was a great benefactor to the see of Winchester, for, besides the repairing of the palace at Winchester, he spent above 8,000*l.* in repairing Farnham castle, and above 4,000*l.* in purchasing Winchester house at Chelsea, to annex to that see. He published only some single sermons, and controversial tracts, several of which were collected together, and reprinted in 1683, 4to.

MORLIN, (Joachim,) a German Lutheran divine, was born in 1514, and educated at Wittemberg, where he distinguished himself by his proficiency in philosophy and theology, and by his skill as a disputant. Having been admitted to the ministry, he discharged the duties of that profession, first at Wittemberg, and then at Eisleben, Wollin in Pomerania, and Arnstadt. In 1540 he was admitted to the degree of D.D. at Wittemberg. About three years after this he was expelled from Arnstadt by the magistrates, on account of his intemperate zeal in defending the cause of rigid Lutheranism; upon which he removed to Göttingen, and afterwards to Schleusingen. About 1551 he accepted an invitation from Albert, duke of Prussia, to become a professor at the newly founded university of Königsberg. Here he was involved in controversy with Osiander, who propagated notions concerning repentance, and the means of justification with God, widely different from the doctrines of Luther on these points. But Osiander's influence prevailed against him, and he was banished from the Prussian territories in 1552. He soon after received an invitation from the church of Brunswick, where he was chosen colleague to Chemnitz. Here the most violent disputes agitated the Lutheran party, on the subjects of the necessity of good works, the freedom of the human will, justification by faith alone, &c. Into these disputes Morlin entered among the foremost. Bayle remarks, that "all the fiery spirits which Africa and Asia ever produced, were but phlegm in comparison with these German doctors." To such a length did Morlin's zeal carry him against his antagonists, that he opposed the burial of those who attended on the sermons of Osiander, and would never be persuaded to baptize their children. In 1556 the influence of Osiander being no longer predominant at the court of Prussia, Morlin was recalled to that country, where he was appointed bishop of the province of Sambia, by Sigismund Augustus, king of Poland, and Albert, duke of Prussia. He died in 1571, at the age of fifty-seven, in consequence of his submitting to the operation of cutting for the stone, contrary to the advice of his physicians. He was the author of, Psalmorum Davidis Enarratio; this is his most important work; Catechismus Germanicus; Postilla et Explicatio Summaria Evangeliorum Dominicalium; Refutatio Mendacii Theologorum Heidelbergensium, de Luthero; De Vocatione Ministrorum, et quatenus Magistratui fas sit eos ab officio removere; Defensio adversus Accusationem novorum Wittembergensium Theologorum; De Peccato originis contra Manichæorum Deliria; Epistolæ ad Osiandrum, &c.

MORNAC, (Anthony,) an eminent French advocate, born near Tours towards the middle of the sixteenth century. He wrote 4 folio volumes on law subjects, and also an 8vo volume of excellent poetry, called Feriæ Forenses, et Elogia illustrium Togatorum Galliæ ab anno 1500. He died in 1620.

MORNAY, (Philip de,) lord of Plessis-Marly, an illustrious French Protestant, and able advocate for the Christian religion, was born at Buhi, in the French Vexin, in 1549. His father, James de Mornay, was zealously attached to the Romish religion, and intended to educate Philip, who was one of his younger children, for the ecclesiastical profession. But his mother, who was the daughter of Charles du Bec Crespin, vice-admiral of France, had secretly become a convert to

Protestantism, and had taken care to instil its principles into the mind of her son, who, when he was eight years old, was placed in the college de Lisieux, at Paris, where he continued for two years, and was then called home to attend the funeral of his father, who died towards the close of 1560. In the following year his mother made an open profession of the Protestant religion, and had its rites performed at the mansion of Buhi. Here Mornay remained till the commencement of 1562, when his mother permitted him to return to Paris, where, together with his other studies, he paid particular attention to that of divinity, and became a well-informed and determined adherent to the principles of the reformed faith. During the insidious peace which was signed in 1568, Mornay began to carry into effect a design which he had formed of travelling into foreign countries. He arrived at Geneva in August; but as the plague was then in the city, he passed on through Switzerland, and went to Heidelberg, where he resided with Emmanuel Tremellius, and began the study of the civil law, and in six months made considerable progress in the German language. In 1569 he went to Frankfort, where he became acquainted with M. Languet, who, when he found that Mornay was going to Italy, furnished him with recommendatory letters to M. de Foix, the French ambassador at Venice. Mornay made some stay at Padua, for the purpose of improving himself in the study of the civil law; and while he continued there, he read the greater part of the Bible in Hebrew, under the direction of a learned rabbi. He then went to Venice, where he became acquainted with his learned countryman, Francis Perrot de Mezieres, who had been employed on several embassies into the East; and, from his conversations with him, he became very desirous of making a tour into those parts of the world; but, owing to the war which was then waging between the Turks and Venetians for the island of Cyprus, he relinquished the design of visiting the East. In 1571 he went to Rome, whence he returned to Venice through Tuscany, the republic of Genoa, Piedmont, and Lombardy. From Venice he extended his tour to Vienna, and from thence, by a circuit, through Hungary, Bohemia, Misnia, Saxony, Thuringia, Hesse, Franconia, and the Palatinate, to Cologne, where he spent the winter. In 1572 he visited Flanders. During the course of these travels, Mornay, though a very young man, lost no opportunity of making such inquiries and observations as might contribute to enlarge his stock of useful knowledge. Having returned to France in the summer of this year, after spending some days with his mother, he went to Paris to visit admiral de Coligni. Here he drew up a memorial of the observations which he had made in Flanders, and a piece intended to demonstrate the justice and advantage of declaring war against Spain, both of which were presented to the king by the admiral, who urged his majesty to improve the opportunity that offered itself, and to send Mornay to the prince of Orange, for the purpose of concerting a combination of the efforts of France and the United Provinces against the common enemy. But the king was at this time too intent upon the execution of his plot for the massacre of the Protestants at Paris. At length the fatal eve of St. Bartholomew arrived. Being awakened in the dead of night by the noise of the soldiery and infuriated populace, who were busy in the work of murder, Mornay hastily dressed himself, and attempted to reach the apartments of the admiral; but learning that he and others of the Protestant chiefs had already fallen under the swords of the assassins, he took measures for his own preservation. During three days he continued undetected, and then, with admirable address, he made his escape into the country, which he traversed till he arrived at Buhi. After spending a few days with his mother, he departed privately for Dieppe, whence he escaped to England. Here he met with a cordial reception from persons of all ranks, and received particular marks of friendship from secretary Walsingham. He was then only in his twenty-third year. To console himself under the miseries inflicted on his Protestant countrymen, he had recourse to his studies, and wrote some Remonstrances, both in Latin and French, in which he exhorted the queen of England to undertake the protection of the suffering church; and also some Apologies, in which he refuted the calumnies propagated against the members of the Reformed communion. The duke d'Alençon, brother of Charles IX., had formed a scheme for placing himself at the head of affairs in France. Encouraged by his party, the Protestants entered into a confederacy; and in consequence of their urgent solicitations Mornay returned to France in 1574; but, after vainly endeavouring to dissuade the Protestant chiefs from an

undertaking which he regarded as at once hopeless and impolitic, he withdrew to the frontiers, where he remained till the following year. Upon the death of Charles IX. he retired to Sedan, where he paid his addresses to Charlotte Arbaleste, widow of Jean de Pas de Feuquières, a lady of great merit. At her request he composed his Treatise on Life and Death, which was soon afterwards printed at Geneva, and translated into several languages. Before his marriage could take place intelligence arrived at Sedan, that an army of Germans, under M. de Thoré, was advancing towards France, to join the duke d'Alençon: whereupon Mornay determined to delay that ceremony, and to carry a reinforcement to M. de Thoré. But that general, after entering France, became so slow and indecisive in his movements, that the duke of Guise came up with him, near Dormans, on the Marne, and completely routed his tumultuary forces. In this action Mornay was slightly wounded and taken prisoner; but assuming a borrowed name, and fortunately passing undiscovered, after a confinement of eleven days he was permitted to ransom himself on easy terms. Having returned to Sedan, he married in the beginning of 1576; and towards the close of the same year he entered into the service of the king of Navarre, afterwards Henry IV. of France, whom he attended in Guienne. From this time Mornay was admitted into the king's intimate councils, and served him diligently and faithfully, with his advice and with his pen, in offices of trust at home, and important commissions in foreign countries. When in 1577 the renewal of the war against the Protestants by the League obliged the king of Navarre and the heads of that party again to take up arms in self-defence, the king sent Mornay to England, that he might explain to Elizabeth the justice of their cause, and solicit pecuniary assistance. While he was in England he had an opportunity of rendering an acceptable piece of service to the Low Countries, by transmitting to the prince of Orange, on the part of the king of Navarre, intercepted letters to the king of Spain from Don John of Austria, and Escovedo, secretary of state, urging him, in defiance of his solemn engagements, to make war upon the States, and pointing out the means by which it might be carried on with success. The disclosure of these letters had the effect of uniting all parties in adopting preventions against the intended perfidy. Mornay now devoted his hours of leisure to the diligent perusal of the Greek and Latin fathers; and he composed his treatise Concerning the Church, which, meeting with the approbation of all the French refugee ministers in London, was committed to the press in 1577, and was afterwards translated into several languages. In the following year, when the prince of Orange was called to Antwerp by the States-General, Mornay went to that city, where his pen was employed by the prince and the States in endeavours to check the zeal of some intemperate persons among the reformers. About the middle of 1579 Mornay began at Antwerp to compose his treatise, On the Truth of the Christian Religion, which he finished and published in the following year. In 1581, at the request of his friend, M. Languet, the author translated this work into Latin. In 1589 Mornay was appointed governor of Saumur; and in the same year, when the king of Navarre was called to the crown of France, after the assassination of Henry III., he was made counsellor of state. When in 1593 the king gave intimations of his intended conformity to the Romish church, Mornay made use of all his powers of reasoning to dissuade his majesty from that measure. After the king had actually reconciled himself to the church of Rome, Mornay withdrew by degrees from the court, and occupied himself in his studies, in the duties of his government, and in exertions for the service of the Protestant cause. In the different negotiations between the king and his subjects of the Reformed communion he took a very active part, till the famous edict of Nantes was obtained in 1598. He also distinguished himself by his writings as an able apologist for the Protestants and their principles. In 1596 he published, The just Procedures of the Professors of the Reformed Religion; in which he vindicates the Protestants from the charge of being the causes of the troubles of the times, and retorts it upon those who unjustly denied them that liberty which their services and sufferings demanded. In 1598 he published his work, On the Institution, Practice, and Doctrine of the Eucharist in the Ancient Church, fol., of which an enlarged edition appeared in 1604. This work gave occasion to a conference on the 4th of May, 1600, before the king and all the court at Fontainebleau, between Du Perron, bishop of Evreux, and afterwards cardinal, and Mornay; which Romish writers represent

to have terminated in favour of the bishop, while the Protestants claim the laurels for Mornay. This conference, which lasted only for a few hours, was conducted with a great deal of unfairness on the part of Mornay's opponents. He now retired to Saumur, where he remained for six years. When Henry IV. was assassinated, he caused the authority of the regent to be acknowledged. In 1617 he attended at the assembly of the notables at Rouen. In 1621 Louis XIII. having determined to make war upon the Protestants, Mornay remonstrated strongly by letters against the injustice and impolicy of such conduct. For his honest freedom on this occasion he was deprived of his government of Saumur; upon which he retired to his barony of Forêt-sur-Sèvre, in Poitou, where he died on the 11th of November, 1623, about the age of seventy-four, justly regretted by the Protestants, and esteemed by the Romanists, not only on account of his extraordinary abilities and qualifications, but for the many and amiable private virtues that adorned his character. He wrote, besides the works already mentioned, The Mystery of Iniquity, or the History of the Papacy; in this he points out the progressive steps by which the popes rose to the height of their tyranny, according to the predictions of the apostles, as well as the opposition which, from time to time, they have met with from good men of all nations; An Exhortation to the Jews concerning the Messiah; and, Meditations on different passages of Scripture. He was also the author of some other pieces; and from his papers have been published, Memoirs, &c. consisting of Discourses, Instructions, Letters, Despatches, &c. in 4 vols, 4to.

MORNINGTON, (Garret, earl of,) father of the duke of Wellington, and of the marquis Wellesley, and distinguished as a musical composer, was born in the county of Meath, about 1720, and advanced from the dignity of an Irish baron, which he inherited, to that of an earl in 1760. In his ninth year he was able to play upon the violin the second part in Corelli's sonatas. At fourteen he discarded the violin for the harpsichord; and he afterwards played with great skill upon the organ. The university of Dublin conferred on him the degree of doctor in music, and subsequently elected him professor of that faculty. He died in 1781. His compositions are chiefly vocal; some are for the church, and are to be found in the choir books of St. Patrick's Cathedral, in Dublin. But he excelled in the glee; and among his compositions of this class, his four voiced glees, "Here in cool grot," "Gently hear me, charming maid!" and, "Come, fairest nymph," together with, "O bird of eve," a glee for five voices, are greatly admired. The first mentioned of these gained the gold prize medal given by the Catch Club in 1779.

MORONE, (Giovanni,) cardinal, a celebrated negotiator, was born at Milan in 1509, and educated at Modena, and at Padua. At the age of twenty he was nominated by Clement VII. to the bishopric of Modena; and in 1536 Paul III. appointed him nuncio in ordinary to Ferdinand, king of the Romans; and he was present at the diets held at Hagenau and Spire. It was principally owing to him, that after much discussion concerning the approaching general council, the proposal for holding it at Trent was agreed upon. His success was rewarded in 1542 with the cardinalate; and he was fixed upon to be president of the council, although he was then only thirty-three years old! In 1544 he was appointed to the legation of Bologna, which he lost in 1548 from the suspicions of the French, who thought him too much devoted to the cause of the emperor. It was perhaps for a similar reason that, on the assembling of the council of Trent, he was excluded from that presidentship to which he had been destined. He continued, however, in great favour with the Roman court, and by Julius III. was sent in 1553 as legate to the diet of Augsburg. He had in the mean time exchanged his bishopric of Modena for that of Novara. This cardinal, though a staunch Papist in all his disputations with the Protestants, yet disapproved of the rigorous methods which some zealots employed to bring them back to the Romish church. His sentiments on this head were similar to those of cardinal Pole, with whom he was in habits of intimacy. His lenity had caused him to fall under the suspicion of that fiery bigot, cardinal Caraffa, who, after his elevation to the pontifical chair, under the name of Paul IV. caused Morone in 1557 to be arrested, and confined in the castle of St. Angelo. Articles of accusation against Morone were printed in 1558, in which he was charged with having taught and caused to be taught many of the opinions peculiar to the Protestants, and with having entertained and favoured heretics. He obtained, however, a complete absolution from any suspicion in matter of faith, and

was appointed to succeed cardinal Gonzaga as president of the council of Trent; and by the dexterity of his management he brought its affairs to a conclusion in 1563. He had resigned the bishopric of Novara in 1560, and in 1564 he returned to that of Modena. This he ceded in 1571, and was afterward successively appointed to the sees appropriated to the cardinals, as those of Palestrina, Frescati, Porto, and Ostia. During the troubles of Genoa in 1575, he was sent thither as legate by Gregory XIII. In the following year he was delegated to the emperor Maximilian for the purpose of reconciling him with the Polish palatines. He died at Rome in 1580. His continual public occupations did not permit him to exercise himself much in literature; and some Latin and Italian letters, an oration before the council of Trent, and another before the emperor Ferdinand, synodial constitutions for Modena, and a code of laws for the government of Genoa, are his only remains of that kind.

MOROSINI, (Andrea,) a senator of Venice, and writer of Venetian history, was born at Venice in 1558, and educated at his native city, and at Padua. He rose through the different degrees of nobility to the rank of savio grande, and a place in the Council of Ten. He was also three times one of the reformers of the university of Padua. In 1598 he was appointed to succeed Paruta in the office of historian of the republic. He died in 1618. The history composed by this author is written in Latin, and is a continuation of that of Peter Bembo: it takes in the period from 1531 to 1615. His brother Paul first published it in 1623, in fol.; and it was reprinted in 1719, at Venice, in 4to, in the collection of Venetian historians. He also published a volume of Opuscula and Epistles, in Latin; and a narrative in Italian of Expeditions to the Holy Land, and the Acquisition of Constantinople by the Venetian Republic, 1627, 4to.

MOROSINI, (Paolo,) brother of the preceding, and also a Venetian senator, was appointed to the same post of public historian after Nicolo Contarini. He published a History of the Republic from its origin to the year 1487, in the Italian language, Venice, 1637, 4to.

MOROSINI, (Francesco,) doge of Venice, and one of the greatest commanders of that republic, was born in 1618. From the age of twenty he bore arms in the Venetian galleys, and distinguished himself so much against the Turks that he obtained the command of a galley in 1645. In 1650 he was appointed general of the galleys, and the guard of the Adriatic was committed to him. He was present at the sea-fight between Paros and Naxos, in which the Venetians, who lost their general Mocenigo, would probably have been defeated, had not Morosini fallen upon the rear of the Turks, and entirely turned the fortune of the day. The government of Candia, which had for some time been besieged by the Turks, was entrusted to him in 1656. In 1658 he was advanced to the rank of generalissimo of the Venetian forces. When Mahomet Cuprogli, the grand-vizier, went in person to push the siege of Candia, Morosini was selected by the senate for its defence. After holding out for twenty-eight months, he was at length obliged to capitulate. When, in consequence of a league between the republic, the emperor, and the king of Poland, war with the Turks was renewed, Morosini was again nominated generalissimo. In 1684 he took the island and town of Santa Maura. He afterwards made himself master of several places in the Morea, and gave the Turks a total defeat near the Dardanelles. The senate conferred upon him the title of The Peloponnesiac, and erected a brass statue of him with this inscription, "Francisco Mauroceno Peloponnesiaco adhuc viventi Senatus posuit, anno 1687." He extended his conquests to Corinth, Sparta, and Athens; and from the place last mentioned he sent to Venice some figures of lions of extraordinary beauty, taken from the temple of Minerva, which were placed in the arsenal. On the death of the doge Giustiniani in 1688, Morosini was elected to succeed him, to the general joy of the people; he was obliged, however, in that year to raise the siege of Negroponte, and he returned sick to Venice. The war still continuing in the Levant, he was a fourth time chosen generalissimo at the age of seventy-five, and in 1693 departed for the army, and made the Turkish fleet fly before him. Fatigue, however, exhausted his remaining vigour, and he died at Napoli di Romania in January 1694. His body was brought to Venice, and honourably interred under a monument raised by the senate to his memory.

MORRIS, (Lewis,) a Welsh antiquary and poet, was born in the isle of Anglesey in 1702, and died in 1765 at Penhryn, in Cardiganshire. He surveyed the coast of Wales in 1737, by order of the Admiralty Board; and his work was published in 1748. Some of his poetical pieces in

the Welsh language have been printed, and he left above eighty volumes of manuscripts of antiquity, now deposited in the Welsh charity school, Gray's-inn-lane, London. It was his intention to compile a Welsh Dictionary, as appears by his correspondence in the Gentleman's Magazine.—His brother RICHARD was also a poet and critic in his native language. He was clerk in the navy pay-office, and superintended the printing of two valuable editions of the Welsh Bible. He died in 1779.—WILLIAM MORRIS, another brother, was a great collector of Welsh manuscripts, and died comptroller of the customs at Holyhead in 1764.

MORRISON, (Robert,) a distinguished Oriental scholar, and a missionary to China, was born of parents in humble life, at Morpeth, in Northumberland, in 1782, and, after receiving some elementary instruction in English, writing, and arithmetic, in a school conducted by a maternal uncle at Newcastle, he was apprenticed at a very early age to his father. But a passion for the acquisition of languages soon manifested itself, and he studied Hebrew, Latin, and theology, under the superintendence of a Presbyterian minister of the town, by whom he was introduced, in 1803, to the committee and tutors of the Dissenters' Academy at Hoxton, as a fit person to be received into that institution. In 1804 he offered his services as a missionary to the London Missionary Society, and removed to the Mission College at Gosport. In 1805 he commenced the study of Chinese under a native teacher. In January 1807 he was ordained as a missionary, and in September of the same year he arrived at Canton, where in 1808 he was appointed translator to the East India Company's factory. In 1810 he superintended the printing of The Acts of the Apostles in Chinese. In 1815 he brought out a Chinese grammar, which was printed at Serampore, at the expense of the East India Company. In 1812 the Gospel of St. Luke in Chinese was printed, and was followed by the publication in that language of the rest of the New Testament. In 1813 the London Missionary Society sent out the Rev. Dr. Milne to assist Morrison, and they proceeded with the translation of the Old Testament. In 1816 the Chinese dictionary was finished, and before the end of 1821 was printed by the East India Company at a cost of 15,000*l*. In 1817 the university of Glasgow conferred upon Mr. Morrison the degree of D.D. He published in the same year, A View of China for Philological Purposes, in English, and a translation of Morning and Evening Prayers of the Church of England into Chinese. The translation of the Bible was completed in 1818. The Old Testament formed 21 vols, 12mo. The Book of Job and the Historical Books were translated by Dr. Milne, and the other portions by Dr. Morrison. Of the New Testament Dr. Morrison had translated the four Gospels, and from Hebrews to the end. In 1824 Dr. Morrison came to England, and was introduced to George IV., to whom he presented a copy of the Scriptures in Chinese. In 1826 he sailed for China. He died at Canton, August 1, 1834.

MORTIER, (Edward Adolphus Casimir Joseph, duc de Treviso,) a French maréchal, born at Cateau Cambresis in 1768. In 1791 he became captain of a batallion of volunteers, and adjutant-general in 1793. In 1799 he was sent as general of brigade to the army of the Danube. He afterwards served, under Massena, in Switzerland, and contributed to the capture of Zurich. In 1803 he took Hanover, and on his return to Paris was appointed by Buonaparte to the command of the artillery. In May 1804 he was made maréchal of the empire. In September 1805 he had a severe contest with the Russian general Kutusoff, in which he defended his position with distinguished and successful bravery, although his force was greatly outnumbered by that of his opponent. In 1806 he entered Hamburg; in April 1807 he defeated the Swedes at Anklam; and in June following he signalized his skill and valour at the battle of Friedland, and was made duc de Treviso. In 1808 he went to Spain, and fought at Saragossa. In 1809 he gained the battle of Ocana, supported Soult before Badajos, and laid siege to Cadiz. In 1812 he accompanied Napoleon to Russia, and blew up the Kremlin, at Moscow (October 23). He afterwards fought at the passage of the Beresina, at Lutzen, Dresden, and Leipsic. In 1814, conjointly with the duc de Ragusa, he defended Paris. At the restoration of the Bourbons he gave in his adhesion. In 1834 he was made minister of war. He was killed on the 28th July, 1835, by Fieschi (see FIESCHI), and was buried, with great magnificence, in the church of the Invalides.

MORTIMER, (John,) an English gentleman, who, in the early part of the last century, published a treatise on the art

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of husbandry, which was much esteemed. He died in 1736.—His grandson, THOMAS, was born in London in 1730, and received a liberal education. He became vice-consul of the Austrian Netherlands; but having been displaced after a few years, he adopted the profession of an author. His principal works are, The British Plutarch, 1762, 6 vols, 12mo; Dictionary of Trade and Commerce, 1766, 2 vols, fol.; The Elements of Commerce, Politics, and Finances, 1772, 4to, of which a German translation, by J. A. Englebrecht, was published at Leipsic in 1781; History of England, 3 vols, fol.; and, The Student's Pocket Dictionary, or Compendium of History, Chronology, and Biography, 12mo. He also translated Necker's Treatise on the Administration of the Finances of France; and edited Beawes's Lex Mercatoria. In 1809 he published a General Dictionary of Commerce, Trade, and Manufactures, 8vo. He died in December the same year.

MORTIMER, (John Hamilton,) a painter, born at Eastbourne, in Sussex, in 1741. His father was collector of the customs of that port; and from his uncle, who was an itinerant portrait painter, he acquired a taste for drawing, and received from him his earliest instruction in that art. It is not improbable that he originally imbibed his taste for the terrific from the romantic scenery which was the haunt of his youth, and the savage hardihood which marked the countenances of the bands of ferocious smugglers by which the place was infested. In his eighteenth or nineteenth year he was sent to London, and placed under Hudson, who had been the instructor of Reynolds. But he was indebted for his greatest improvement to his constant attendance in the duke of Richmond's gallery, to design after the select objects of art in the possession of that nobleman, which were liberally opened for the improvement of young artists. He was also encouraged and assisted in his studies by Cipriani. He soon afterwards gained the premium of 100 guineas given by the Society for the Encouragement of Arts, Manufactures, and Commerce, for the best historical picture, which was adjudged to his painting of St. Paul converting the Britons, which some time afterwards became the property of Dr. Bates, who presented it, in 1778, to the church of Chipping Wycombe, in Buckinghamshire. The reputation of Mortimer was now established, and he increased his celebrity by his pictures of King John granting Magna Charta to the Barons; the Battle of Agincourt; Vortigern and Rowena; the Series of the Progress of Vice; the Sir Arthegull, from Spenser; the Brazen Serpent in the Wilderness, in the great window of the cathedral of Salisbury; and the Cartoons for the window of Brazennose college, Oxford. In 1779 he was created a Royal Academician, by the especial grant of the king. He died in February 1779, in the thirty-eighth year of his age, and was buried in the church of Chipping Wycombe, near the altar, which his picture above mentioned adorns.

MORTO, (Da Feltro,) a painter, was born in 1468, at Florence, where he learned the first principles of painting; but he went to Rome when young, and applied himself, with singular diligence, to search out every thing that was curious among the antiquities which were scattered through every part of that city and its vicinity. As his genius directed him to paint in the grotesque style, he explored all the antique works of that kind in the vestiges of baths, monuments, temples, grottoes, sepulchres; and he so effectually studied the elegance of taste in the different ornaments, that he became eminent in that style, and was employed by Giorgione to paint the ornaments of his grandest compositions. He died in 1513.—It may be proper to observe here, that the term grotesque was introduced by the Italians, and appropriated to that peculiar manner of composition and invention observed in the antique ornamental paintings, which were discovered in the subterraneous chambers at Rome, Puteoli, Cuma, or Baiæ, which had been decorated in the times of the ancient Romans; and as the Italians apply the word grotta to express every kind of cavern, cave, or grot, all the modern paintings, which were in imitation of the antique designs discovered in those chambers, were called by them grottesche, thence grottesque, or grotesque, implying a style of painting in which the imagination, fancy, and invention, are principally exerted, without any strict adherence to nature or truth.

MORTON, (John,) an eminent cardinal, prelate, and statesman, in the reign of Henry VII., was the eldest son of Richard Morton, of Milbourne St. Andrew's, in Dorsetshire, and was born at Bere, in that county, in 1410. The first part of his education he received among the monks of Cerne abbey, whence he removed to Baliol college, Oxford, where in 1446 he was one of the commissaries of that university; and he had been also

moderator of the civil law school, and principal of Peckwater Inn in 1453. In 1458 he was collated to the prebend of Fordington with Writhlington, in the cathedral of Salisbury, which he resigned in 1476. In the same year he was installed prebendary of Covingham in the cathedral of Lincoln. In 1472 he was collated by archbishop Bouchier to the rectory of St. Dunstan's-in-the-East, London; and the same year he was collated to the prebend of Isledon in the cathedral of St. Paul, which he exchanged in the following year for that of Chiswick. In 1473 he was appointed master of the rolls, and in 1474 archdeacon of Winchester and Chester. In the following year he became archdeacon of Huntingdon, and prebendary of St. Decuman in the cathedral of Wells. In April 1476 he was installed prebendary of South Newbald in the metropolitan church of York, and archdeacon of Berkshire; and in January following he was made archdeacon of Leicester. His eminent abilities, as a civilian, during his practice as an advocate in the Court of Arches, recommended him to the notice of cardinal Bourchier, who, besides conferring many of the above preferments on him, introduced him to Henry VI., who made him one of his privy-council. To this unfortunate prince he adhered with so much fidelity, while others deserted him, that even his successor, Edward IV., admired and recompensed his attachment, took him into his council, and was principally guided by his advice. He also, in the same year, 1478, made him bishop of Ely, and lord-chancellor of England; and at his death he appointed him one of his executors. On this account, however, he was considered in no very favourable light by the protector, afterwards Richard III. When Morton and others were assembled in the Tower on June 13, 1483, to consult about the coronation of Edward V., the bishop, with archbishop Rotheram, and lord Stanley, were taken into custody, as known enemies to the measures then in agitation. Morton was soon after given in ward to the duke of Buckingham, who sent him to his castle at Brecknock, whence he escaped to the isle of Ely, and soon after, disguising himself, went to the Continent to Henry earl of Richmond; and it is said that the plan of marrying Elizabeth, the eldest daughter of Edward IV., to Henry, and thus, by joining the interests of the white rose and the red in one, effecting a coalition between the jarring parties of York and Lancaster, was originally suggested by Morton. Among the public-spirited schemes which his liberality induced him to execute, was the famous cut, or drain, from Peterborough to Wisbeche, a tract of upwards of twelve miles across a fenny country, which proved a great benefit to his diocese and to the public, and was completed entirely at his expense. This is still known by the name of Morton's Leame. As soon as Henry VII. was seated on the throne, he made Morton one of his privy-council; and on the death of cardinal Bourchier, in 1486, he was elected archbishop of Canterbury. In August 1487 he was made lord-chancellor. In 1493 he was created a cardinal by Alexander VI. Leland says that archbishop Morton employed his fortune in building and repairing his houses at Canterbury, Lambeth, Maidstone, Allington park, and Charing; and at Ford he almost built the whole house. At Oxford, too, it is said that he repaired the canon-law school, completed the building of the divinity school, and the rebuilding of St. Mary's church. In February 1494 he was elected chancellor of the university of Oxford; in which year Fuller says he greatly promoted the rebuilding of Rochester bridge. One of the last acts of his life was to procure the canonization of Anselm, archbishop of Canterbury; and he also endeavoured, but without effect, to procure the same honour for his old master, Henry VI. He died, according to the Canterbury obituary, Tuesday 16 kal. Oct.; but, according to the register of Ely, September 15, 1500, and in his ninetieth year. He was interred in Canterbury cathedral, where a sumptuous monument was erected to his memory. Archbishop Morton's character is highly spoken of by his contemporaries and successors, as a statesman of great talents, and a man of learning, probity, liberality, and spirit. His life was written by Dr. John Budden in 1607, 8vo; but the eulogium that confers most honour upon him is that which occurs in Sir Thomas More's Utopia, and in some of the lives of that illustrious man, who was educated by Morton. The life of Richard III., attributed to Sir Thomas More, is said to have been written by Morton.

MORTON, (Thomas,) an eminent prelate, of the same family with the preceding, was born at York in 1564, and educated at his native city, at Halifax, and at St. John's college, Cambridge, of

which he became scholar and fellow. He was also chosen lecturer on logic to the university. Having taken his degree of B.D. in 1598, he was presented, about the same time, to the rectory of Long-Marston, near York. Soon afterwards the earl of Huntingdon, lord-president of the council of the North, made him his chaplain. After the death of that nobleman he was called to hold a public conference with two Romish recusants, before lord Sheffield, the succeeding lord-president, in the manor-house at York; upon which occasion he greatly distinguished himself. In 1603 he accepted the appointment of chaplain to lord Eure, queen Elizabeth's ambassador to the emperor of Germany and the king of Denmark. Upon his return he became domestic chaplain to the earl of Rutland; and in 1606 he proceeded D.D. at Cambridge. About the same time he was appointed chaplain in ordinary to James I., who soon afterwards made him dean of Gloucester. In 1609 he was removed from Gloucester to the deanery of Winchester, and collated to the rectory of Aylesford, in Hampshire. Dr. Sutcliffe, likewise, dean of Exeter, appointed him one of the fellows of the college which he was now founding at Chelsea, for a certain number of divines, to be employed in answering the books which were dispersed by popish emissaries. In 1610 he was made a prebendary of York. About this time he formed an intimate acquaintance with Isaac Casaubon, which continued uninterrupted till the death of the latter, to whose memory Dr. Morton erected a monument in Westminster Abbey. In 1616 the king nominated him to the see of Chester, together with the rectory of Stopford *in commendam*. About this time, finding that his diocese abounded in nonconformists, he addressed to them various arguments calculated to remove their scruples; and these he thought it his duty afterwards to publish under the title of, A Defence of the Innocency of the three Ceremonies of the Church of England, &c. 1619, 4to. With respect to the papists, the bishop adopted another method, which led the way to a project that, upon its revival in the reign of Charles I., produced convulsions in every part of the kingdom. Being persuaded that it was the policy of the popish party to keep the people from church by dancing and other recreations, even in the time of divine service, especially on holy days, and on Sundays in the afternoon, he devised an expedient for counteracting it, by authorizing the practice of certain recreations after the time of service, with restrictions, prohibiting papists from such indulgence, as well as those who were not present at the whole of divine service, or who did not attend in their own parish churches. On this subject he held consultations with the king, and by his majesty's command drew up that famous declaration which was published in 1618, and is generally known by the name of The Book of Sports. In that year he was translated to the see of Lichfield and Coventry, with which he was permitted to hold the rectory of Clifton-Camvil *in commendam*. While he held this diocese he was instrumental in detecting the imposture of the boy of Bilson, in Staffordshire, who pretended to be possessed with a devil, and was made the instrument of carrying on the abominable forgeries of the Jesuits and popish priests. In 1632 he was translated to the see of Durham. During the civil wars, though esteemed for benevolence, piety, and moderation, he was exposed to much trouble from the parliament and the republican forces, and after suffering imprisonment and persecution, he was at last permitted to retire to the house of Sir Christopher Yelverton, at Easton-Mauduit, in Northamptonshire, in the capacity of tutor to his son, who was afterwards the learned Sir Henry Yelverton. For his venerable preceptor the pupil entertained an affectionate regard, and, after the decease of Sir Christopher, supported him till his death, in 1659, when he was in the ninety-fifth year of his age. Bishop Morton was distinguished for exemplary piety, strict and rigid temperance, extensive benevolence, and generous hospitality. He wrote numerous controversial treatises, in Latin and English, against the nonconformists and the papists, together with several single sermons. His life was written by Dr. Barwick, dean of St. Paul's.

MORTON, (Richard,) an eminent physician, was born in Suffolk, and educated at Magdalen hall, Oxford; and he afterwards became one of the chaplains of New college. Having adopted the principles of the nonconformists, he found it necessary, after the restoration of Charles II., to abandon the profession of theology, and adopt that of medicine. He was admitted to the degree of doctor in 1670, having in that year accompanied the prince of Orange to Oxford. He afterwards settled in London, became a fellow of the College of Physicians, and had extensive practice. He died in 1698.

He wrote, Phthisiologia, seu Exercitationes de Phthisi; and, Exercitationes de Morbis universalibus acutis. His works have been printed at Amsterdam, 2 vols, 8vo; and at Geneva, Leyden, Venice, and Lyons, in 4to.

MORTON, (Charles,) a learned physician and antiquary, was born in Westmoreland in 1716, and practised at Kendal. He next removed to London, about 1751, when he was admitted a licentiate of the College of Physicians. In 1752 he was elected a fellow of the Royal Society; and on the first establishment of the British Museum, in 1756, he was appointed under-librarian of the Manuscripts and Medal department. In 1760 he was elected one of the secretaries to the Royal Society, which situation he held till 1774; and in 1776, on the death of Dr. Maty, he was appointed principal librarian of the British Museum. He was also a fellow of the Society of Antiquaries, and of the Imperial Academy of Petersburg. He died in 1799. He published in 1759 an edition of Dr. Barnard's engraved Table of Alphabets, and Bulstrode Whitelock's Journal of the Swedish Embassy in 1653 and 1654, 1772, 2 vols, 4to. He communicated to the Royal Society a paper on muscular motion, and another on the supposed connexion between the hieroglyphic writing of Egypt and the modern Chinese character; both of which were published in the Philosophical Transactions, vols. xlvii. and lix. In 1768 he was appointed, jointly with Mr. Farley, to superintend the publication of the Domesday Book; but he soon relinquished the task.

MORTON, (James.) See DOUGLAS.

MORVILLE, (Charles John Baptist Fleuriau, count de,) born at Paris in 1686, became successively counsellor to the parliament of Paris, and procureur-général to the council. In 1718 he was sent as ambassador to Holland, when (8th March) he induced the States-General to sign the Quadruple Alliance. In June 1723 he was admitted a member of the French Academy; and in August following he succeeded cardinal Dubois as minister of foreign affairs. He died in 1732.

MORYSIN, or MORISON, (Sir Richard,) an eminent statesman, is supposed by some to have been born in Essex, and by others in Oxfordshire; but the Visitations of Hertfordshire say that he was the son of Thomas Morysin of that county. He was educated at Eton, and at Cambridge, from whence he went, with the reputation of an excellent Greek and Latin scholar, to the inns of court, where he became a proficient in the common and civil law. He travelled to Italy to improve his knowledge of the Greek and Latin languages, and he remained at Padua until 1537; and soon after his return he was made prebendary of Yatminster Secunda in the cathedral of Salisbury. About 1541 Henry VIII. gave him the library belonging to the Carmelites in London, and sent him ambassador to the emperor Charles V.; and he had acquired by long habit so thorough a knowledge of the various factions which distracted the empire, that the ministers of Edward VI. found it necessary to continue him in that court, much against his inclination. In 1549 he was joined with several others in a commission to hold a visitation at Oxford, in order to promote the Reformation. From Edward VI. he received the honour of knighthood. But Mary's violent measures against the Protestants compelled him to quit England, and after residing a short time in Italy, he returned to Strasburg, where he died in 1556. He wrote, Apomaxis Calumniarum Convitiorumque, quibus Joannes Cochlæus Homo theologus, &c. Henrici VIII. Nomen obscurare, &c. Epistola studuit; this was answered by Cochlæus in his Scopa in Araneas Ricardi Morysini; An Exhortation to stir up Englishmen in Defence of their Country; Invective against the great and detestable Vice, Treason; and, Comfortable Consolation for the Birth of Prince Edward, rather than Sorrow for the Death of Queen Jane. In Ayscough's Catalogue, and in the Harleian Collection, are some of his MS. letters, maxims, and sayings.

MORYSON, or MORISON, (Fines,) was born in Lincolnshire in 1566, and educated at Cambridge, where he became a fellow, and studied the civil law. Obtaining from the master and fellows of his house a license to travel, he spent about ten years abroad. Soon after his return he went, in 1598, to Ireland (where his brother, Sir Richard Moryson, was vice-president of Munster), and was there made secretary to the lord-deputy, Sir Charles Blount, lord Mountjoy. He died about 1614. He wrote, An Itinerary, containing ten Years' Travels through the twelve Dominions of Germany; this was first written in Latin, but afterwards translated by the author into English; and, An History of Ireland from 1599 to 1603, with a short Narration of the State

of the Kingdom from the year 1169, to which is added a Description of Ireland, 2 vols, 8vo, Dublin, 1735.

MOSCHEROSCH, (John Michael,) a German writer, commonly called Philander von Sittewald, was born in 1600 at Willstadt, in Hanau-Lichtenberg, where his father was minister, and educated at Strasburg. In 1656 he was made president of the consistory at Hanau. He died in 1669. His Wünderliche und wahrhafte Gesichte Philanders von Sittewald, in 2 vols, 1650, a collection of satirical pieces in the form of visions, was once very popular.

MOSCHOPULUS, (Manuel,) a Greek grammarian of the fourth century, was born in Crete in the reign of Manuel Palæologus, and is the author of a Grammar published at Basle in 1540, and of Scholia on Hesiod, published in Heinsius's edition of that writer, and reprinted by Gaisford, at Oxford, in 1820.—His cousin, of the same name, was also a grammarian; and critics are sorely perplexed in their efforts to determine to which of the two the works that bear the name of Moschopulus are to be respectively ascribed. Titze published at Leipsic and Prague, in 1822, Manuelis Moschopuli Cretensis Opuscula Grammatica, 8vo, which contains several pieces attributed to Moschopulus which were never before printed.

MOSCHUS, a Greek pastoral poet, was a native of Syracuse. The time when he flourished is very differently stated; some making him a pupil of Bion, who is supposed to have lived under Ptolemy Philadelphus; while Suidas speaks of him as the friend of the grammarian Aristarchus, who flourished under Ptolemy Philometor, about B.C. 160. The tenderness with which he speaks of Bion in his beautiful elegy on that poet seems, however, to render probable his personal acquaintance with him. Moschus is a poet of great elegance of style, and more delicacy and ingenuity in his conceptions than usual among the Bucolic poets. His Runaway Love, in particular, deserves a high rank among the sentimental pieces. A few Idyls are the whole of his remains, and of some of these the real author is uncertain. They are generally printed in conjunction with those of Bion. The scanty but inimitable remains of these poets are to be found in all editions of the Poetæ Minores; and of separate editions there are some very valuable ones, particularly that of Mekerchus, Bruges, 1565, 4to; and those of Schwebelius, Venice, 1746, 8vo; of Heskin, Oxford, 1748, 8vo; and of Gilbert Wakefield, 1795, 8vo.

MOSELEY, (Benjamin,) a physician, was born in Essex, and practised as a surgeon and apothecary at Kingston, in Jamaica, for several years. On his return to Europe he took his doctor's degree at Leyden, and obtained, by the interest of lord Mulgrave, the situation of physician to Chelsea Hospital. He was a man of eccentric character, and rendered himself notorious by his opposition to the vaccine inoculation. He wrote, Observations on the Dysentery of the West Indies; and, Two Treatises on Coffee and Sugar. He died in 1819.

MOSER, (John James,) a German publicist, and indefatigable writer, was born at Stuttgard in 1701, and educated at Tübingen, where he was appointed professor of civil law. In 1736 he became rector of the university, and professor of law at Frankfort-on-the-Oder. He spent the remainder of his life in study, and in the composition of his numerous works, and died in 1785. Meusel says that his publications amount to more than four hundred.

MOSER, (George Michael,) an artist, was born at Schaffhausen, in Switzerland, in 1705. He was a chaser in gold, which business he carried on in England with great reputation. He was also an excellent enameller, and in 1768 was appointed keeper of the Royal Academy. He died in 1783.—His daughter, MARY, born in 1744, became a member of the Academy, and was distinguished for her ingenuity in painting flowers.

MOSES, (Chornensis,) an Armenian prelate, who lived about A.D. 462. He wrote in his native language a History of Armenia, which was reprinted, with a Latin version, in 1736, by William and George, the two sons of William Whiston. The other works of archbishop Moses are, An Abridgement of Sacred Geography, published at Amsterdam in 1668; and, Sacred Canticles.

MOSHEIM, (John Lawrence von,) a learned German Lutheran divine and celebrated ecclesiastical historian, was born of a noble family at Lubeck, on the 9th of October, 1694, and educated at the gymnasium of his native place, and at the university of Kiel, where he succeeded Albert zum Felde, as professor of philosophy. His noble birth seemed to open to his ambition a fair path to civil promotion; but his zeal for the interests of religion, his insatiable thirst after knowledge, and, more especially, his predominant

inclination for sacred literature, induced him to consecrate his talents to the service of the Church. In 1723 he was invited by the duke of Brunswick to the university of Helmstadt, where he filled with applause the academical chair of divinity, was honoured with the character of ecclesiastical counsellor to the court, and president over the seminaries of learning in the duchy of Wolfenbuttel and the principality of Blanckenburg. In 1747 he was appointed professor of theology in the university of Göttingen, and chancellor; and there he died, universally lamented, on the 9th of September, 1755, in the sixty-first year of his age. In depth of judgment, in extent of learning, in the powers of a noble and masculine eloquence, in purity of taste, and in a laborious application to all the various branches of erudition and philosophy, Mosheim had few superiors. He published a Latin translation of Dr. Cudworth's Intellectual System of the Universe, illustrated with copious annotations, which show that he possessed a profound acquaintance with ancient philosophy, and justly excited the admiration of the learned world. His best known work is the Institutionum Historiæ Ecclesiasticæ, Antiquioris et Recentioris, libri iv., published in 2 vols, 12mo, in 1726; the enlarged edition, in composing which he examined the original authorities, was published in 4to, in 1755, just before his death. Another edition was published in 1764, with an account of Mosheim's writings by Miller, one of his pupils. It was translated into German by Von Einem, and by J. R. Schlegel, with valuable notes. It has also been translated into French, Dutch, and English. The first English version was made in 1764, by Dr. Maclaine, an assistant minister at the Hague, and has been frequently reprinted. The best edition of this version is that by Dr. Charles Coote, 1811, 6 vols, 8vo. In 1832 a much more faithful translation, with valuable notes, was published by Dr. Murdock, of New Haven, Connecticut. Mosheim also published, De Rebus Christianorum ante Constantinum; Institutiones Historiæ Christianæ Majores; this is a full Church history of the first century; Sermons, in German, 6 vols, 1747; and, Morals of the Holy Scripture, 9 vols, 1773.

MOSS, (Robert,) a learned divine, and celebrated preacher, was born at Gillingham, in Norfolk, in 1666, and educated at the free-school at Norwich, and at Bene't college, Cambridge, of which he was elected fellow in 1685, and became eminent as a tutor. In 1696 he proceeded B.D. In 1698 he was appointed preacher to the honourable society of Gray's Inn, London; and in the course of the succeeding year Dr. Wake, rector of St. James's, Westminster, appointed him preacher-assistant at that church; and he was soon afterwards nominated chaplain in ordinary to William III. He held the same station under queen Anne; and being one of the chaplains in waiting when her majesty visited the university of Cambridge in 1705, he had the degree of D.D. conferred upon him in the queen's presence. In 1708 the parishioners of St. Lawrence Jewry, in London, invited him to accept of their Tuesday's lectureship, vacated by the resignation of Dr. Stanhope. His lectures were constantly attended by a numerous audience, and particularly by the clergy of the first distinction in the city. In 1712 the queen nominated him to the deanery of Ely. In 1714 he was collated by Dr. Robinson, bishop of London, to the rectory of Gilston, in Hertfordshire. Upon the accession of George I. he was sworn, a third time, chaplain in ordinary; which place he retained till 1718, when the part which he took in the famous Bangorian contest gave such offence at court, that he was dismissed. He died in 1729, in the sixty-third year of his age. His Sermons were published in 1736, with many others not originally designed for the press, under the inspection of Dr. Andrew Snape, provost of King's college, Cambridge. He was also the author of a treatise in the Bangorian controversy, entitled, The Report vindicated from Mis-reports, being a Defence of my Lords the Bishops, as well as the Clergy of the Lower House of Convocation, in a Letter from a Member of that House to the Prolocutor, concerning their late Consultations about the Bishop of Bangor's Writings, &c. 1717, 8vo; and some Latin and English poems.—His nephew, CHARLES Moss, was a fellow of Caius college, Cambridge, and became archdeacon of Colchester, prebendary of Salisbury, rector of St. Andrew Undershaft, of St. James's, Westminster, in 1750, and of St. George's, Hanover-square, in 1759. He was made bishop of St. David's in 1766, and translated to Bath and Wells in 1774. He died in 1802. Besides four or five sermons preached on public occasions, he printed, A Charge to the Clergy of the archdeaconry of Colchester, occasioned by the uncommon Mortality and quick succession of Bishops in the see of

London, at a visitation holden in May 1764; and a tract in defence of bishop Sherlock's celebrated Tryal of the Witnesses of the Resurrection of Jesus, entitled, The Evidence of the Resurrection cleared from the Exceptions of a late Pamphlet, entitled, The Resurrection of Jesus considered by a moral Philosopher, in answer to the Tryal of the Witnesses, &c. London, 1744. It afterwards appeared with the following title: The Sequel of the Tryal of the Witnesses of the Resurrection; being an Answer to the Exceptions of a late Pamphlet, &c. &c.; revised by the author of the Tryal of the Witnesses, 1749.[c] He had been chaplain to bishop Sherlock.—His son, CHARLES, to whom he left a vast property, was educated at Christ Church, Oxford, of which diocese he became bishop in 1807, and died in 1811.

MOSSOM, (Robert,) a learned Irish prelate, whose father appears to have kept a school in London, and who, during the Usurpation, was silenced and persecuted. After the Restoration he was made, in 1660, dean of Christ Church, Dublin, and in 1662, prebendary of Knaresborough in the cathedral of York. Thence he was promoted to the see of Derry in 1666, with which he held his deanery of Christ Church, but resigned his prebend. He died at Londonderry in 1679. He wrote, The Preacher's Tripartite; Variæ colloquendi Formulæ, in usum Condiscipulorum in Palæstrâ literariâ sub Paterno moderamine Vires Minervales exercentium, partim collectæ, partim compositæ a Roberto Mossom; Narrative panegyrical on the Life, &c. of George Wild, bishop of Derry; and, Zion's Prospect in its first View, in a Summary of divine Truths, viz. of God, Providence, Decrees.

MOSSOP, (Henry,) an eminent tragic actor, was born in Connaught in 1729, and educated at Trinity college, Dublin. He made his first appearance on the stage at Dublin in November 1749, in the character of Zanga, in Young's tragedy of The Revenge. He then removed to London, where, next to Garrick and Barry, he was esteemed the principal tragedian of his time. In 1761 he became manager of one of the Dublin theatres, in opposition to Barry and Woodward; but the speculation ruined him, and he died in absolute penury at Chelsea in November 1773.

MOTENABBI, (Abul Tayib Ahmed,) a celebrated Arabian poet, born at Cufa in 915, and educated at Damascus. He devoted himself to the cultivation of poetry with the utmost enthusiasm. He aspired to become the rival of Mahomet, and by the charms of his versification he induced a multitude of the Arabs to become his disciples. The governor of Emesa stopped the progress of the new sect, by seizing their chief, and dispersing his followers. Motenabbi, on regaining his liberty, applied himself wholly to poetical composition. He was entertained at the court of the prince of Aleppo, whence he removed to Egypt, and afterwards to Shiraz, where he was loaded with benefits by the sultan Adadodowla. He was at length killed by robbers in crossing the desert to visit his native country in 965. Golius has given extracts from his earlier poems in the Appendix to the Arabic Grammar of Erpenius, published in 1656; and Reiske published, in 1765, German translations of several of his poems. There is also a French version by Silvestre de Sacy of three of his smaller poems. Translations of some of his poetry have been published by the French and German literati; and a memoir of Motenabbi, with two of his poems, may be found in Ouseley's Oriental Collections.

MOTHE-LE-VAYER, (Francis de la,) a learned French writer, called by Naudé, the Plutarch of France, was born at Paris in 1588. He was bred to the profession of the law, and long occupied the post of substitute to the procureur-général in the parliament of Paris, which he inherited from his father. His attachment to letters, however, induced him to quit this occupation, and he became one of the most studious and universal scholars of his time. The learned works which he published opened to him the doors of the French Academy in 1639. When a preceptor was to be chosen for Louis XIV. Mothe-le-Vayer was thought of by Richelieu, on his death-bed, for the office; but the queen-mother, Anne of Austria, objected to him. He was, however, appointed to the preceptorship of the king's brother, the duc d'Orleans; and he succeeded so well in that task, that the queen, in 1652, consented to place the king also under his care. In the court he lived like a philosopher, immersed in books, simple and regular in his manner of living, and void of ambition and avarice. He bore with calmness the imputations to which his opinions exposed him, and once, while walking in the gallery of the Louvre, having overheard a person say to another, "There goes a man without religion," he replied, "I have religion

enough, friend, to pardon your insult." He died in 1672, in the eighty-fifth year of his age. One of his works was, a Treatise on the Virtue of Pagans, which was refuted by Arnauld, in a tract entitled, De la Nécessité de la Foi en Jésus Christ. It is said that Le-Vayer's bookseller complained to him that his book did not sell: "I know a secret," said the author, "to quicken the sale;" and he immediately procured an order from government for its suppression, which soon disposed of the whole edition. Of his numerous works, which obtained extraordinary success, the most important are, Discours de la Contrariété d'Humeurs qui se trouve entre certaines Nations, et singulièrement la Françoise et l'Espagnole; Considérations sur l'Eloquence Françoise; in this he contends for the great superiority of the ancients over the moderns, and earnestly recommends the study of Greek literature; De l'Instruction de Mons. le Dauphin; Jugement sur les anciens et principaux Historiens Grecs et Latins. Several collections of his works have been made; but the best is that of Dresden, 1756-59, 14 vols, 8vo, the materials of which were furnished by Roland le Vayer, nephew of the author. La Mothe is styled the historiographer of France by Voltaire, who also mentions him as a notorious Pyrrhonist.

MOTHERBY, (George,) an eminent English physician, born in 1731, and celebrated as the author of A New Medical Dictionary, fol. He died in 1793.

MOTHERWELL, (William,) a poet, born at Glasgow in 1798. He early obtained a situation in the sheriff clerk's office at Paisley, where he continued till within a few years of his death. In 1827 he published a collection of ballads, entitled, Minstrelsy, Ancient and Modern; and he was afterwards successively editor of the Paisley Magazine, Paisley Advertiser, and the Glasgow Courier. In 1833 was published a collected edition of his own poems. He died in 1835.

MOTTE, (Anthony Houdar de la,) an eminent and ingenious writer, was born at Paris in 1672, and educated among the Jesuits. He afterwards studied the law, which he quitted for the drama and polite literature. His first attempt, a comedy, entitled, Les Originaux, produced in 1693, at the Théâtre Italien, was unsuccessful; and he felt the disgrace so acutely, that he retired to the monastery of La Trappe, where he fancied he could comply with its austerities; but after a few months he returned to Paris, and produced some operas and pastorals, which had considerable success. His lyric efforts were particularly applauded, and he now published a volume of odes; but in these, says D'Alembert, "the images are scanty, the colouring feeble, and the harmony often neglected." In 1710 he was a successful competitor with Rousseau for a seat in the Academy. La Motte succeeded Corneille in the Academy, and was at this time nearly blind. He soon after became totally deprived of sight. His beautiful tragedy, called Ines de Castro, obtained a permanent place on the stage, notwithstanding many attacks from wit, malice, and arrogance; all of which he bore with good humour. He was one day in a coffee-house, in the midst of a swarm of literary drones, who were abusing his work without knowing the author. He patiently heard them a long time in silence, and then called out to a friend who accompanied him, "Let us go and yawn at the fiftieth representation of this unfortunate piece." At another time, when told of the numerous criticisms made on his tragedy, "It is true," said he, "it has been much criticised, but with tears." He wrote also six comedies, of which the Magnifique still pleases by the ingenuity of its details, and the charms of its style. All his comedies are written in prose, and when he produced his tragedy of Œdipus, after having first written it in verse, he turned it into prose; which gave occasion to the publication of his system of prose tragedies, so ingeniously supported, and so warmly refuted. The result of the controversy was, that all the men of letters in France decided in favour of verse. In 1714 he published his translation of Homer's Iliad, without knowing a word of Greek; he also abridged that sublime poem, for the purpose of improving it! He presumed also to write against Homer, and was answered by madame Dacier, in a tract entitled, Des Causes de la Corruption du Gout, to which La Motte replied in his Réflexions sur la Critique, which is a model of polished wit and elegance. Not long after, in 1719, he produced his Fables, which, however, are not to be compared with those of La Fontaine. All his academical discourses, delivered on different occasions, were excellent; but the most applauded was his eulogy on Louis XIV. pronounced at a public sitting after the death of that prince, which, of all the funeral orations made on him, is the only

one which is not yet entirely forgotten. No one more sincerely than La Motte applauded the success even of his rivals; no one encouraged rising talents with more zeal and interest; no one praised good works with more genuine satisfaction; if he pointed out faults in them, it was not to enjoy the easy glory of mortifying another's vanity; it was with the feeling to which critics are strangers, and which common readers rarely entertain, that of being really concerned to find a blot. It was therefore said of him, that "justice and justness" was his motto. Of both these qualities he exhibited a distinguished proof when he gave, as censor, his approbation to Voltaire's first tragedy; for he did not hesitate to add to it, "that this work gave promise of a worthy successor on the theatre to Corneille and Racine." Such candour and mildness were all he opposed, not only to literary insults, but to personal affronts. A young man, upon whose foot he once happened to tread in a crowd, gave him a blow on the face. "Sir," said La Motte to him, "you will be very sorry for what you have done: I am blind." With the same patience he endured the painful infirmities under which he laboured, and which terminated his life on December 26th, 1731. In 1754 a complete edition of all his works was published in 11 vols, 8vo.

MOTTE, (Jeanne de Luz, de Saint Remy, de Valois, countess de la,) notorious for her concern in the affair of the necklace, in which the character of Marie Antoinette, queen of France, was cruelly and infamously aspersed, was born in 1756 at Fontette, in Champagne, and was descended from the royal family of Valois, by Henry de Saint Remi, natural son of Henry II. By an unexampled combination of artifice and effrontery, she had succeeded in obtaining, through the unsuspecting cooperation of the cardinal de Rohan, (see ROHAN,) from Böhmer and Bassange, jewellers to the court, a diamond necklace, valued at a million and a half of francs, which was given up upon the production of a forged warrant from the queen. With the sum raised by the sale of this valuable article, her husband, *count* de la Motte, whom she had married in 1780, escaped to England. She was herself arrested while attempting to follow him, and was whipped, branded on the shoulders, and sentenced to imprisonment for life in the Salpêtrière. She escaped, however, in 1789, and fled to London, where she died in 1791.

MOTTEUX, (Peter Anthony,) was born in 1660, at Rouen, where he received his education. On the revocation of the Edict of Nantes he came to England, and lived at first with his godfather and relation, Paul Dominique, Esq. but afterwards grew a considerable trader himself, kept a large East-India warehouse in Leadenhall-street, and had a good place in the foreign post-office. During his residence in this kingdom he acquired a complete knowledge of the English language, and published a good translation of Don Quixote, the work, however, of different hands, and also wrote several Songs, Prologues, Epilogues, &c., and dedicated a poem, On Tea, to the Spectator. He likewise wrote several plays, namely: The Loves of Mars and Venus, London, 1697, 4to; Beauty in Distress, a tragedy, London, 1698, 4to; The Temple of Love, 1706, 4to; The Amorous Miser, a comedy in 3 acts, 1705, 4to. He also translated several English works into French. He was found dead on the 19th of February, 1718, in a disorderly house in the parish of St. Clement Danes, not without suspicion of having been murdered. His body was interred in the church of St. Andrew Undershaft, in the city of London.

MOTTEVILLE, (Frances Bertaut, dame de,) a celebrated French lady, was born in Normandy about 1621. She was the daughter of a gentleman who belonged to the court; and her wit and amiable manners recommended her to Anne of Austria, who kept her constantly near her. Cardinal Richelieu, who was always jealous of the favourites of this princess, having caused her to be banished from court, she retired with her mother to Normandy, where she married Nicolas Langlois, lord of Motteville, an old man, who died in about two years. After the death of Richelieu, Anne of Austria, having been declared regent, recalled her to court. Here gratitude induced her to write the history of this princess, which has been printed several times under the title of *Mémoires pour servir à l'Histoire d'Anne d'Autriche*; in 5 and 6 vols, 12mo. These Memoirs describe the minority of Louis XIV. and are written in a natural, unaffected style. Madame de Motteville died at Paris in 1689. There was a very great intimacy between her and Henrietta Maria, the widow of Charles I.

MOTTLEY, (John,) a dramatic and miscellaneous writer, was the son of colonel Mottley, who was a great favourite with James II., and followed that prince into France, who procured for him the

command of a regiment in the service of Louis XIV., at the head of which he lost his life in the battle of Turin, in 1706. Young Mottley was born in 1692, and received his earlier education at St. Martin's library-school, founded by archbishop Tenison; but he was placed in the Excise Office at sixteen years of age, and remained there till 1720. He then had recourse to his pen for support; and he wrote his first play, The Imperial Captives, which met with some success. He also wrote five other dramatic pieces, and had a share in the composition of that many-fathered piece, The Devil to Pay. He published in 1739 a Life of the great Czar Peter, 3 vols, 8vo, by subscription, in which he met with the sanction of some of the royal family, and great numbers of the nobility and gentry. In 1744 he published in 2 vols, 8vo, The History of the Life and Reign of the Empress Catharine of Russia. He died in 1750. It has been surmised, with some appearance of reason, that Mr. Mottley was the compiler of the lives of the dramatic writers, published at the end of Whincop's Scanderbeg. He is also said to have been the real author of Joe Miller's Jests.

MOUCHERON, (Frederic,) called the Old, a painter, was born at Embden in 1633, and was a disciple of John Asselyn, called Crabatje. In 1655 he went to Paris, and there had the good fortune to recommend himself to the best judges of the art, by the beauty of his landscapes. His trees are loosely and tenderly handled; and wherever he introduces water, the reflections of bodies in it are transparent. His situations are natural and pleasing, the buildings are usually well adapted to the scenes, and his distances have a good keeping. From Paris he went to Antwerp, and thence to Amsterdam; and during his continuance in the latter city the figures in his landscapes were painted for him by Adrian Vandervelde and John Lingelbach, as, during his residence at Paris, they had been executed by Theodore Helmbreker. He died in 1686.

MOUCHERON, (Isaac,) called the Young, a painter, was the son and pupil of the preceding, and was born at Amsterdam in 1670. Though he lost his father when he was only sixteen years of age, he was even at that time qualified to enter upon the profession with credit. In 1694 he visited Rome, where he made designs after every beautiful scene round that city, and particularly sketched each lovely spot about Tivoli. By this method of study and practice he designed his subjects with extraordinary readiness, ease, and expedition; and having nature constantly as his guide, he was enabled to exhibit truth in all his compositions. Having made a multitude of choice designs, he returned to Amsterdam, where he executed them in grand halls, saloons, and the apartments of noble edifices, always having his landscapes enriched with figures and animals, though frequently those figures were painted by other artists. In style, taste, and execution, he surpassed his father; and he was a perfect master of architecture and perspective. His colouring appears extremely natural, and, with its freshness, has abundance of harmony and union. Verkolie and De Witt most frequently inserted the figures in his landscapes; but for some of them he employed other masters. His paintings are highly prized. He died in 1744.

MOUCHY, (Anthony de,) Lat. *Demochares*, was born at Ressous, in the diocese of Beauvais, and educated at the university of Paris, of which he became rector, and professor of theology. In 1562 he accompanied the cardinal of Lorraine to the Council of Trent, and attended at the conference at Poissy, and at the council of Rheims in 1564. He rendered himself notorious by his zeal against the French Calvinists. He died in 1574.

MOUFET, or MUFFETT, (Thomas,) a physician and naturalist, was born in London in the sixteenth century, and educated at Cambridge. He then travelled for improvement, and became acquainted with several foreign physicians of the chemical sect, whose opinions he imbibed. Before his return he took the degree of M.D. and, settling in London, practised physic with great reputation. He also seems to have resided for some time at Ipswich. He was patronized by Peregrine Bertie, lord Willoughby, whom he accompanied on an embassy to carry the ensigns of the Garter to the king of Denmark. He was also with the earl of Essex when encamped in Normandy. He passed much of the latter part of life at Bulbridge, near Wilton, in Wiltshire, as a retainer to the Pembroke family, from whom he received a pension, chiefly through the favour of the countess of Pembroke. In that retirement he died, about the close of queen Elizabeth's reign. He published in 1584, at Frankfort, De Jure et Præstantiâ Chemicorum Medicamentorum Dialogus Apologeticus; this

was republished in 1602 in the Theatrum Chemicum, with the addition of Epistolæ quinque Medicinales, by the same author. He also published, Nosomantica Hippocratica, sive Hippocratis Prognostica cuncta, ex omnibus ipsius Scriptis methodice digesta; Health's Improvement, or Rules comprising and discovering the Nature, Method, and Manner of preparing all Sorts of Food used in this Nation; and, Insectorum sive minimorum Animalium Theatrum; olim ab Edw. Wottono, Conrado Gesnero, Thomaque Pennio inchoatum; this he left in MS., and it was published in 1634 by Sir Theod. Mayerne; an English translation of it was published in 1658. Haller says that it places the author at the head of entomologists previous to Swammerdam.

MOULIN, (Peter du,) a divine of the Church of England, was born at Paris, while his father (see MOLINÆUS, Peter) was minister of Charenton, about 1600, and educated at Leyden, where he was admitted to the degree of D.D. Afterwards he came to England, and was incorporated in the same degree at the university of Cambridge. After the reduction of Ireland by the parliamentary forces, he went thither, and resided successively at Lismore, Youghall, and Dublin, under the patronage of Richard earl of Cork, who appointed him governor to his sons, viscount Dungarvon, and Mr. Richard Boyle, whom he accompanied to Oxford. Here he remained two or more years, and for a considerable time preached constantly in the church of St. Peter-in-the-East. In 1656 he was incorporated D.D. in that university. After the restoration of Charles II. he was appointed chaplain in ordinary to his majesty, and promoted to a prebendal stall in the metropolitan church of Canterbury, where he spent the remainder of his life. He died in 1684, in the eighty-fourth year of his age. Anthony Wood gives him the character of being an honest and zealous Calvinist, and says, that the last words which he uttered on his death-bed were, "Since Calvinism is cried down, actum est de religione Christi apud Anglos." He was the author of, Regii Sanguinis Clamor ad Cœlum, which was published at the Hague, in 1652, 4to, by Alexander More, and drew down on its editor the castigation of Milton; A Treatise of Peace and Contentment of Mind; this passed through several editions in an enlarged form; A Week's Soliloquies and Prayers, with a Preparation to the Holy Communion; Vindication of the Sincerity of the Protestant Religion in the Point of Obedience to Sovereigns, in answer to a Jesuitical libel, entitled, Philanax Anglicus; Poematum Libelli Tres; and, Ten Sermons, preached on several Occasions.

MOULIN, (Louis du,) younger brother of the preceding, and the author of several learned pieces maintaining the principles of nonconformity to the Church of England, was, probably, born at Paris about 1603. He pursued his studies at the university of Leyden, where he was created M.D.; and afterwards he settled in England, and was incorporated in the same degree at the university of Cambridge in 1634.. In 1649 he was incorporated M.D. at Oxford. He became zealously attached to the Independents; through whose influence he was appointed Camden professor of history at Oxford by the committee of parliament for the reformation of the university, about the year last mentioned. This preferment he retained till the restoration of Charles II., when he was expelled from it by the king's commissioners for regulating the university. Upon this event he retired to the city of Westminster, where he practised as a physician, and continued publishing various writings till his death, in 1680. Wood calls him "a fiery, violent, and hot-headed Independent, a cross and ill-natured man." Among other works he published, Epistola ad Renatum Veridæum (or Andrew Rivet), in quâ aperitur Mysterium Iniquitatis novissime in Anglia redivivum, et excutitur Liber Josephi Hall, quo asseritur Episcopatum esse Juris Divini, 1641, 4to, under the assumed name of Irenæus Philadelphus; Apologia pro Epistola ad Ren. Veridæum, 1641, 4to; The Power of the Christian Magistrate in sacred Things; Jugulum Causæ, seu nova, &c. ratio, per quam totus Doctrinarum Romanensium Complexus, de quibus lis est inter Protestantes et Pontificios, &c.; A short and true Account of the several Advances the Church of England hath made towards Rome; The Conformity of the Government of those who are commonly called Independents to that of the ancient Primitive Christians; and, Moral Reflections upon the Number of the Elect. Soon after his death a piece was published, as was supposed by Dr. Gilbert Burnet, which had been signed by the author, and entitled, His Last Words, being his Retractation of all the personal Reflections he had made on the Divines of the Church of England, 1680, 4to.

MOULIN. See MOLIN, and MOLINÆUS.

MOULINS, (Guyart des,) born about 1251, was a priest and canon of Aire, in Artois, and was the first who gave a translation of the Scriptures, or, more properly speaking, a considerable portion of the Scriptures, in French. In this work he did not pretend to give a version from the Hebrew and Greek originals, but only to render into French the celebrated performance of Peter, dean of Troyes in the twelfth century, distinguished by the surname of Comestor, or the Eater. That performance consists of an abridgment of the historical parts of the Old and New Testament, accompanied with glosses and comments; and it is the form in which alone the Bible was read for a long period in France. Des Moulins commenced his undertaking in 1291, when he was at the age of forty, and finished it in about four years. In 1297 he was promoted to the deanery of his chapter, and died soon after. It has been maintained by some critics that the work attributed to Des Moulins ought to be ascribed to Nicholas Oresme, bishop of Lisieux in the fourteenth century. This point Simon has fully discussed, and decided in favour of the claims of Des Moulins. His translation was printed in 1487, by order of Charles VIII.

MOUNIER, (John Joseph,) one of the most distinguished members of the States-General of 1789, was born at Grenoble in 1758. He devoted himself to the legal profession, and at the age of eighteen took the degree of bachelor of law at the university of Orange. On the breaking out of the revolution he became a member of the States-General. He was afterwards chosen a member of the Constituant Assembly, in which he frequently withstood the able and impetuous Mirabeau. He endeavoured to promote the establishment of a limited monarchy; but finding his efforts vain, he retired to Grenoble. He afterwards removed to Geneva, where he published, Recherches sur les Causes qui ont empêché les Français de devenir Libres, 2 vols, 8vo, 1792. He went to London in 1793, and afterwards resided in Switzerland, Italy, and Germany, till 1801, when he returned to France. In 1802 he was appointed prefect of Ille and Vilaine; and in 1804 he was nominated counsellor of state. This upright statesman died on the 26th of January, 1806. Of his numerous publications, the most celebrated is entitled, De l'Influence attribuée aux Philosophes, aux Francs-maçons et aux Illuminés, sur la Révolution de France.

MOUNTAGU, or MONTAGUE, (Richard,) a learned prelate, was born in 1578 at Dorney, in Buckinghamshire (of which place his father was vicar), and educated at Eton, and at King's college, Cambridge, of which he became fellow. He was admitted into holy orders, and obtained the living of Wotton-Courtney, in Somersetshire, in the diocese of Wells; and he afterwards became a prebendary of that cathedral. About 1608 he assisted Sir Henry Savile in preparing his celebrated edition of St. Chrysostom. In 1610 he edited Gregory Nazianzen's two invectives against Julian, with the notes of Nonnius. In 1613 he was chosen fellow of Eton college, and was inducted into the rectory of Stamford-Rivers, in Essex, which was in the gift of the college. As he had applied himself particularly to the study of ecclesiastical antiquities, upon the death of Isaac Casaubon, James I., to whom he was then chaplain, desired him to write some animadversions upon the Annals of Baronius, which he began to prepare in 1615. In the following year he was presented to the deanery of Hereford; which he exchanged in 1617 for the archdeaconry of the same church. In 1620 he proceeded B.D. About this time he was promoted to a canonry of Windsor, which he held by dispensation, together with his fellowship of Eton. In consequence of this preferment he preached the theological lecture in the chapel there for eight years successively; and in one of his sermons (on Psalm l. 15) before the king, in 1621, he was represented as having used some expressions, which seemed to favour the Popish practice of praying to saints and angels. Upon this he wrote and published his treatise, Of the Invocation of Saints, in which he denies the truth of the charge, but at the same time insists on the innocence of positions, which certainly afforded plausible ground for accusing him of a tendency to reconcile his readers to the Popish dogma. In the same year he published his Diatribæ in primum partem Joannis Seldeni Tractatus de Decimis, 4to; with which work the king was so well pleased, that he laid his commands on Selden not to continue the controversy. In 1622 he published his Analecta Ecclesiasticarum Exercitationum, fol., consisting of animadversions upon the Annals of Baronius. In the same year some of the Romish emissaries having attempted to entrap one of his

parishioners at Stamford-Rivers, he endeavoured to procure a conference with them; but failing in that design, he sent three propositions in writing, by way of challenge, to their place of meeting, offering to become a convert to them himself, should they prove victorious in a debate on the points in question. To this challenge he received no other reply than a popish tract, which was sent to him after an interval of about eighteen months, entitled, A Gag for the new Gospel. To this piece he wrote an answer, which was published in 1624, under the title of, A Gag for the new Gospel? No, A new Gag for an old Goose, &c. This gave great offence to the Calvinists, at that time a very numerous and powerful party in the Church, and thus drew upon him enemies from an unexpected quarter; and their indignation against him ran so high, that Ward and Yates, two lecturers at Ipswich, collected out of his book some points, which they conceived to savour of Popery and Arminianism, in order to have them presented to the next parliament. Mountagu, having procured a copy of the information against him, applied to the king for protection, who gave him leave to appeal to himself, and to print his defence. Upon this he wrote his book entitled, Appello Cæsarem, a just Appeal against two unjust Informers, which, having the approbation of Dr. White, dean of Carlisle, whom the king had ordered to read it, and give his opinion of it, was published in 1625, 4to, but addressed to Charles I., James dying before the book was printed off. This appeal served only to increase the number of the author's adversaries; and it provoked answers from several eminent divines and others, among whom were Dr. Sutcliffe, dean of Exeter, Dr. Good and Dr. Featly, chaplains to archbishop Abbot, Mr. Henry Burton, Mr. Francis Rous, Mr. John Yates, Mr. Wotton, Mr. William Prynne, and Dr. George Carleton, bishop of Chichester. When the parliament met in June 1625, it was likewise complained against in the House of Commons, as calculated to promote Arminianism, to bring about a reconciliation with Rome, and to advance the king's prerogative above law. Upon this the house ordered him to their bar (July 17th), and the speaker informed him, that the censure of his book should be postponed for some time; but that in the interim he should be committed to the custody of the serjeant-at-arms; and he was afterwards obliged to give a bond for 2,000*l.* for his appearance at the next session. This proceeding alarmed bishop Laud, and two other prelates, who, conceiving it to be an invasion of the prerogative, and a dangerous precedent, found the means of persuading the king to take the cause into his own hands. Accordingly, his majesty declared that he would bring the cause before the council, it being a branch of his supremacy to determine matters of religion. Notwithstanding this royal interference, when the next parliament assembled in 1626, a committee for religion was appointed by the House of Commons, who examined Mountagu's writings, out of which they collected several opinions either contrary to the book of Homilies and the Thirty-nine Articles, or tending to raise factions in the kingdom, by creating odious distinctions between the king's subjects; or having an apparent design to lead them back to Popery. These opinions were reported to the house, against whose proceedings the king expressed his displeasure; and he dissolved the parliament before any further steps were taken. Mountagu, however, seems to have increased in favour at court; and in 1628, on the death of Dr. Carleton, one of his opponents, he was promoted to the bishopric of Chichester, while lying under the censure of the House of Commons. At his consecration an uncommon scene occurred. One William Jones, a stationer, of London, when the usual proclamation was made, that any person who could or would object against the bishop elect, should then speak according to due form of law, stood up, and with an audible voice three times excepted against his qualifications for a bishopric, delivering a copy of his objections to the judge of the court of arches. These objections, however, were overruled, because they were not signed by a doctor of the arches, and delivered in by a proctor, notwithstanding the declaration of Jones, that he could not prevail upon any proctor to prefer them, though he offered the customary fees. This opposition of Jones suggested to Mountagu the wisdom of being prepared to ward off any future attack on account of his past actions or writings; and he therefore applied to the king, who granted him a special pardon, in form like those given at a coronation, only with the difference of its containing the insertion of some particulars for the pardoning of all errors before committed, either in speaking, writing, or publishing, concerning which he might afterwards

be questioned. While bishop Mountagu retained the see of Chichester, with which he was permitted to hold the rectory of Petworth *in commendam*, he applied himself closely to his favourite study of church antiquities. In 1635 he published his Originum Ecclesiasticarum Apparatus; and in the following year, his Originum Ecclesiasticarum Tomus Primus. In 1638, upon the promotion of Dr. Wren, bishop of Norwich, to the see of Ely, Mountagu was translated to the vacant bishopric. He died on the 13th of April, 1641, from the effects of a quartan ague, when he was about sixty-three years of age. He was celebrated for his knowledge of the Greek language, as well as of ecclesiastical antiquities and of the fathers. His creed was Arminian, which he propagated with activity; and in church and also in state affairs he was the imitator and associate of archbishop Laud. Fuller speaks highly of his abilities; and Selden owns "him to have been a man well skilled in ancient learning." Besides the works already mentioned, he published, Eusebii Pamphili Lib. X. de Demonstratione Evangelica, Græcè et Latinè. Accessere nondum hactenus editi Libri duo contra Marcellum, Ancyræ Episcopum; et Lib. III. de Ecclesiastica Theologica: omnia Latinè facta, et Notis illustrata, studio R. Mont. 1628, fol.; Antidiatribæ ad priorem partem Diatribarum (Julii Cæsaris) Bullingeri adversus Casaubonum, &c. 1625, fol.; and after his death were published from his papers, The Acts and Monuments of the Church before Christ incarnate, with a dedication to Jesus Christ in Latin, 1642, fol.; and, Versio et Notæ in Photii Epistolas, Græcè et Latinè, 1651, fol.

MOUNTAIN, (Jacob,) the first Protestant bishop of Quebec, was born in Norfolk in 1750, and was educated in the grammar-school of Norwich, and at Caius college, Cambridge, where he took the degree of D.D. in 1793, in which year he was nominated by Mr. Pitt to the bishopric of Quebec, where he presided with dignity, and erected a cathedral. He was also active in promoting missions, building churches, and establishing schools. Previous to his advancement he held the livings of Holbeach, in Lincolnshire; Buckden, in Huntingdonshire; and a prebend in the cathedral of Lincoln. He died in 1825.

MOUNTENEY, or MOUNTNEY, (Richard,) an English lawyer, and classical editor, the son of Richard Mounteney of Putney, in Surrey, was born there in 1707, and educated at Eton, and at King's college, Cambridge, where he obtained a fellowship. He then studied law in the Inner Temple, and became, in 1737, one of the barons of the exchequer in Ireland. In 1743 he distinguished himself in the famous trial between James Annesley, Esq. and Richard earl of Anglesey. In 1759 he married the countess dowager of Mount Alexander. In 1731 he published his Select Orations of Demosthenes, accompanied with critical observations upon the Ulpian commentary by Dr. Chapman, fellow of King's college. To the edition of 1748 is prefixed a dedication to Sir Robert Walpole, who was at that time dead! In 1748 he published, Observations on the probable Issue of the Congress at Aix-la-Chapelle, 8vo, printed by Bowyer. He died in 1768.

MOUNTFORT, (William,) a dramatic writer and eminent actor, born in Staffordshire in 1659. Jacob says that, after attaining a degree of excellence in his profession, he was entertained for some time in the family of the lord-chancellor Jefferies, "who," says Sir John Reresby, "at an entertainment of the lord-mayor and court of aldermen, in the year 1685, called for Mr. Mountfort to divert the company (as his lordship was pleased to term it): he being an excellent mimic, my lord made him plead before him in a feigned cause, in which he aped all the great lawyers of the age in their tone of voice, and in their action and gesture of body, to the very great ridicule not only of the lawyers, but of the law itself." After the fall of Jefferies, Mountfort returned to the stage, in which profession he continued till his death, in 1692. Cibber, in his Apology, says that "he was tall, well made, fair, and of an agreeable aspect; his voice clear, full, and melodious; a most affecting lover in tragedy, and in comedy gave the truest life to the real character of a fine gentleman." He might, perhaps, have attained a higher degree of excellence and fame, had he not been untimely cut off, by the hands of an assassin, in the thirty-third year of his age. His death is thus related. Lord Mohun, a man of loose morals, had, from a kind of sympathy of disposition, contracted the closest intimacy with one captain Hill, who had long entertained a passion for that celebrated actress, Mrs. Bracegirdle. This lady, however, rejected him. Thereupon Hill, attributing his failure to the lady's preference of Mountfort, determined to waylay and murder

the unhappy actor, whom he, along with his friend, lord Mohun, assassinated one night in the winter of 1692, as Mountfort was returning to his lodgings in Norfolk-street, in the Strand. Hill made his escape. Lord Mohun was seized, and brought to trial; but he was acquitted by his peers. He afterwards, however, lost his life in a duel with duke Hamilton. Mountfort left behind him six dramatic pieces, which are enumerated in the Biographia Dramatica.

MOURAD (AMURAT) I., son of Orkhan, sultan of the Ottomans, born in 1319, succeeded his father in 1360, and fixed his residence at Adrianople, where he raised a handsome mosque, which still exists. He conquered part of Macedonia and Thessaly, concluded a treaty of peace and alliance with John Palæologus, emperor of Constantinople, and married the daughter of the prince of Servia. He founded the corps of Janizaries, which afterwards contributed greatly to the extension of Turkish conquest. He subsequently conquered Phrygia; whilst his general, Karatine, subdued a great part of Albania. In 1389 he totally defeated the Christians in the plains of Cassovia, and took prisoner Lazarus, prince of Servia, their leader, whom his troops afterwards murdered, in revenge for the death of Mourad, who was mortally wounded by an Albanian on the day after the battle.

MOURAD II., son of Mahomet I., was born in 1399, and succeeded his father in 1421. In 1429 he took Thessalonica from the Venetians. He next took Semendria, and obliged George, the prince of Servia, to take refuge at the court of Ladislaus, king of Hungary and Poland, to whom he gave up the stronghold of Belgrade. In 1444 he defeated, at Varna, the whole Christian army, led by the gallant Huniades and Ladislaus. He once more defeated Huniades, and died at Adrianople in 1451, after a reign of thirty years. He was succeeded by Mahomet II.

MOURAD III., son of Selim II., was born in 1544, and succeeded his father in 1575. In 1578 he began a war against Persia, which lasted till 1590. In 1592 he sent an army into Hungary, which repulsed the Austrians near Gran, and took the fortress of Raab. He died of the stone, at Constantinople, in January 1595, and was succeeded by his eldest son Mahomet.

MOURAD IV., nephew of sultan Mustapha I., who was deposed, in 1622, by the Janizaries, succeeded his uncle when fourteen years old. In 1627 he laid siege to Bagdad, which he captured in 1638, after an obstinate defence; and he ordered the whole population to be massacred. In 1639 he returned to Constantinople, and made peace with Persia. He died in the following year. His cruelty and debauchery have marked his character as one of the worst princes of the Ottomans.

MOURAD BEY, chief of the Mamelukes, was born in Circassia about 1750. He joined with Ibrahim Bey, and took Cairo; but his colleague soon abandoned him, and he had to contend single-handed against the French, whose admiration he excited by his military talents and resolution. After three years he made a treaty with them, and became their faithful ally. He died in 1801.

MOURGUES, (Michael,) a French Jesuit and mathematician, was born in Auvergne about 1642, and, after teaching rhetoric and the mathematics in different houses belonging to his order, filled for many years the chair of professor royal in those sciences at the university of Toulouse, where he died in 1713, during the dreadful pestilential disorder which then ravaged that city. To profound erudition he united the most polished and amiable manners; and his piety and probity rendered him dear to libertines themselves, to whose reformation his labours were zealously directed. The best known of his productions are, New Elements of Geometry, according to a particular Method, comprised in less than fifty Propositions; A Parallel between Christian Morality and that of the ancient Philosophers, designed to show the Superiority of our sacred Maxims to those of human Wisdom; this is accompanied with a translation of Epictetus, and a Greek paraphrase of that writer by an ancient solitary, a life of Epictetus, and a translation of the letter of Arrian to Lucius Gellius; An Explanation of the Theology of the Pythagoreans, and of the other learned Sects in Greece, for the purpose of illustrating the Polemical Writings of the Fathers against the Pagans; this is accompanied with a French version of the Therapeutics of Theodoret, and two dissertations, one on the reign of Semiramis, and the other on the ancient oracles; A Treatise on French Poetry; and, A choice Collection of Bonsmots, ancient and modern, in French Verse; this collection is made with judgment.

NATIONAL ARCHIVES OF MALAYSIA

MOXON, (Joseph,) born in 1627 at Wakefield, in Yorkshire, became hydrographer to Charles II. and wrote several books on navigation, mathematics, astronomy, Mechanic Exercises, or the Doctrine of Handy-work, &c., and for some years taught mathematics in Warwick-lane, London, where he constructed globes, maps, &c. He died in 1700.

MOYLE, (Walter,) a learned writer on political economy, was the son of Sir Walter Moyle, of Cornwall, and was born in 1672 at Bake, the family seat, in that county. He distinguished himself at school by his proficiency in classical studies; and after an academical course at Oxford, he went to the Temple to study the law. This, however, he never meant to pursue professionally, as his fortune enabled him to devote his time to polite and general literature; and he cultivated an acquaintance with Congreve, Wycherley, and other wits of the time. When a design was set on foot, about 1695, of translating the works of Lucian, he undertook to furnish a version of four of that author's pieces, which he executed with spirit and correctness. He was warmly attached to the Protestant settlement, and sat in parliament for the borough of Saltash in 1695. Resuming his private studies, he translated, at the instance of Dr. Charles Davenant, Xenophon's Discourse upon improving the Revenues of Athens, which was prefixed to that writer's work upon the Trade and Revenues of England, published in 1697. His intimacy with Mr. Trenchard led him to appear as his coadjutor in An Argument against a Standing Army; and in support of the same cause he published in 1691, An Essay on the Lacedemonian Government; and in 1699 he drew up, An Essay upon the Constitution of the Roman Government. He also wrote, A Dissertation upon the Age of Philopatris, commonly attributed to Lucian, in which he introduced a refutation of the story of the Thundering Legion. He died in 1721, in the fiftieth year of his age. His unpublished works were edited, in 1726, by Thomas Serjeant, Esq. 2 vols, 8vo. They comprise the Essay on the Roman Constitution, the Dissertation on Philopatris, Letters to Dr. Musgrave, and to and from other persons, Remarks on Prideaux's Connexion, the Examination of the Miracle of the Thundering Legion, and other pieces. His friend Anthony Hammond published, in 1727, a third volume, containing his writings printed during his lifetime.

MOYSES, (David,) was born at Lanark, in Scotland, in 1573, and while very young became one of the pages to king James, whom he accompanied to England; but he afterwards returned to Scotland, where he died in 1630. He kept a diary of what passed at court, the MS. of which is now in the Advocates' Library in Edinburgh; and an edition of it was printed in 1753, under the title of, Memoirs of the Affairs of Scotland from 1577 to 1603, with a discourse on the conspiracy of Gowrie, Edinburgh, 12mo.

MOZART, (John Chrysostom Wolfgang Gottlieb,) the son of Leopold Mozart, second chapel-master to the prince-archbishop of Salzburg, was born in that city on the 27th January, 1756. This son, and a daughter four years older, were the only survivors of seven children. When young Mozart was about three years of age, the father began to give his daughter instruction on the harpsichord; and the son at this early period paid so much attention to the sounds of the instrument, and exhibited such proofs of extraordinary talents, that he was taught some minuets and airs, which he learned with wonderful facility. At the age of five years he had already composed some pieces of music, which he performed to his father, who carefully preserved them to encourage his rising talent. He ever displayed proofs of the greatest sensibility and affection; and would frequently ask, perhaps ten times a day, those around him, "Do you love me very much?" and when, in sport, they would reply, "No," tears would immediately escape from his eyes. As soon as he had the slightest notion of music, his love for the gambols of his age entirely vanished; and, for any amusement to please him, it became necessary, in some way, to introduce music with it. A friend of his parents frequently amused himself by playing with this intelligent child; sometimes by conveying toys in procession from one room to the other; whilst he, who had nothing to carry, sang a march, or played it on the violin. For a few months Mozart attached himself to the ordinary studies of youth, and during that period even sacrificed to them his love for music. Whilst learning arithmetic, the tables, chairs, walls, and even the floors, were scrawled over with figures. The energy of his mind enabled him easily to fix his attention on any new object that presented itself. Music, however, soon became again his favourite pursuit; and his taste for it gained

such an ascendency over him, that he gave himself up, without reserve, to the occupation nature had apparently prescribed for him. His progress never slackened. In his sixth year he had attained to so much expertness in this art as to compose a harpsichord concerto; and his father, conceiving that he might turn to advantage the talents of his children, repaired with his wife, daughter, and son, to Munich, where the children performed before the elector. In 1762 the family went to Vienna, where the children were presented to the emperor Francis I. and his court. In the following year, 1763, Mozart's family again visited Munich, where the son performed a concerto on the violin before the electoral court; after which they proceeded to Augsburg, Manheim, Mentz, Frankfort, Coblentz, Cologne, Aix-la-Chapelle, and Brussels. In the month of November they arrived at Paris, where they remained twenty-one weeks; during which the brother and sister performed before the royal family at Versailles, and the former played the organ in the chapel-royal. They gave also two grand public concerts; and at Paris young Mozart composed his two first works, one of which was dedicated to madam Victoire, the king's second daughter, and the other to the countess of Tessé: at this time he was only seven years of age! In April 1764 the family came over to England, where both the children performed before the royal family. In London they had a benefit concert, all the symphonies of which were composed by the son; and they performed at another which was given for the benefit of the Lying-in-Hospital. During his residence in England young Mozart composed six sonatas, which were published in London, and dedicated to the queen. So much interest did he excite in this country, that the Hon. Daines Barrington drew up an account of his extraordinary performances, which was read before the Royal Society, and declared by the council of that body to be sufficiently important to be printed in the Philosophical Transactions, in the 60th volume of which it appears. In July 1765 the Mozarts returned to the continent, and passing through Flanders and Holland, returned to Paris, and thence to Salzburg, where they arrived in 1766, after an absence of three years. In 1768 the two children performed at Vienna, where the emperor Joseph II. caused young Mozart to set an opera buffa, called La Finta Semplice, which obtained the approbation of Hasse, the director of the imperial band, and of Metastasio. At the consecration of the Orphan-house church he was employed to set the offertorium, together with a trumpet concerto; and on this occasion, though only twelve years of age, he had the direction of the whole music. In 1769 the family returned to Salzburg, where young Mozart received the appointment of director of the archbishop's concerts; and soon afterwards the father and son made a tour to Italy, where young Mozart acquired great honour by different compositions which he executed, and particularly at Milan. At Bologna he found an enthusiastic admirer in Padre Martini; at Florence he was no less favourably received by the marchese Ligneville; and at Florence he formed an acquaintance with Mr. Thomas Linley, who was then nearly of the same age, and a pupil of Nardini. When Mozart and his son arrived at Rome, they went to the Sistine chapel to hear the celebrated Miserere of Gregorio Allegri, which the pope's musicians are prohibited, it is said, from suffering to be copied, under pain of severe punishment. Young Mozart, however, when he returned to his lodging, sat down to write it out; and the next time the Miserere was performed, he placed the manuscript in his hat in order that he might enlarge and correct it. After a short tour to Naples he returned to Rome, where he was invested by the pontiff with the cross and insignia as an Eques Militiæ Auratæ. At Bologna he was unanimously elected a member of the Academia Filarmonica; and on his return to Milan, about the end of October 1770, he composed, in his fourteenth year, the opera of Mitridate, which was represented on the 26th of December, and successively repeated more than twenty times with the utmost applause. He spent the winter of 1772 with his father at Milan, where he wrote his opera, Lucio Silla, for the carnival of 1773; and in the spring of 1774 he returned to Salzburg. About this time he composed his La Finta Giardiniera, an opera buffa, and two grand masses for the electoral chapel at Munich; and in 1775, when the archduke Maximilian was at Salzburg, he set to music a serenata called, Il Re Pastore. In 1777 he again visited Paris. In November 1778 he composed at Munich a serious opera for the carnival, and then proceeded to Vienna, whither he had been invited by his sovereign the archbishop, who then re-

sided in that city, and he there spent the remainder of his life in the service of the emperor. In his twenty-fifth year he was captivated by the charms of Madlle. Constance Weber, a very amiable person, and a celebrated actress, to whom he soon made a proposal of marriage. This was courteously declined by her family, on the ground that his reputation was not then sufficiently established. Upon this he composed his Idomeneo, which at once obtained for him the hand of her upon whom his affections were unalterably fixed. By his wife he had two sons, who survived him. In 1782 he produced, Die Entführung aus dem Serail. Le Nozze di Figaro, the libretto of which is well abridged from Beaumarchais' admirable comedy, was produced in 1786, by command of the emperor. In the same year Mozart brought out his Schauspiel Direktor, a short opera. In 1787 appeared, at Prague, his matchless Don Giovanni, the libretto made up, with considerable ability, by Lorenzo Da Ponte, from the many dramas founded on the same popular subject. With all its excellence, it did not find its way to our Anglo-Italian stage till 1817, when it was performed in a manner that has never since been equalled. In 1788 he composed, for baron von Swiéten, his accompaniments to Handel's Messiah. The comic opera, Cosi fan tutte, was composed in 1790; Die Zauberflöte in 1791; and La Clemenza di Tito (abridged from Metastasio's beautiful drama) in the same year, for the coronation of Leopold II. His last and greatest work—his Requiem, was written on his death-bed. Excessive and uninterrupted excitement, acting upon a frame constitutionally delicate, gave fatal strength to a fever, which carried him off on the 5th of December, 1792, in the thirty-fifth year of his age. A few hours before his death he is reported to have said, "Now I begin to see what might be done in music." Mozart was of small stature, meagre and pale, and in his countenance displayed no marks of extraordinary genius. He had a certain awkwardness in his manners, and was continually either twirling his hands or striking the ground with his feet. His income was considerable; but owing to his want of management, he left his family but slenderly provided for.

MOZZOLINO, (Silvestro,) a celebrated Italian Dominican monk, better known by the name of Silvestro da Prieria, a village in the territory of Asti, where he was born about 1460. He filled the chair of theological professor in the principal universities of Italy; was frequently elected prior; and was once appointed vicar-general of the congregation of Lombardy. Afterwards he was called to Rome, where he was promoted to the post of master of the sacred palace, and made general of his order. He died of the plague in 1520. The principal of his works are, his Summa, generally called the Sylvestrine, containing a collection of cases of conscience; The Golden Rose, or, an exposition of the Gospels throughout the year, 1503, 4to, and often reprinted, and, De Strigiis Magorum Dæmonumque Præstigiis, printed after his death in 1521, 4to. He was the first Italian writer who took up his pen against Luther, whose Theses he endeavoured to refute in a Dialogue, which appears to have been published in 1517, and dedicated to Leo X. This piece was inserted in the first Collection of Treatises written by Luther and his Opponents, from the year 1517 to 1520, and printed at Wittemberg. He also published, in 1519, Tractatus quidam solemnis de Arte et Modo inquirendi quoscumque Hæreticos, &c. This may be seen in Edward Brown's Appendix ad Fasciculum Rerum expetendarum et fugiendarum.

MUDGE, (Zachary,) a divine, was born at Exeter, where he was educated for the ministry among the Dissenters; but he afterwards took orders in the Church of England. In 1716 he became master of the grammar-school at Bideford, in Devonshire, where he remained till 1736, when he was elected to the rectory of St. Andrew, Plymouth, with which he held a prebend in the cathedral of Exeter. He died in 1769. He published a volume of excellent Sermons, and an Essay for a New Version of the Psalms. Dr. Johnson has borne testimony to his virtues and talents.

MUDGE, (Thomas,) an eminent mechanist, second son of the preceding, was born at Exeter in 1715. At the age of fourteen he was bound apprentice to Mr. George Graham, the watch-maker, and the most celebrated mechanic of his time. On the expiration of his apprenticeship he took lodgings, and continued to work privately for some years. In 1750 he entered into partnership with Mr. William Dutton, who had also been an apprentice of Mr. Graham's, and took a house in Fleet-street. In 1760 he was introduced to the count de Bruhl, envoy extraordinary from the court of Saxony, who extended to him the most liberal patron-

age. In 1765 he published, Thoughts on the Means of improving Watches, and particularly those for the use of the Sea. In 1771 he quitted business, and retired to Plymouth, that he might devote his whole time and attention to the improvement and perfection of the important subject of that pamphlet. For his time-keepers, which were adjudged to be superior to any that had ever been invented, he obtained a parliamentary grant of 3,000*l*. He died in 1794.

MUDGE, (John,) brother of the preceding, and fourth son of Zachary Mudge, was born at Bideford, and became a physician at Plymouth. He published, A Dissertation on the inoculated Small-pox; and a Treatise on the Catarrhous Cough. He had also a mechanical genius, and received the Copley medal from the Royal Society for improvements in the specula of reflecting telescopes.—His son, Major-general MUDGE, was employed on a trigonometrical survey of Great Britain, a considerable portion of which he completed before his death, in 1820. He was a fellow of the Royal Society, in whose Transactions are some of his papers on the great work in which he was engaged.

MUDO, (Juan Fernandez Zimenes de Navarette, called El,) an eminent Spanish artist, was born at Logrono in 1526, and was called El Mudo, from his being deaf and dumb from his infancy. The defects of nature were in some degree compensated to him by the endowment of a quick and lively imagination, which enabled him to arrive at a celebrity in the art, that acquired him the honourable appellation of the Titian of Spain. He received his first instruction in design from Fray Vicente de Santo Domingo, a monk of the order of the Geronomytes; and such were the marks of early genius he displayed, and his progress under that master, that his instructor recommended his parents to send him to Italy for improvement, and he accordingly visited Rome, Florence, and Naples, but passed the greater part of his time at Venice, where he formed his style by an attentive study of the works of Titian. On his return to Spain his talents recommended him to the favour of Philip II., who appointed him one of his painters in the Escurial, where many of his principal works are. Of these the most remarkable are his celebrated picture of the Nativity, in which, like the Notte of Correggio, the principal light emanates from the infant Saviour; the Baptism of Christ; the Twelve Apostles, on the great pillars of the church near the principal altar; the Four Evangelists, in fresco; and his last work, representing Abraham entertaining the Angels. There are also several of his works at Valencia and Salamanca. He died in 1579.

MUET, (Peter le,) a French architect, born at Dijon in 1591. His abilities were employed in fortifying several of the towns of Picardy, and also in the completion of the church of Val de Grâce, at Paris, under the auspices of Anne of Austria. He wrote some valuable treatises on architecture, and died at Paris in 1669.

MUGELIO, (Andrea Delcastagne di,) was born at Venice in 1655, and was deemed a good painter of history. He died in 1726.

MUGGLETON, (Lodowicke,) the founder of a sect which arose in England in 1651, was born in 1607. He was a journeyman tailor, and took with him as an associate one John Reeve. These two wild enthusiasts asserted that they had been appointed by an audible voice from God, as the last and greatest prophets of Jesus Christ; that they were the two witnesses mentioned in the 11th chapter of the Revelation; and that they had power to bless or damn to all eternity whomsoever they pleased. They published a great number of works, and obtained many followers. The chief writers against them were the Quakers, and among these, George Fox and William Penn. On the 17th of January, 1676, Muggleton was tried at the Old Bailey, and convicted of blasphemy. He died in 1699. The chief articles of their creed appear to have been, that God has the real body of a man, that the Trinity is only a variety of names of God, that God himself came down to earth, and was born as a man and suffered death, and that during this time Elias was his representative in heaven. According to them the soul of man is inseparably united with the body, with which it dies and will rise again. A complete collection of the works of Reeve and Muggleton, together with other Muggletonian tracts, was published by some of their modern followers, in 3 vols, 4to, 1832.

MUGNOZ, or MUNOZ, (Sebastiano,) a Spanish painter, and a disciple of Claudio Coello, was born at Naval Carnero in 1654. He visited Italy in 1680, and studied in the academy of Carlo Maratti; and, on his return to Saragossa, Muñoz, conjointly with Coello, executed some considerable works. In 1688 he was appointed painter to the king of Spain, when he composed frescoes for the palaces,

selecting for his subjects incidents from the story of Cupid and Psyche. His chief productions are at Madrid and Tarragona. He copied the light manner of the more modern Italian school, where much is given to floridness of colour, being divested of all regard to the graver composition of characteristic figure. He was killed by a fall from a scaffold in 1690, while retouching the interior of the dome of the church of Antocha, painted by Herrera the Younger. His greatest work is the Martyrdom of St. Sebastian, which was one of the paintings restored to Spain from the spoils of the Louvre in 1815.

MUIS, (Simeon de,) a learned French Hebraist and Biblical critic, born at Orleans in 1587. He became canon and archdeacon of Soissons; and in 1614 was nominated by Louis XIII. professor royal of the Hebrew language at Paris. He is considered to be one of the ablest Hebrew scholars whom France has produced; and besides his profound skill in this language, possessed a solid judgment, an intimate knowledge of religion and sacred history, and all the necessary qualifications for an excellent interpreter of the Scriptures. His Commentary on the Psalms is allowed by the learned to be one of the best critical illustrations of that portion of the Bible which have been given to the world. He defended the authority of the Hebrew text against father Morin, in three treatises mentioned below, in which he attempted to support the credit of the Massora. He died in 1644. The first of his publications was, Notes on the Hebrew Institutions of Cardinal Bellarmine, 1622, octavo. In 1625 he published a Specimen of his Commentary on the Psalms, in a literal and historical explication of the first fifty Psalms, in octavo. He wrote numerous learned notes, illustrative of difficult passages in the Old Testament, from Genesis to the Book of Joshua, entitled, Varia sacra in Pentateuchum, &c., which were inserted, together with his Commentary on the Psalms, in the ninth volume of the Critici Sacri. In 1628 he published, A Collection of Pieces of Hebrew Poetry, taken from the Psalms, and other parts of Scripture, accompanied with Latin versions; and, Castigatio Animadversionum Morini; which was followed by his Assertio Veritatis Hebraicæ, &c. 1631, and his Assertio altera, &c. 1634. It is a just subject of regret, that, by his controversy with father Morin, he was diverted from prosecuting his design of continuing his criticisms on the other books of the Hebrew Scriptures, after that of Joshua. After his death his various pieces were collected together, and published in a folio volume, under the title of Simeonis de Muis Opera omnia, 1650.

MULCASTER, (Richard,) an eminent schoolmaster, descended from an ancient family in Cumberland, was born at Carlisle, and educated at Eton, under the celebrated Udal, and at King's college, Cambridge. Here he took no degree, but while scholar removed to Oxford, where, in 1555, he was elected student of Christ Church; and in the next year he was licensed to proceed in arts, and became eminent for his proficiency in Eastern literature. He began to be a teacher about 1559, and on September 24, 1561, for his extraordinary accomplishments in philology, was appointed the first master of Merchant Tailors' school, then just founded. In this school he passed nearly twenty-six years; a severe disciplinarian, according to Fuller, but beloved by his pupils when they came to the age of maturity, and reflected on the benefit they had derived from his care. Of these bishop Andrewes appears always to have preserved the highest respect for him, had his portrait hung over his study door, behaved with great liberality to him, and by his will bequeathed a legacy to his son. In April 1594, he was collated to the prebendal stall of Gatesbury in the cathedral of Sarum; and in 1596 he resigned the mastership of Merchant Tailors' school, and was chosen in the same year upper master of St. Paul's school, in which office he remained for twelve years, and then retired to the rectory of Stamford-Rivers, in Essex, to which he had been instituted at the presentation of queen Elizabeth. He died in 1611. Mulcaster was an adherent of the Reformed religion, a man of piety, and "a priest in his own house as well as in the temple." As a scholar he ranks high. His English productions boast an exuberance of expression not often found in the writers of his day; and his Latin works were celebrated in their time. He enjoyed likewise very high reputation as a Greek and Oriental scholar, and on this last account was much esteemed by the celebrated Hugh Broughton. In 1575, when Elizabeth was on one of her progresses at Kenilworth, Mulcaster produced some Latin verses, which were spoken before her, and have been printed in Gascoyne's Princely Pleasures at Kenelworth, and in Nichols's Progresses of Queen Eliza-

beth. In 1580 he prefixed some commendatory verses to Ocland's Anglorum prælia, and others, two years afterwards, to his Ειρηναρχια. He likewise addressed some verses to Elizabeth on her skill in music, printed in Tallis and Bird's Discantus Cantiones, &c., 1575, 4to, and inserted by Ballard in his Memoirs of Queen Elizabeth. His separate works were, his Positions, wherein those primitive Circumstances be examined which are necessarie for the training up of Children, either for Skill in theire Book, or Health in their Bodie, Lond. 1581, 1587, 4to. To this a second part was promised, which seems to have been completed in 1582, by the publication of The first Part of the Elementarie, which entreateth chefely of the right writing of the English Tung. In 1601 he published his Cathechismus Paulinus, in usum Scholæ Paulinæ conscriptus.

MULGRAVE. See PHIPPS.

MULLER, (John), an eminent engraver, was born at Amsterdam about 1570, and was a disciple of Henry Goltzius, whose vigorous style he followed with an enthusiasm bordering on extravagance. He is, perhaps, the artist who has handled the graver with the most daring facility, and his works are worthy of the admiration of those who wish to distinguish themselves in the free use of the burin; though it is to be regretted that his design was not more tasteful and correct. His plates are numerous; and though they are inferior to those of Goltzius, they are very extraordinary productions. The date of his death is not known.

MULLER, (Andrew), a celebrated divine and linguist, was born in 1630, at Greiffenhagen, in Pomerania, and educated at Rostock, Gripswald, Königsberg, and Wittemberg. He became so skilled in the Oriental languages, that he was invited to England by Walton to assist him in his Polyglott Bible; on which and Castell's Lexicon he laboured with incredible diligence for ten years. After his return to Germany he became inspector at Bernau, and provost at Berlin. He afterwards retired to Stettin, where he devoted himself exclusively to the study of the languages, after having published, with learned observations, specimens of the Lord's Prayer in sixty-six alphabets. He was intimately acquainted with the Chinese, and had promised a Clavis Sinica, which, as he asserted, would render the acquisition of that language so easy, that any person of ordinary capacity might learn to read Chinese and Japanese books in the course of half a year. He died in 1694, and by his will bequeathed his Chinese printing materials to the library of Berlin. His principal works are, Abdallæ Beidavei Historia Sinensis Persice et Latine, cum Notis; Monumentum Sinicum, cum Commentario novensili; Hebdomas Observationum Sinicarum; Commentatio Alphabetica de Sinarum Magnæque Tartariæ Rebus; Imperii Sinensis Nomenclator Geographicus; Basilicon Sinense; Dissertationes II. de Mose Mardeno et Syriacis Librorum sacrorum Versionibus; Alphabetum Japanicum; Æconomia bibliothecæ Sinicæ; Excerpta Manuscripti Azizi Nisephæi Tartari de Cognitione Dei et Hominis, ipsius cum Versione Latina et Notis; Tractatus de Cathaiâ; Symbola Syriaca, cum duabus Dissertationibus; Oratio Dominica Sinice, cum Notis, &c. Some of his works were printed together at Frankfort-on-the-Oder, in 1695, under the title of Mulleri Opuscula nonnulla Orientalia.

MULLER, (Henry,) a Lutheran divine, was born at Lubeck in 1631, and educated at Rostock, Grypswalde, Leipsic, and Wittemberg. In 1659 he was appointed Greek professor in the university of Rostock; and in 1660 he received the degree of doctor of divinity at Helmstadt. In 1662 he was chosen pastor of St. Mary's at Hamburgh, and superintendent of the churches in that district; and not long afterwards he was nominated to the professorship of divinity in that city. In 1671 he was appointed superintendent of Rostock; and he thrice filled the post of rector of the university. He died in 1675, at the age of forty-four. He wrote, Harmonia Veteris et Novi Testamenti; Quæstionum Selectarum Theologicarum Semicenturia, I. et II.; Theologia Scholasticæ; Orator Ecclesiasticus; Causa Cæsarum et Principum contra Pont. Roman. defensa; Tractatus de Berengarianismo; Patrocinium Conjugii Clericorum; Methodus Politica; Jesus Patiens; Tractatus de Pœnitentiâ; Dissert. de Baptismo pro Mortuis; and several practical, devotional, and miscellaneous pieces in the German language.

MULLER, (Gerhard Frederic,) a learned German traveller and writer, was born in 1705 at Herforden, in Westphalia, and educated at Rinteln, and at Leipsic, where he prosecuted his studies under Gottsched. Professor Mencke, when invited to Petersburg to be a member of the academy founded by Peter the Great, obtained for Muller the place of adjunct in the historical class; and he

was employed in 1726 and 1727 in teaching the Latin language, together with geography and history. In 1728 he was appointed assistant secretary, and under-librarian to the imperial library. In 1730 he was appointed professor of history. In the same year he made a tour through Germany, Holland, and England, and was elected a fellow of the Royal Society of London. On his return to Petersburg he read lectures in the academy till 1733; and soon afterwards he was appointed to accompany J. G. Gmelin and De l'Isle de la Croyere on their travels through Siberia. He wrote an account of the journey, acted as secretary to the expedition, and assisted Gmelin in collecting objects of natural history. In February 1743 the travellers reached Petersburg, after a journey of nearly ten years. An account of their travels was afterwards published by Gmelin, in 4 vols, 8vo. Notwithstanding the hardships and the difficulties which these travellers had undergone, Muller, though he had for a long time to struggle with poverty, and all those evils to which men of letters are too often exposed, still followed his literary pursuits. He wrote in 1744, at the request of prince Jusupof, a dissertation on the trade of Siberia, compiled from authentic records which he had collected during his travels; but the first part was not published till 1750, and the continuation never made its appearance. In 1747 he was appointed historiographer of the Russian empire; and in 1754 he was nominated secretary to the Academy of Sciences; and he conducted the extensive foreign correspondence of the Academy, and superintended the publication of the Transactions. In 1755 he published, in the Russian language, a work entitled, Jeschemesatschnia Lotschinenia, or Monthly Essays, which contributed to the general diffusion of knowledge in Russia, and in which he was assisted by several Russians of distinction who had a taste for the sciences. In 1759 he corrected and improved that part of Busching's geography which relates to Russia. In 1766 he was nominated keeper of the archives at Moscow. The remaining part of his life was spent in literary labours, to which he now entirely devoted himself. He was afterwards made counsellor of state, and invested with the order of Wladimir. He died in 1783. Muller will always be considered as the great father of the Russian history, both on account of the excellent specimens which he himself produced, and the vast fund of information he bequeathed to future authors. His fine collection of books and manuscripts was purchased by the empress Catharine. He wrote, The St. Petersburg German Gazette; Historical, Genealogical, and Geographical Remarks on Gazettes; Sammlung Russischer Geschichte, or a collection of pieces respecting the history of Russia, in 9 vols, 8vo; by this curious and useful work Muller is best known in the literary world; Origines Gentis et Nominis Russorum; Opissanie Sibirskago; or, the History of Siberia; Lettre d'un Officier de la Marine Russienne à un Seigneur de la Cour; On the Origin of the Cossacks; Refutation of the fabulous History given by Bossu in his Voyages dans l'Amérique Septentrionale, Amst. 1773; and, Dissertation on the Tribes by which Russia was formerly inhabited.

MULLER, or MILLER, (John Sebastian,) a German engraver, born at Nuremberg in 1715. He settled in London in 1760, and engraved several plates for Boydell's collection, which possess great merit. He also engraved the vignettes for Baskerville's Virgil and Horace, and the plates for Chandler's Account of the Arundelian Marbles. His greatest work is the series of engravings for the Illustratio Systematis Sexualis Linnæi, London, 1777. He died in 1783.

MULLER, (Otho Frideric,) a distinguished Danish naturalist, born at Copenhagen, of parents in humble life, in 1730. He obtained in 1753 an appointment as tutor to the count de Schulin, with whom he travelled for a considerable time in different countries, and greatly extended his knowledge of natural history. On his return to Copenhagen, in 1767, he published a work on fungi, in Danish, which was followed by a history, in two volumes (which came out separately), of the species of insects and plants inhabiting that part of the country in which he resided. It was written in Latin, and entitled, Fauna Insectorum Friedrichsdaliana, 8vo, Leipsic, 1764; and, Flora Friedrichsdaliana, 8vo, Strasburg, 1767. He was appointed to continue the publication of the Flora of Denmark, a superb work, commenced in 1761, by George Christian Oeder. In 1771 he published a work on Certain Worms inhabiting Fresh and Salt Water, 4to, Copenhagen. He next published in Latin, his Vermium Terrestrium et Fluviatilium, seu Animalium Infusorium, Helminthecorum, et Testaceorum non Marinorum, succincta Historia,

2 vols. He was the first naturalist who attempted to arrange these minute animals into genera and species, assigning to each distinctive characters. The second part of this work contains some interesting observations on intestinal worms; and the third is devoted to the testaceous mollusca. In 1779 he commenced his Zoologica Danica, of which he only lived to publish two parts, which were in folio, each containing 40 coloured plates. The text, which was in Latin, appeared first in 8vo, but was reprinted in 1788, of the same size as the plates. Two other parts of the Zoologica Danica have since been published, the first by M. Abildgaart, and the other by M. Rathké: the last appeared in 1806. He also wrote a general catalogue of the animals of Denmark, entitled, Zoologicæ Danicæ Prodromus, and several memoirs on different subjects. He was appointed a counsellor of Chancery in 1769, and in 1771 archivist of the Chancery of Norway. He died in 1784.

MULLER, (Lewis,) a Prussian engineer, born in 1735, in the Marche of Pregnitz. He served under the great Frederic in the Seven Years' War; and in 1786 he was appointed captain and director of the studies of the cadets in the corps of engineers at Berlin. In 1797 he was promoted to the rank of major. He was the author of, A View of the Wars of Frederic the Great, and other works relating to the military art, published together at Berlin, 1806, 2 vols, 4to. He died in 1804.

MULLER, (John,) a distinguished Swiss historian, was born at Schaffhausen, in 1752, and educated at Göttingen, under Heyne, Schlözer, Walch, and other eminent professors. On his return to Schaffhausen he was appointed professor of Greek in the gymnasium of that town. He afterwards went to Geneva, as tutor to the children of counsellor Tronchin of that city. In 1772 he published his History of the Cimbric War. In 1778 he delivered a course of lectures on Universal History, which were afterwards published in twenty-four books. This work, which ends with a review of the political situation of Europe in 1783, was translated into French, 4 vols, 8vo, Paris, 1813-17. In 1781 he was appointed professor of history at Cassel, where he published a treatise, On the Influence of the Antients upon the Moderns, and another on the establishment of the temporal dominion of the popes in the eighth century. About the same time he published the first volume of his great work, Geschichte der Schweizerischer Eidgenossenschaft, which he afterwards brought down to the end of the fifteenth century. In 1786 he was appointed librarian and counsellor of state to the elector of Mayence. In 1792, when the French took that city, he repaired to Vienna, where the emperor Leopold II. gave him an official appointment as a member of the privy chancery. In 1800 he was appointed first keeper of the imperial library. In 1804 he went to Berlin, where, after the battle of Jena (1806), Napoleon showed him a marked regard, and in 1807 appointed him secretary of state to the new kingdom of Westphalia, under his brother Jerome, an office which he exchanged in the following year for that of director of public instruction. He died in 1809. His complete works were published at Tübingen in 27 vols, 1810-19. His Muller's Letters to Bonstetten were published separately by J. H. Füssli; Briefe an seinen ältesten Freund in der Schweiz, in den Jahren 1771 bis 1807, 8vo, Zurich, 1812. Heeren wrote a biographical notice of Muller, Leipsic, 1809.

MULLER, (Wilhelm,) a clever German lyric poet and miscellaneous writer, was born at Dessau in 1794. He applied himself more particularly to ancient German literature and poetry, the fruits of his researches into which he published in 1816, in his Blumenlese aus den Minnesänger. He afterwards published a translation of Marlowe's Faustus, which was succeeded by his Rom, Römer, and Römerinnen, 2 vols, 1820. This was followed by his Gedichte aus den hinterlassenen Papieren eines reisenden Waldhornisten, and his Lieder der Griechen. He wrote several minor productions for the Urania and other literary annuals; and he contributed some articles to Ersch and Gruber's Encyclopædia. He died in 1827.

MULLER. See REGIOMONTANUS.

MUMMIUS, (Lucius,) consul of Rome, born of a plebeian family, was sent in B.C. 153 to Spain as prætor. In B.C. 146, he was sent to supersede Metellus in the conduct of the war against the Achaians. He immediately encamped on the isthmus of Corinth, and, after defeating the Achaians commanded by Diæus, in the valley of Leucopetra, entered that city, put to death all the men of military age, and made slaves of the women and children. The plunder of Corinth, the richest city then in the world in the remains of ancient art, was given to the soldiery, with the exception of such

pieces as the consul thought worthy of preserving for the decoration of Rome. When Corinth had been pillaged of all its portable treasures, it was reduced to ashes, according to the decree of the senate. Mummius on his return to Rome was honoured with a triumph, which was embellished by a display of all the rarities of art that he had brought from Corinth, and he received the title of Achaiacus. He served the office of censor B.C. 141; and falling upon some account under the displeasure of his fellow-citizens, was sent into banishment, and died in great poverty.

MUNCER, MUNTZER, or MUNZER, (Thomas,) a famous German fanatic in the sixteenth century, was born towards the end of the fifteenth century at Zwickau, in Misnia, and after being educated for the church, became a disciple of Luther, whose principles he propagated for some time with great zeal and success in Thuringia. Being, however, of an enthusiastic turn of mind, it was his misfortune to become connected with Nicholas Storck, the leader of a fanatical branch of the sect of Anabaptists. To his notions Muncer became a convert; and having been re-baptized, with the same pretensions embarked in making proselytes to his new principles from among his former followers. These wild and enthusiastic notions spread wonderfully among the peasants of Thuringia, and, combined with the spirit of revolt against tyrannical oppression which broke out among them about the same time, produced the most unhappy tumults and commotions. Backed by 40,000 enthusiasts, he commanded the sovereign princes of Germany to resign their authority to him, as armed not only with temporal force, but with directions from heaven. His devastations were great, till the landgrave of Hesse took up arms. Muncer, with the title of king, met him in the field, promising his associates a complete victory; but, after losing 7000 of his followers, he fled to Franchausen, where he was seized, and afterwards beheaded at Mülhausen in 1525.

MUNCHHAUSEN, (Gerlach Adolphus, baron von,) a German officer and statesman, was born in Hanover in 1688, and educated at Jena, Halle, and Utrecht. In 1731 he became privy counsellor; and in 1768 he was appointed prime minister of the electorate. He was an active agent in founding the university of Göttingen, of which he was appointed curator, and which rose under his care to a high rank among the universities of Germany. He also promoted the establishment of the Royal Society of Sciences of Göttingen; and he greatly enlarged the library of the university. He died in 1770. Heyne pronounced an oration in praise of him before the Royal Society of Sciences of Göttingen.

MUNCK, (John,) a Danish navigator, born towards the end of the sixteenth century. He was sent, with two ships, in 1619, to determine whether it was possible to proceed to India by a north-west passage. He died in 1628.

MUNDAY, (Anthony,) a dramatic poet of the sixteenth century. He turned Roman Catholic, but afterwards recanted. In 1582 he discovered the treasonable practices of Edmund Campion, and published an account of his conduct on that occasion. He next became servant to the earl of Oxford, and a messenger to the queen. He was the author of the City Pageants, from 1605 to 1616; and he edited and enlarged Stowe's Survey of London, 1618. He died in 1638.

MUNDINUS, or MONDINO, an abbreviation of Rimondino, a celebrated physician and anatomist, was born at Milan according to Freind and Douglas, at Florence according to other authorities, and flourished early in the fourteenth century. He held the professorship of medicine at Bologna, and enjoyed an extensive reputation throughout Italy. He was the first among the moderns who dissected human bodies. He wrote, Anatomia omnium humani Corporis interiorum Membrorum, first printed at Pavia in 1478, in fol., reprinted at least fourteen times, the last in 1638, 12mo, with various commentaries. With all its errors, it conferred a real benefit on the infant science; and the statutes of Padua, and some other medical schools of Italy, prohibited the use of every other work, as a text-book for the students of anatomy. Mundinus died at Bologna in 1326.

MUNNICH, (Burchard Christopher, count,) a military officer, was born at New Huntorf, in Oldenburgh, in 1683. In his sixteenth year he went to France, but returned to Germany on the breaking out of the war of the Austrian succession, and distinguished himself in several actions, especially in the battle of Malplaquet. He then passed into the service of Poland, and thence into that of Russia, in which he rose to the rank of marshal; but in 1741 the empress Elizabeth condemned him to perpetual exile in Siberia. At the accession of Peter III. he was

recalled, and, on his arrival at court, made his appearance before the emperor in the sheep-skin dress which he had worn during his captivity. He died in 1767. Some of his works on fortification, and other subjects, have been published.

MUNOZ, (Juan Battista,) a Spanish historian, was born in 1745 at Museros, near Valencia, and educated at the university of Madrid. In 1768 he wrote able prefaces to the Rhetoric of Louis of Grenada, and to the Logic of Vernet. He was afterwards appointed cosmographer of the Indies, and filled this office with distinguished ability, until the prime minister Galvezz by order of the king, employed him on a history of America. This undertaking he commenced in 1779, and obtained access, not only to all the papers and documents preserved in the archives of the India department at Madrid, and in the Escurial, but likewise to all the public and private libraries at Simancas, Seville, Salamanca, Valladolid, Granada, &c. &c., and even in the Torre di Tombo at Lisbon, and other places to which preceding writers had not obtained access. This research occupied above five years, in the course of which he collected a vast mass, in one hundred and thirty volumes, of original and hitherto undescribed documents, letters of Columbus, Pizarro, Ximenes, &c. from which he composed his Historia del nuovo Mondo, published at Madrid, 1795, in fol., and which is known in this country by a translation published in 1797, in 8vo. This History is brought down to 1500. He also wrote, De Recto Philosophiæ recentis in Theologia Usu Dissertatio; De Scriptorum gentilium Lectione, et profanarum Disciplinarum Studiis ad Christianæ Pietatis normam exigendis; Institutiones Philosophicæ; and, A Treatise on the Philosophy of Aristotle. He died in 1799.

MUNRO, (Sir Thomas,) governor of Madras, was born in 1760. He went to India in 1778, as an infantry cadet, in the service of the East India Company. After attracting by his services the notice of government during lord Cornwallis's Mysore war, he was nominated by that nobleman to be one of the assistants to colonel Read in settling and governing the provinces conquered from Tippoo Saib. After the fall of Seringapatam, he was appointed, jointly with captain, afterwards Sir John Malcolm, secretary to the commissioners to whom was confided the adjustment of the affairs, and division of the territories of Mysore, and the investment of the young rajah with the government of that country. He was present at the fall of Seringapatam, in May 1799, and after that event was selected by the marquis of Wellesley to administer the government of Canara, to which the province of Malabar was afterwards annexed; and he was appointed by the same statesman to a similar office in the extensive provinces ceded by the Nizam in 1801, in commutation of his subsidy; and his conduct in that situation not only gained general applause, but was equally beneficial to the inhabitants and to the East India Company. In 1804 he obtained the rank of lieutenant-colonel. In 1808 he returned to England, and, on the renewal of the Company's charter, was for many days consecutively examined for several hours before the House of Commons, where his evidence excited the admiration of all parties. He was next sent to Madras by the Court of Directors, on an important duty connected with the permanent settlement of the revenues of that presidency. In 1813 he attained the rank of colonel. In 1817, being in the neighbourhood of Soondoor, whither he had been sent as commissioner to take charge of the districts ceded to the East India Company by the Peishwa, he was appointed by lieutenant-general Sir Thomas Hislop to undertake the reduction of the rebellious feudatory of Soondoor; and he was shortly after vested with a separate command of the reserve, and the rank of brigadier-general, under orders from the marquis of Hastings. "He went into the field," said Mr. Canning, when moving the thanks of the House of Commons to the army in India for their splendid services in the Pindarry and Mahratta war (4th of March, 1819), "with not more than 500 or 600 men, of whom a very small proportion were Europeans, and marched into the Mahratta territories, to take possession of the country which had been ceded to us by the treaty of Poona. The population which he subdued by arms, he managed with such address, equity, and wisdom, that he established an empire over their hearts and feelings. Nine forts were surrendered to him or taken by assault on his way; and at the end of a silent and scarcely observed progress, he emerged from a territory heretofore hostile to the British interest, with an accession instead of a diminution of force, leaving every thing secure and tranquil behind him." In 1819 he was created a knight companion of the Bath. In June 1820 he

was appointed governor of Madras. He wished to retire in 1823, but was induced to continue in his post at the particular request of the Court of Directors. In June 1825 he was created a baronet. He died of cholera, at Puttercoodah, near Gootz, after a few hours' illness, on the 6th of July, 1827. His life was published in 1830, 2 vols, 8vo, by the Rev. G. R. Gleig, with his correspondence and papers on Indian affairs.

MUNSTER, (Sebastian,) one of the most learned men of his time, distinguished both as a mathematician and linguist, was born at Ingelsheim, in the Palatinate, in 1489; and after being some time a Franciscan monk, quitted that order, and embraced the Reformed religion. He had studied at Tübingen under Stöffler and Reuchlin; and he applied afterwards to Biblical literature and Hebrew, and was appointed professor of that language and theology at Heidelberg, whence he removed, in 1529, to Basle to hold a similar office; and there he died of the plague in 1552. He wrote, Cosmographia Universalis, which was printed in 1550, and afterwards translated into almost all the European languages. De Thou says, "that Munster was so learned in theology and geography, that he was styled the Esdras and Strabo of Germany." He wrote also, Rudimenta Mathematica, in duos libros digesta; Compositiõ Horologiorum; and, Organon Uranicum, in which the author gives a theory of the planets, with their various motions for more than a hundred years. Besides Scholia on Pomponius Mela, and Solinus, he gave a Latin translation of the Hebrew Bible, with the annotations of the rabbins; another of Josephus; Grammatica Hebraica; Dictionarium Hebraicæ Chaldaico-Latinum; Calendarium Hebraicum; Grammatica Chaldaica; Tabulæ novæ ad Geographiam Ptolemæi; Abrahami Ben Chai Hispani Sphæra Mundi Hebraice ex Latina Versione Schreckenfuchsii; Eliæ Judæi Arithmetica cum suis Annotationibus Marginalibus; Dictionarium Chaldaicum non tam ad Chaldaicos interpretes, quam ad Rabbinorum intelligenda Commentaria Necessarium; Captivitates Judæorum incerti Autoris, Hebrew and Latin; and, Catalogus omnium Præceptorum Legis Mosaicæ, quæ ab Hebræis sexcenta et octodecies numerantur, cum succincta Rabbinorum Expositione et Additione Traditionum, &c. Hebrew and Latin. His Commentaries upon several books of the Old Testament are inserted in the Critici Sacri. He was a peaceful, studious, and retired man; and Dupin acknowledges that he was one of the ablest of those who embraced the Reformed religion.

MUNTER, (Balthasar,) a German divine, was born in 1735 at Lubeck, and educated at the Gymnasium of that city, and at the university of Jena. He became a private teacher in 1757, and then adjunct of the philosophical faculty. He devoted himself to the Church; and, having acquired much celebrity by his pulpit eloquence, he was appointed chaplain to the Orphan-house at Gotha, and dean of the court. He was afterwards invited to Copenhagen, on the death of Hauber, to be pastor of the German congregation in that city. He wrote, On the Tree of Knowledge; Conversations of a reflecting Christian with himself, on the Truth and divine Origin of his Belief; An Introduction to the Knowledge and Practice of Religion; Sacred Cantatas; and, Collections of Spiritual Songs. In 1772 he attended the unfortunate count Struensee, during his imprisonment. The account given by Munter of Struensee's conversion was read with great avidity. Several editions of it were sold in a few months; in the course of two years there appeared one Danish, one Swedish, two French, and one Dutch translation of it; and by these means Munter's name became known throughout every part of Europe. A consequence of this work was his Conversations of a reflecting Christian with himself, which has been already mentioned. He died in 1793.

MUNTING, (Abraham,) a physician and botanist, was born at Groningen in 1626, and studied under his father (who was also a physician and botanist, and professor of chemistry and botany at Groningen), and at the universities of Franeker, Leyden, and Utrecht, and then made an abode of two years in France, and took his degree of M.D. at Angers. On his return he assisted his father in his botanical lectures, and was appointed to succeed him in his chair at his death in 1658. He also became rector of the university; and he died in 1683. He published, The Genuine Culture of Plants; Aloedarium; and, De vera Herba Britannica Dissertatio Historico-Medica. After his death appeared, in 1696, his Curious Description of Plants. The plates in this work were published separately, under the title of Phytographia Curiosa, with the names in various languages, at Amsterdam, in 1702, 1713, and 1727, fol.

MURAT, (Joachim,) one of the most distinguished of Napoleon's marshals, was born in 1771 at Bastide, near Cahors, in the department of Lot, where his father was an innkeeper. He was sent to study at Toulouse, with a view to the Church; but he soon abandoned a profession for which he was unfit, and was employed in looking after his father's horses. He then enlisted into the regiment of Chasseurs of the Ardennes, which, however, he was soon obliged to quit for misconduct; and he went to Paris, and was engaged as a waiter at a restaurateur's. The Revolution broke out; and his alertness and manly figure obtained for him admission into the Constitutional Guard of Louis XVI., from which he passed into a sublieutenancy in a regiment of cavalry. His political principles led him to side with Marat, and he rose rapidly to the rank of colonel. In 1795, however, he attached his fortunes to those of Buonaparte, whom in the following year he accompanied to Italy as his aide-de-camp, and who styled him "the best cavalry officer in Europe." He commanded that arm in the campaigns of Egypt, Italy, Austria, and Prussia; and at Aboukir, Marengo, Austerlitz, Jena, Eylau, and Friedland, his services were brilliantly conspicuous. After the Egyptian campaign he obtained the hand of Caroline, youngest sister of Napoleon; and in 1806 he was raised to the dignity of a sovereign prince, and recognised by the continental powers as grand-duke of Berg and Cleves. In 1808 he commanded the French army in Spain; whence he was sent to Naples, to ascend the throne of that kingdom, vacated by the elevation of Joseph Buonaparte to the Spanish crown. In 1812 he accompanied Napoleon on the expedition to Russia, but the disasters of the retreat disgusted him; he abandoned the army, which he had led with great difficulty from Smolensko to Wilna, and hastened back to Naples. The successful opening of the campaign of 1813 recalled him to the standard of his old master; but the disastrous battle of Leipsic brought him over to the allies, and by this step he, for a time, saved his own throne. But the delay of the Congress of Vienna to recognise his regal title excited his suspicions, and hurried him, on the re-appearance of Napoleon in France in 1815, to take part once more with his imperial brother-in-law. After the battle of Waterloo he attempted to induce the Italians to arm for their national independence, but he signally failed; he was compelled to flee from his kingdom, and desperately landing again in arms on the coast of Calabria with a few followers, he was captured, and shot by the sentence of a Neapolitan court-martial, at the castle of Pizzo, on the 13th of October, 1815, in the forty-fourth year of his age.

MURATORI, (Lodovico Antonio,) a learned and laborious writer, was born in 1672, of parents in humble life, at Vignola, in the Modenese; and at the age of thirteen he was sent to the Jesuits' school at Modena, where he studied closely at leisure hours, and during the time usually allotted to sleep, which, from that period to the end of his life, he restricted to seven hours in the twenty-four. After completing his course at school, he entered the university of Modena, where he studied philosophy and theology. Becoming sensible of the value of Greek literature, he studied the language without a master. In 1694 he was invited to Milan to become one of the prefects of the Ambrosian library. He had previously received the degree of doctor of laws at Modena, and diaconal ordination. He was soon after ordained priest; and taking possession of his office, than which none could be more suitable to his disposition, he shut himself up amidst the treasures of that celebrated repository. His diligent researches into manuscripts enabled him to make those collections of curious literature which he gave to the world under the titles of, Anecdota Latina, and Anecdota Græca. He also at this time began to make a collection of inedited inscriptions and other remains of antiquity; and for the purpose of promoting philosophy and letters he procured the institution of an academy in the Borromean palace. Whilst thus employed he received, in 1700, a sudden call from Rinaldo, the duke of Modena, to take the office of keeper of the archives of the house of Este, as well as the office of ducal librarian, vacant by the resignation of Bacchini. Here he passed the remainder of his life. To his other occupations he added those proper to his clerical functions, and for several years exercised the office of visitor to the prisons, which he had persuaded the duke to institute. About 1718 he was presented to the benefice of provost to the church of St. Maria Pomposa, in Modena. He instituted in his church a society of Charity, which was to undertake the protection of the widow, the orphan, and the destitute. He drew up

its rules, procured it public patronage, bestowed liberal benefactions on it during his life, and bequeathed a large sum to it by his will. The first volume of his great work, Rerum Italicarum Scriptores, ab anno Æræ Christianæ quingentesimo ad millesimum quingentesimum, was published in 1723; the twenty-eighth, and last, appeared in 1751. Several princes and noblemen defrayed the expenses of the publication; sixteen of them contributed 4,000 dollars each. His other works are, Antiquitates Italicæ Medii Ævi, sive Dissertationes de Moribus Italici Populi, ab Inclinatione Romani Imperii usque ad annum 1500, 6 vols, fol. 1738-42; Dissertazioni sopra le Antichità Italiane, 3 vols, 4to; Annali d'Italia dal Principio dell' Era volgare sino all' anno 1750, 12 vols, 4to; this has been continued by Coppi down to our own times, in Annali d'Italia in continuazione di quelli del Muratori, dal 1750 al 1819, 4 vols, 8vo; Novus Thesaurus veterum Inscriptionum, 4 vols, fol. 1739; Antichità Estensi, in 2 vols, fol. Modena, 1710-40; Questioni Comacchiesi, Modena, 1711; Piena Esposizione dei Diritti della Casa d'Este sopra la Citta di Comacchio, 1712; Ragioni della serenissima Casa d'Este sopra Ferrara, 1714; and, Governo Politico, Medico, ed Ecclesiastico della Peste, 1720. He died at Modena in 1750, and was interred in the church of Agostino in that city. There is an edition of his works in 43 vols, 8vo; and another in 36 vols, 4to.

MURAWJEFF, (Michael Nikititsch,) a Russian miscellaneous writer and poet, was born at Smolensk, in 1757, and educated at the gymnasium, and university of Moscow. In his seventeenth year he went to Petersburgh, and entered the Ismailoff regiment of guards, but did not abandon his literary and scientific pursuits. In 1776 he was employed in arranging the free collection at the Moscow university; and his talents and learning attracted the attention of Catharine the Great, and in 1785 he was made knight, and appointed to be tutor to the young grand-princes Alexander and Constantine Paulowitsch, whom he instructed in morals, and in the literature and history of Russia. In the course of this service he was promoted to the rank of colonel. In 1800 he became a senator, and in 1801 was appointed secretary of state by the emperor Alexander. In 1802, as assistant to the minister for public instruction, he took an active part in the management of this new and important branch of administration in Russia, and especially occupied himself in regulating and perfecting the university of Moscow. He died in 1807. In 1776 some of his poems were printed in the papers of the Free Moscow Collection. He wrote for his noble pupils, The Good Child; Emil's Letters; Dialogues of the Dead; The Inhabitant of the Suburbs; Essays on History, Literature, and Morals; under which title Herr von Karamsin published some of his works in 1810; and in 1820 a complete collection of them was published at Petersburg, in 3 vols, 8vo. His tale of Oskold, in which the author describes a campaign of the people of the north against Constantinople, is very beautiful. Towards the end of his life he dedicated his time to the reading of the ancients in the original languages, and especially of the Greek historians. His Sketch of Russian History was first printed in 1810.

MURE, (Sir William,) a Scotch poet, born about 1594. Of his early life few memorials have been preserved. In his twentieth year he attempted a version of the story of Dido and Æneas: and in 1617 he addressed to James I. a poetical piece, which is inserted in the collection called The Muse's Welcome. During the civil war he took the popular side; and in 1643 he was a member of the Convention, when the Solemn League and Covenant was ratified with England. He was wounded at the battle of Marston Moor; and in the following month was engaged at the storming of Newcastle. He died in 1657. Specimens of his compositions may be seen in a volume entitled, Ancient Ballads and Songs, chiefly from Tradition, Manuscripts, and Scarce Books, with Biographical and Illustrative Notices, including Original Poetry, by Thomas Lyle, London, 1827.

MURET, (Mark Anthony,) Lat. *Muretus*, an eminent classical scholar, was born in 1526, at a town of the same name near Limoges. With little or no help from a master, he acquired the Greek and Latin languages at an early age; and in his eighteenth year he went to Auch to read lectures on Cicero and Terence in the archbishop's seminary. He visited Julius Cæsar Scaliger at Agen, by whom he was recommended to the magistrates at Bordeaux, where he taught the belles-lettres until 1547, and was one of Montaigne's instructors. He then settled at Paris, where he was made one of the professors in the college of St. Barbe, and acquired great reputation by his lectures. His irritable disposition raised

him enemies; and the imputation of a detestable crime caused him to be confined in the Châtelet, whence he escaped, and fled to Toulouse, where he studied the civil law and explained its elements. A renewal of the same charge is said to have brought him there into danger of his life, and to have occasioned his removal to Venice, where he taught publicly, at a considerable salary, in the convent of the Minorites. He was thence sent by the state to Padua, to instruct the Venetian youth in classical literature, and there contracted an acquaintance with Bembo, Loredano, Contarini, Manuzio, and other eminent scholars. In 1560 he was invited to Rome by cardinal Ippolito d'Este, whom he accompanied in the following year in his legation to Paris. There Muret printed his edition of Cicero's Philippics, which he dedicated to Turnebus. On his return to Rome he continued to reside with the cardinal, who engaged him in 1563 to comment upon Aristotle's Ethics, which he performed during four years, with great applause, before a very numerous audience. He afterwards gave public lectures on the civil law; and at the desire of Gregory XIII. he explained several of the principal classic authors. In 1576 he took holy orders. He died at Rome in 1585, and was buried with extraordinary funeral honours in the church of S. Trinita della Monte. Muret was one of the most elegant Latin writers of his time, and like many of his contemporaries founded his reputation principally upon his purity of style in that language. He was likewise a man of general erudition, well versed in the knowledge requisite for a critic on the writings of antiquity. To the superior merit of just and liberal thinking he forfeited all claim by his praise of the execrable massacre of St. Bartholomew, published in his panegyric of Charles IX. His works, printed separately in his lifetime, were published collectively at Verona in 1727-30 in 5 vols, 8vo. They consist of, Commentarius de Origine Juris; Commentarius de Legibus, Senatusque Consultis, et longa Consuetudine; Commentarius in Titulos ad Materiam Jurisdictionis pertinentes; Notæ in Justiniani Institutiones; and, Orationes. His Poemata have grace and fluency, but little of invention or poetical genius. But his commentaries and scholia upon Aristotle's Ethics and Rhetoric, on Plato's Republic, on Cicero's Catilinarias and Philippicas, on Seneca's Epistles, on Sallust and Tacitus, on Terence, Catullus, and Horace, are truly valuable, as well as his nineteen books Variarum Lectionum of different classical authors.

MURILLO, (Bartolome Esteban,) an eminent Spanish painter, was born at the small town of Pilas, near Seville, in 1613, and received his earliest instruction in the art from Don Juan del Castillo, his maternal uncle, who had established an academy at Seville. The first subjects he painted were rustics and beggar boys, in which he discovers a faithful and accurate attention to nature, and a charming simplicity of character. His pictures of this class are vigorously coloured, though they have not the tenderness and suavity which distinguished his more important productions in historical painting. At the time when Murillo left the school of Castillo, it was customary for the young artists to expose their works for sale at the fair held annually at Seville, and many of his earliest productions were purchased in this manner, and exported to Spanish America. He also studied for a short time under Pedro de Moya. When the fame of Don Diego Velasquez, then in the height of his reputation, reached Seville, Murillo conceived the project of visiting Madrid, and of endeavouring to introduce himself to the notice of that distinguished artist. On his arrival in that capital he successfully paid his court to Velasquez, who not only admitted him into his academy, but treated him with the greatest kindness and liberality. His attention was particularly directed to the works of Titian, Rubens, and Vandyck. After a few years Murillo returned to Seville, in 1645, and resumed the practice of his art with redoubled alacrity, and with the most flattering success. He was now engaged in his first great work in fresco, in the convent of San Francisco, or the Capuchins; it consists of sixteen compartments, among which is his celebrated painting, now in the possession of Mr. Wells, of St. Thomas of Villanueva distributing alms to a group of poor, which he is said to have distinguished by the name of his favourite picture. The group of paupers who surround the saint, and are eagerly pressing forward to partake of his charity, is admirably composed, and the varied character of their wretchedness is portrayed with wonderful art and expression. At the principal altar, in the same church, is a large picture, exhibiting the Jubilee of the Porciuncula, representing Christ holding his cross, and the Virgin interceding for the grant

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specified in the picture, with a group of angels of extraordinary beauty. About this time he painted for the marquis of Villamanrique his celebrated series of pictures of the life of Jacob, which afterwards came into the possession of the marquis of Santiago, at Madrid. In the same collection were two pictures, said to be among the finest of his works; one represents St. Francis Xavier; the other represents Joseph and Mary, with the Saviour between them, apparently of the age of eight or ten years; over their heads is a glory of beautiful angels, and a fine landscape in the background; this latter picture is now in the National Gallery. He painted for the cathedral at Seville his admired picture of San Antonio, with the infant Christ, and a glory of angels, with a back-ground of admirable architecture; a Miraculous Conception, and his two portraits of Leandro and Isidore, archbishops of Seville. In the church of the hospital De la Caridad is one of his highly esteemed works, representing St. John supporting a poor man, who is aided in his charitable office by an angel, whom the saint regards with a look of reverence and gratitude, which is beautifully expressed. In the same church are two other fine pictures, representing Moses striking the Rock, and the Miracle of the Multiplication of the Loaves and Fishes, a composition of a numerous assemblage of figures, exhibiting a striking variety of character, and grouped with surprising ability. Murillo painted several pictures for the churches of Cadiz, Granada, and Cordova. At Cadiz, in the church of San Philipe Neri, is an altar-piece of the Conception; and at the Capuchins, is a picture of St. Catharine. In the chapel of the Nuns of the Angel at Granada is one of his most interesting productions, representing the Good Shepherd. His works had been hitherto chiefly confined to Seville; but in the year 1670 a picture by him of the Immaculate Conception was carried in procession on the great festival of Corpus Christi, which excited universal surprise and admiration. His last work was his picture of St. Catharine, in the church of the Capuchins at Cadiz. While he was painting it, he fell from the scaffold, which brought on a mortification, that put an end to his life on the 3d April, 1685, in the seventy-second year of his age. He has not the charming dignity of Raffaelle, the grandeur of Caracci, nor the grace of Correggio; but as a faithful imitator of nature, if he is sometimes vulgar and incorrect, he is always true and natural. His colouring is clear, tender, and harmonious; and though it possesses the truth of Titian, and the sweetness of Vandyck, it has nothing of the servility of imitation. Many of his works are in France, particularly in the collection of marshal Soult, and in the collections of the English nobility and gentry. In the duke of Sutherland's gallery are his pictures of the Prodigal Son, and Abraham and the Three Angels. The Dresden gallery has a fine Virgin and Child by his hand. Several of his pictures are at Munich, and others at Vienna, in the possession of prince Esterhazy. By the collection of several Murillos from the convents of Seville, a museum has recently been formed in the cathedral of that city; and there are many more in the National Museum at Madrid. There are, however, numberless copies of his productions. He was always a faithful imitator of nature, and it is observed that all his heads have a cast of the national Andalusian character.

MURPHY, (Arthur,) a dramatic and miscellaneous writer, was born at Clooniquin, near Elphin, in the county of Roscommon, in 1727, and educated at the English Roman Catholic college at St. Omer, where he remained six years, and made very extraordinary proficiency in Greek and Latin. He afterwards passed two years in a merchant's counting-house at Cork, whence he went to London, where he was placed as clerk in a banking-house. In 1752 he published the first number of The Gray's-inn Journal, a weekly paper, which he continued for two years. After attempting the stage without success, for which he is ridiculed by Churchill in his Rosciad, he in 1757 obtained admission to Lincoln's-inn. In the same year he engaged in a weekly paper, called The Test, undertaken chiefly in favour of Mr. Fox, afterwards lord Holland, which ceased on the overthrow of the administration to which his lordship was attached. This paper was answered by Owen Ruffhead, in The Contest. In 1758 he produced the farce of The Upholsterer, a satire against politicians in low life, which was very successful; and before the end of the same year he finished The Orphan of China. In 1760 he published the Desert Island, a dramatic poem; and his Way to keep Him, a comedy. This was followed by the comedy of All in the Wrong, The Citizen, and The Old Maid. He was called to the bar in Trinity Term, 1762. About this

time he engaged again in political controversy, by writing The Auditor, a periodical paper, intended to counteract the influence of Wilkes's North Briton. Failing in his professional pursuits, he, in 1788, quitted the bar in disgust. He had previously produced his Three Weeks after Marriage, Zenobia, The Grecian Daughter, and other dramatic pieces. In 1786 he published an edition of his works in 7 vols, 8vo. In 1792 he appeared as one of the biographers of Dr. Johnson, in An Essay on his Life and Genius; but this was a very careless sketch, copied almost verbatim from the account of Sir John Hawkins's Life of Johnson, in the Monthly Review. In the following year he published a translation of Tacitus, in 4 vols, 4to, dedicated to Edmund Burke. To this work, which displays but little of the splenetic brevity of the original, he added, An Essay on the Life and Genius of Tacitus; with historical supplements, and frequent annotations and comments. In 1798 he published his Arminius, intended to justify the war then carried on against France. Through his interest with lord Loughborough he obtained the office of one of the commissioners of bankrupts. His last work was a Life of Garrick. He died in 1805. Besides the works already mentioned he wrote a translation of Sallust, which was published after his death.

MURPHY, (James Cavenagh,) an architect, antiquary, and traveller, born in Ireland. In 1788 he made a voyage to Portugal, where he collected the materials for the following works: Travels in Portugal in 1789 and 1790, Lond. 1795, 4to; Plans, Elevations, Sections, and Views of the Church of Batalha, in the Province of Estramadura, in 1795, fol. He afterwards published, Antiquities of the Arabians in Spain, 1816, fol. He died in 1816.

MURR, (Christopher Theophilus von,) an eminent writer on bibliography, literary history, and antiquities, was born at Nuremberg in 1735, and studied in the university of Altorf. He afterwards visited the public libraries in most of the principal cities in Europe. Returning home, he became director of the customs in his native city in 1770. His publications are very numerous. He died in 1811.

MURRAY, (James Stuart, earl of,) known in Scottish history by the name of the "Good Regent," was the natural son of James V. by the lady Margaret, daughter of John lord Erskine of Mar, and was born in 1531. In the fifth year of his age he was made prior of St. Andrew's. In 1548, when his sister Mary, queen of Scots, who was eleven years younger than he, was sent to France to be educated, he accompanied her thither, and in 1558 he was present at her marriage with the dauphin of France. He immediately after joined the Reformers, among whom his rank and talents gave him great influence; and in 1559, when the Congregation resolved on taking the government into their own hands, he was one of the council appointed for civil affairs. On the death of the queen-regent he was made one of the lords of the articles; and on the dauphin's death he was directed by the convention of estates to proceed to France, and invite Mary to return to her native country. In his frequent visits to France he took care to take London in his way, and maintained a good understanding with Edward VI. and with his successor Elizabeth, the latter of whom favoured his designs upon his sister's crown. When Mary arrived in Scotland in August 1561, she found Murray the prior among the first men in the kingdom; and he then naturally became her prime minister, confidant, and adviser. In this situation he acted with great tact and judgment, and at the same time with much tenderness to the queen. He protected her in the exercise of her own religion, and in return obtained from her a proclamation highly favourable to the reformers: he restrained the turbulence of the borderers, moderated the zeal of the people against Popery, and at once kept down the enemies of Mary's dynasty, and strengthened the attachment of her friends. Mary rewarded his services by conferring on him the title of earl of Mar, and honoured his marriage with the lady Agnes Keith, eldest daughter of the earl marischal, which took place about the same time, with a series of splendid entertainments. The earldom of Mar, which Murray had just obtained from Mary, having been claimed by lord Erskine as his peculiar right, was soon after resigned with the property belonging to it; but in its place the prior received the earldom of Murray, which had been long the favourite object of his ambition. To the queen's marriage with Darnley, Murray, Knox, and Elizabeth, and their respective followers, were all opposed. He was not, however, accessary to Darnley's murder. When Mary was imprisoned in Lochleven Castle, Murray visited her there, and was bit-

terly upbraided by her for his conduct. In August 1567 he was proclaimed regent; and when his sister made her escape from Lochleven he took the field against her, and defeated her at Langside. He was afterwards a witness against her on her trial. He was shot at Linlithgow on the 23d January, 1570, by James Hamilton of Bothwelhaugh, whose wife he had seduced.

MURRAY, (Thomas,) a painter, was born in Scotland about 1666, and was a pupil of John Riley, painter to king William and queen Mary. He was one of the most eminent artists of his time, and was employed to paint the portraits of the royal family, and of many of the principal nobility. His pictures had the merit of a faithful resemblance, and were freshly and chastely coloured. The portrait of Murray, painted by himself, is among those of the great artists in the Florentine Gallery. He died in 1724.

MURRAY, (James,) a Scotch divine, was born at Dunkeld in 1702, and educated at Marischal college, Aberdeen. He refused a living in Scotland, and came to London, where he was appointed assistant-preacher to the congregation in Swallow-street, Westminster. But his pulpit oratory did not acquire him popularity, and his sentiments were offensive to his hearers. This induced him to solicit the protection of the duke of Athol, who took him into his family, where he wrote a work entitled Aletheia, or a System of Moral Truths, 2 vols, 12mo. He died in 1758.

MURRAY, (Patrick, fifth Lord Elibank,) born in 1703. He was educated for the bar, but did not practise. In 1723 he entered the army; and in 1740 he served as a lieutenant-colonel in the expedition to Carthagena. In 1758 he published, Thoughts on Money, Circulation, and Paper Currency; and soon afterwards an Inquiry into the Origin and Consequence of the Public Debts. In 1765 he published, Queries relating to the proposed Plan for altering Entails in Scotland; and in 1773, a Letter to Lord Hailes on his Remarks on the History of Scotland. The same year, when Dr. Johnson visited Scotland, he addressed a letter to him, and had afterwards various interviews with him. In 1774 he published some Considerations on the present State of the Peerage of Scotland. In political life he was an opposition lord; and is now known to have maintained a correspondence with the exiled house of Stuart. He died in 1778.

MURRAY, (William, earl of Mansfield,) a distinguished lawyer and judge, fourth son of David, viscount Stormont, was born at Perth on the 2d March, 1705, and in the third year of his age was removed to London, where he received his earlier education at Westminster school. In June 1723 he was removed to Christ Church, Oxford, where he received the degree of B.A. in 1727, and of M.A. in 1730, when he left the university. He had supported his classical reputation there by a copy of Latin verses on the death of George I., which was honoured with the first prize, and by an elegant Latin oration in praise of Demosthenes. After making a tour through France and Italy, he in 1731 applied himself to the study of the law at Lincoln's-inn. In Michaelmas term in the same year he was called to the bar. In consequence of a display of his abilities in an appeal cause before the House of Lords in 1732, he rose rapidly into fame and employment; and so sudden was the change, that he has been heard to say that he knew scarcely an interval between a total want of business and the receipt of 3,000*l.* per annum. In 1736 he was employed as an advocate against the bill of pains and penalties, which afterwards passed into a law, against the lord provost and city of Edinburgh, for the riotous murder of Captain Porteous. In 1738 he married lady Elizabeth Finch, daughter of the earl of Winchelsea; and in November 1742 he was appointed solicitor-general, in the room of Sir John Strange, who had resigned. He was also chosen representative of the town of Boroughbridge, and was afterwards returned for the same place in 1747 and 1754. He was a strenuous defender of the duke of Newcastle's ministry, and an earnest, but by no means an efficient opponent of Pitt, (Lord Chatham.) His eloquence, however, and his legal knowledge, made him very powerful in the house. In March 1746 he was appointed one of the managers for the impeachment of lord Lovat by the House of Commons. It was his part to observe upon the evidence in reply to the prisoner; in this he displayed so much candour, as well as so much ability, that he was complimented by the prisoner, no less than by the lord chancellor Talbot. On the advancement of Sir Dudley Ryder to be chief-justice of the King's Bench in 1754, Mr. Murray succeeded him as attorney-general; and on his death, in November 1756, he succeeded him as chief-justice of the King's Bench. He was immediately after created a peer, by the title

of baron Mansfield, of Mansfield in the county of Nottingham. During the unsettled state of the ministry in 1757, lord Mansfield accepted, on April 9, the office of chancellor of the exchequer. In the same year, on the retirement of lord Hardwicke, he was offered the great seal, which he refused. He was soon after marked as an object of party rancour, and he continued exposed to the most malicious slander and invective for many years; but this did not interrupt his attention to the duties of his office. For one short period of his life he showed himself in opposition to the government. During the administration of lord Rockingham, in 1765, he opposed the bill for repealing the Stamp Act, and is supposed to have had some share in the composition of the protests on that occasion, though he did not sign them. In the cases of the trials of the publishers of Junius's letter to the king, lord Mansfield incurred much popular odium by laying down the doctrine that the fact, not the law, was what the jury had to consider. In the trial of Woodfall, lord Mansfield, in his summing up, directed the jury, "that the printing and sense of the paper were alone what the jury had to consider of." The affair of Wilkes's outlawry was the next thing which brought upon this eminent judge the malicious attacks of party and faction. Whether this outlawry should be reversed or not, was a dry question of law upon the wording of the record, and nothing could be more remote from considerations of expediency, and reasons of political moment; it was a matter wholly clerical, and better understood by the subordinate officers of the court than by most on the bench. But this point of special pleading was made an object of much popular expectation, and on the day when judgment was to be given, not only the court, but the whole of Westminster Hall and Palace Yard were crowded with anxious spectators. The court had made up their minds to reverse the outlawry, so that Wilkes was let in to receive judgment on the conviction. Upon this occasion lord Mansfield declared his contempt of all the threats that had been used to intimidate the court from doing its duty. "No libels," said he, "no threats, nothing that has happened, nothing that can happen, will weigh a feather against allowing the defendant, upon this and every other question, not only the whole advantage he is entitled to from substantial law and justice, but every benefit from the most critical nicety of form, which any other defendant could claim under the like objection." The only effect I feel, is an anxiety to be able to explain the grounds upon which we proceed, so as to satisfy all mankind, that a flaw of form given way to, in this case, could not have been got over in any other." It was upon this occasion that he delivered the following striking sentiment: "I honour the king, and respect the people; but many things acquired by the favour of either, are, in my account, objects not worth ambition. I wish for popularity; but it is that popularity which follows, not that which is run after." In January 1770, he was offered the great seal, which he declined, and it was put into commission again. On October 19, 1776, he was made an earl of Great Britain, by the title of earl of Mansfield. During the celebrated riots in the month of June 1780, lord Mansfield was made an object of popular fury, and his house in Bloomsbury-square, with everything in it, was burnt. In 1788, after having presided for upwards of thirty-two years in the court of King's Bench, he retired from his office. He died on the 20th March, 1793, in the eighty-ninth year of his age, and was buried in Westminster Abbey, where a noble statue has been placed over his remains. He left no issue. The earldom of Mansfield descended to his nephew, viscount Stormont. The private virtues of lord Mansfield were universally acknowledged; and the singular amenity of his manners, in which vivacity and gaiety were tempered with elegance and decorum, rendered him the delight of all the social circles which he frequented. The records of his legal knowledge are preserved in his arguments as counsel in Mr. Atkins's Reports, and his speeches and decisions as judge in Sir James Burrows's, Mr. Douglas's, and Mr. Cowper's Reports. His conduct in the House of Lords is thus characterised by bishop Hurd:—"Too good to be the leader, and too able to be the dupe of any party, he was believed to speak his own sense of public measures; and the authority of his judgment was so high, that, in regular times, the house was usually decided by it. He was no forward or frequent speaker, but reserved himself, as was fit, for occasions worthy of him. In debate he was eloquent as well as wise, or rather he became eloquent by his wisdom. His countenance and tone of voice imprinted the ideas of penetration, probity, and candour; but what secured your attention and assent to all he said was his

constant good sense, flowing in apt terms, and in the clearest method. He affected no sallies of the imagination, or bursts of passion; much less would he condescend to personal abuse, or to petulant altercation. All was clear, candid reason, letting itself so easily into the minds of his hearers as to carry information and conviction with it." The testimony borne to his talents and virtues by the muse of Pope is well known.

MURRAY, (James,) a Dissenting divine, remarkable for the eccentricity of his character. He wrote, Sermons to Asses; Sermons to Bishops; History of the Churches of England and Scotland; and, History of the American War, 4 vols, 8vo. He died in 1782.

MURRAY, (John Andrew,) a physician, was born in 1740, at Stockholm, (where his father was preacher to the German congregation in that city,) and educated at Upsal, where he studied natural history, botany, the materia medica, and pathology, under Linnæus; anatomy, under Arvilius; and pharmacy, mineralogy, and chemistry, under Wallerius. In 1760 he proceeded to Göttingen, where he attended the lectures of Richter, Vogel, Buttner, Kastner, and other professors. He devoted some time also to the study of the English, French, and Italian languages. By a special license from the Hanoverian government, he began, at Easter 1763, to give lessons in botany; in August, the same year, he took the degree of M.D.; and in April following he was appointed extraordinary professor of medicine. In 1768 he was elected a member of the Academy of Sciences at Stockholm; next year he was appointed professor of medicine, and director of the botanical garden; and in 1770 he was admitted a member of the Royal Society of Göttingen. Linnæus, in honour of him, had already given the name of Cassida Murrayi to an insect discovered by him; and in 1771 he gave the denomination of Murraya exotica to an East Indian tree. In the course of the following years he was elected a member of most of the learned societies in Europe; in 1780 the king of Sweden conferred on him the order of Wasa; and in 1782 he was raised by his Britannic Majesty to the rank of privy counsellor.

MURRAY, (Lindley,) a grammarian, born in 1745, of a Quaker family, at Swetara, near Lancaster, in Pennsylvania. After receiving a good education from a private tutor, he was allowed, at his own desire, to study the law, and was admitted a member of the American bar, and soon after married. His practice as a lawyer was not very extensive. On the commencement of the disputes with the mother country, he retired to Islip, in Long Island, where he employed his leisure in an abortive attempt to manufacture salt. He then became a general merchant, and about the period of the establishment of American independence, he retired from business with a handsome competency. A visit to England having been recommended to him, in consequence of ill health, he removed to Holdgate, in Yorkshire, where he purchased a small estate, and there he continued to reside till his death, in 1826, in the eighty-first year of his age. He alleviated the pain and tedium of a long disease by the composition of various useful publications. The first of these was a tract entitled, The Power of Religion on the Mind. His next work, and that by which he is principally known, was his English Grammar, first published in 1795, which was succeeded by his English Exercises, and Key, an abridgment of which treatises was, in 1797, published in conjunction, and met with a most extensive sale. His other writings are, The English Reader; two compilations, on the same plan, in the French language, Le Lecteur François, and Introduction au Lecteur François; The English Spelling Book; and, The Duty and Benefit of Reading the Scriptures.

MURRAY, (William Vans,) an American diplomatist, born in Maryland about 1762. After the peace of 1783 he came to England, where he studied the law. In 1791 he became a senator of the United States. As minister at the Hague he succeeded in preserving harmony between the American and Batavian republics; and the reconciliation between the United States and France was effected chiefly through his agency as envoy extraordinary to the French republic. He died in 1803.

MURRAY, (James,) an American by birth, whose real name was Lillibridge, was a partisan officer in the service of the East India Company. He entered the service of Holkar, the famous Mahratta chief, about 1790. When the war broke out between the British government and Scindia, in which Holkar assisted the latter, Murray joined the British general, lord Lake, with a body of 7,000 cavalry. The marquis of Wellesley at that period had issued a proclamation recalling all British subjects from

the service of the native princes, but this order could not extend to Murray, who was an American. He was treated by the British commander with great consideration, and was employed in many important services, still retaining the command of the cavalry which he had brought with him. At the siege of Bhurtpore, where the British army lost nearly 10,000 men, in four attempts to take the fort by storm, he was in continual action, and obtained the character of being the best partisan officer in the army. He died in 1807.

MURRAY, (John,) an eminent physician, was a native of Scotland, and educated at Edinburgh, where he rose to eminence as a lecturer in natural philosophy, chemistry, the materia medica, and pharmacy. He wrote, Elements of Chemistry; Elements of Materia Medica and Pharmacy; A System of Chemistry; and a System of Materia Medica, and Pharmacy. He died in 1820.

MURRAY, (Alexander,) a self-taught genius, distinguished for his researches into the nature and origin of languages, was born in 1775, at Dunkitterick, in the stewartry of Kirkcudbright, where his father followed the humble occupation of a shepherd, and young Alexander was destined for the same pursuit. But the boy's constitution was too weak for such a life; and, although he evinced a disposition for rest and privacy, it was not until he had reached his sixth year that he was taught the alphabet. The old man in that year laid out a halfpenny in the purchase of a catechism, and from the letters and syllables on the face of the book he began to teach his son the elements of learning. In the summer of 1782 young Murray got a Psalm-book, then a New Testament, and at last a Bible, a book which he had heard read every night at family worship, which he often longed to get hold of, but which he was never allowed to open, or even touch. He now read constantly, and having a good memory, he remembered well and would repeat numerous psalms and large portions of Scripture. In 1784 he was placed by his maternal uncle at the New Galloway school, where his pronunciation and awkward gait were at first a source of merriment to the scholars. They soon began, however, to regard him with other feelings. In the beginning of November of the same year he was seized with illness, and was taken home. Here, so soon as his health got a little better, he was put to his old employment of a shepherd with the rest of the family; and this course of life continued for about three years. During all that time he spent every penny which he procured from friends or strangers in the purchase of books and ballads, which he read in the glen or on the hills when tending the cattle. In 1787 he borrowed Salmon's Geographical Grammar, which delighted him beyond measure, particularly by the specimens it contained of the various languages of the world. In the winter of that year, being able to read and write, he was engaged by the heads of two families in a neighbouring parish to teach their children. In 1789 his father and the family settled near Minnigaff, the school of which place Murray attended. He soon after, by the aid of a grammar, acquired a smattering of French; and having borrowed a Latin Rudiments, he quickly gained some acquaintance with Latin. Having, among other works, bought an old edition of Ainsworth's Dictionary, for eighteenpence, he read it through from A to Z, and again from Z to A. He next proceeded to Greek and Hebrew, which he studied with incredible diligence. He also applied himself to Arabic. At school he got hold of Bailey's English Dictionary, which introduced him to the Anglo-Saxon language. In November 1794 he went to Edinburgh, under the countenance and protection of the Rev. Dr. Baird of that city.. In the course of two years he obtained a bursary, or exhibition, to the university, and he soon made himself acquainted with all the European languages, and began to form the design of tracing up all the languages of mankind to one source. Constable, the publisher, employed him to superintend a new edition of Bruce's Travels. He was also at different times employed in contributing to the Edinburgh Review, and other periodicals. In 1806 he was appointed assistant and successor to Dr. Muirhead, minister of Urr, in the stewartry of Kirkcudbright. In 1811, on the recommendation of Mr. Salt, envoy to Abyssinia, he was applied to by the marquis of Wellesley to translate a letter written in Geez, from the governor of Tigrè to his Britannic Majesty; and he performed the task in the most satisfactory way. In July 1812 he was appointed to the chair of Oriental languages in the university of Edinburgh; and a few days after that learned body conferred on him the degree of D.D. He soon after published, for the use of his pupils, Outlines of Oriental Philology. He was prematurely cut off

by consumption on the 15th April, 1813, in the thirty-seventh year of his age. After his death was published his History of the European Languages, or Researches into the Affinities of the Teutonic, Greek, Celtic, Sclavonic, and Indian Nations.

MURRAY, (Hugh,) a geographer and historian, born in 1779 at North Berwick, in East Lothian, where his father was a minister. At an early age he was placed as a clerk in the excise-office in Edinburgh, where, having at command considerable leisure, he cultivated a literary taste, and pursued his studies with great ardour. His first production was The Swiss Emigrants, a tale. A few years afterwards he enlarged and completed Dr. Leyden's Historical Account of Discoveries and Travels in Africa, which appeared in 1817, in 2 vols, 8vo. His next work was the Account of Discoveries and Travels in Asia, which was published in 3 vols, 8vo, in 1820; and in 1829 appeared his Discoveries and Travels in America, 2 vols, 8vo. He was also for a time editor of Scots' Magazine. He likewise contributed to the Edinburgh Gazetteer. His great work, however, was his Encyclopædia of Geography, which appeared in 1834, in large 8vo. During the latter years of his life he was a frequent contributor to the Edinburgh Cabinet Library, of which series fifteen volumes were either partially or entirely written by him. The most elaborate of these productions are his History of British India; Account of China; British America; and The United States. For the same publication he wrote the historical part of the Polar Seas and Regions, the descriptive account of Africa, and an enlarged edition of the Travels of Marco Polo. He died in 1846.

MURRAY, (Sir Robert.) See MORAY.

MUSA, (Antonius,) an eminent physician at Rome in the time of Augustus, was a native of Greece, first of servile condition, but afterwards, probably on account of his medical skill, made a freedman. He settled in Rome, where he rose to such a degree of reputation, that the emperor Augustus chose him for his physician. His cure of this prince after his life had been despaired of, is the circumstance which has rendered him famous. This he appears to have effected by the use of cooling remedies. He prescribed a similar remedy for Horace, (Epist. i. 15.) He was also celebrated for his pharmaceutical skill, and many of his compositions were popular in the age of Galen and Aetius. He wrote several works, none of which have come down to us.

MUSA, (Ibn Nosseyr,) a brave and victorious Arabian general, governor of Mauritania, born in 640. He was a favourite with Abd el Aziz Ibn Merwan, governor of Egypt, who appointed him general of the armies destined to achieve the conquest of Africa (698); and in 709 he effected the subjugation of the whole of Northern Africa. He next invaded Spain, where he forced several fortresses to surrender. He then set out for Syria, where he was treated by the khalif Suleyman with ingratitude and cruelty. He died in great poverty in 717.

MUSA, (Abu Abdallah Mohammed ben,) the earliest Arabic writer on algebra, whose treatise on that science, Al Jebr al Mokabalah, was composed for popular use at the command of the khalif Al Mamun. From internal evidence it appears to be drawn from Hindu writings, with which the author is known to have been acquainted. M. Libri has printed all the part of Ben Musa's treatise which the Latin manuscripts in the Bibliothèque du Roi at Paris contain. The complete work, in Arabic, with an English translation and notes by the late Dr. Rosen, was published by the Oriental Translation Society, in 1831, from a MS. in the Bodleian Library. It is from this work that (so far as Europe is concerned) algebra derives both its name and introduction.

MUSÆUS. Of this name was a famous poet of antiquity, said to have been an Athenian, and a disciple of Orpheus. He continued and improved the mysterious rites of religion introduced by that bard, and wrote poems concerning the gods and nature, of which there are no remains. His high character among the ancients may be inferred from the distinguished manner in which he is introduced in the sixth book of the Æneid, as an inhabitant of Elysium, at the time of Æneas's fabled descent to Hades.—MUSÆUS, called the Grammarian, author of an extant Greek poem on the Loves of Hero and Leander, is supposed to have lived as late as the fourth century, since he is not mentioned by any of the elder scholiasts and compilers, and some of his verses appear to be borrowed from the Dionysiacs of Nonnus. Of him nothing is personally known; yet his poem, which consists of 340 hexameter lines, is in a pure and elegant style, with much delicacy of sentiment. It was first discovered in the thirteenth century. The poem has

been translated into Italian by Salvini, Pompei, and others; into French by Marot, Gail, La Porte du Thiel, and Mollevant, Paris, 1805; into English, with notes by Stapylton, in 1649, and again in 1797; and into German by Passow, Leipsic, 1810. It has been many times printed, both in collections and separately. The earliest editions are those of Aldus, Venice, 1494, and Gilles Gourmont, Paris, 1507. Some of the best editions are those of Matt. Röver, Lugd. B. 8vo, 1637; of Kromayer, Halle, 1721, 8vo; of Schroder, Leovard. 8vo, 1742; of Bandini, Flor. 8vo, 1765; of Heinrich, Hann. 8vo, 1793; of Teucher, Halle, 1801, 8vo; and of Schäfer, Greek and Latin, Leipsic, 1825.

MUSÆUS, (John Charles Augustus,) a German satirist and miscellaneous writer, was born in 1735 at Jena, and educated there. In 1760 he published his Grandison the Second, a parody on Richardson's novel, at that period extravagantly admired in Germany. In 1763 he was appointed professor at the Gymnasium at Weimar; and he likewise engaged in the occupation of private tuition. After an interval of eighteen years he published his Physiognomical Travels. He forthwith set about his Volksmärchen der Deutschen, which were actually what they professed to be, for he is said, while composing them, to have collected all the stories of the kind he could, from old women at their spinning-wheels, and even from children in the street. His next production was his Freund Heins Erscheinungen, in Holbeins Manier. He died in 1787. In 1791 a collection of his posthumous pieces, to which was prefixed, Some Traits of the Life of the Good Musæus, was published by his pupil Augustus von Kotzebue.

MUSCHENBROECK. See Musschenbroek.

MUSCHER, (Michael van,) a painter, was born at Rotterdam in 1645, and was a pupil of Martin Zaagmoolen, an obscure artist, and afterwards, successively, of Abraham Vanden Tempel, Gabriel Metzu, and Adrian van Ostade. He, however, adopted the style of Francis Mieris, without arriving at the harmony of his colouring, or the exquisite polish of his finishing. He painted conversations and small portraits, which are clearly and agreeably coloured. His historical pictures, like those of the other painters of his country, are estimable for the beauty of the colour, and the neatness of the pencilling, though greatly deficient in character, expression, and the propriety of costume, so essential to the dignity of historical painting. He died in 1705.

MUSCULUS, or MOESEL, (Wolfgang,) an eminent Lutheran divine and Hebrew scholar, was born at Dieuze, in Lorraine, in 1407. His father, being in humble circumstances, could afford very little towards his son's maintenance at school, and left him, therefore, to provide his own subsistence by singing from door to door, according to the custom of poor scholars in those times. At the age of fifteen he entered a monastery of the Benedictines in the country of Lutzelstein. He devoted himself assiduously to the study of divinity, sacred criticism, and particularly the Scriptures themselves. When well furnished with erudition and Biblical knowledge, he was called to the service of the pulpit; and, as he excelled in eloquence, he became a very popular preacher. About 1518, being furnished by a friend with Luther's Theses, which were just published, and attracted universal attention in Germany, he read them with the greatest avidity, and, after mature inquiry, became an entire convert to the doctrines which they contained. From this time he zealously defended that reformer and his opinions, not only in disputations within the walls of the convent, but in the different churches in which he officiated as preacher. Hence he became commonly known by the name of the Lutheran monk. In 1527, finding that he was exposed to no little danger from plots that were laid against his life, he came to the resolution of withdrawing from the convent to some place where he might profess and propagate his religious principles with safety. Before, however, he could carry this design into execution, the prior of the convent died, and Musculus was elected his successor, by the suffrages of a great majority of the monks. But this dignity he steadily rejected, recommending a friend who was chosen in his room. Towards the end of the year, having fixed upon the time of bidding adieu to the cloister, he left the convent at midnight, that he might avoid the notice of his enemies, and escaped to Strasburg; where he soon afterwards publicly married Margaret Barth, a relation of his friend the prior, to whom he had been contracted while at the monastery. At Strasburg he gained his livelihood by joining the labourers who were employed in repairing the fortifications.

He soon after made the acquaintance of Martin Bucer, who gave him his board in return for the service which he had rendered him by transcribing his manuscripts for the press. He also discharged the duties of preacher at Dorlisheim, sustaining the rigours of extreme poverty with admirable constancy. At the end of the year he was recalled from this situation, to become deacon-minister of the principal church in Strasburg; where he officiated for about two years. During this period he attended the theological lectures of Wolfgang Capito and Martin Bucer, and he applied himself closely to the study of Hebrew. In 1531 he removed to Augsburg, where he at first officiated as minister in the church of the Holy Cross. In 1537 he was made minister of the church of the Holy Virgin; and he retained this situation till 1547, distinguishing himself as a judicious, impressive, and useful preacher. During that period, likewise, he published several learned works. Among these were editions of Chrysostomi Commentarii in Epistolas Pauli ad Romanos, Ephesios, Philip. Coloss. et Thessalon.; D. Basilii Oper. Tomum Secundum; Scholia D. Basil. in Psalterium; several treatises of St. Athanasius and St. Cyril; The Ecclesiastical Histories of Eusebius, and his Life of Constantine; The Ecclesiastical Histories of Socrates, Sozomen, Theodoret, and Evagrius; and the History of Polybius. During the same time he made himself acquainted with the Arabic language, and studied its affinity to the Hebrew and Chaldee. He was also employed in some ecclesiastical deputations of great importance. In 1536 he was sent by the senate of Augsburg to the synod which was held at Eysenach, and at Luther's request transferred to Wittemberg, for the purpose of bringing about a re-union among Protestants on the subject of the Lord's Supper. In 1540 and 1541 he was deputed by the senate to attend the conferences held between the Protestant and Popish divines during the diets of Worms and Ratisbon; and in the conference during the latter between Melanchthon and Eckius he was appointed one of the secretaries, and drew up the acts of it. In 1544 the inhabitants of Donawert having embraced the Reformation, and requested that a divine might be sent from Augsburg to establish a regular church among them, Musculus was made choice of for this mission, and continued his labours among them for about three months. When the emperor Charles V. came to Augsburg in 1547 to hold a diet after the defeat of the league of Smalkalden, Musculus was deprived of his church of the Holy Virgin; but when the emperor had promulgated the Interim in 1548, Musculus, who had boldly delivered his opinion against that measure, withdrew into Switzerland; and he afterwards officiated as an occasional preacher at Constance, St. Gall, and Zurich. In the year 1549 the lords of Berne sent him an invitation to become professor of divinity in their university; which he readily accepted, and discharged its duties with great diligence and well-merited reputation for more than fourteen years. He died in 1563, about the age of sixty-six. Besides the works of his already enumerated, he published, in Latin, Commentaries on the Psalms, on the Gospel of St. John, on Genesis, on the Epistle of Paul to the Romans, and on the Epistles to the Corinthians, Galatians, and Ephesians, folio. In 1560 he published his Loci Communes, fol. which had employed him for ten years; and after his death his heirs published his Commentary upon the Gospel of St. Matthew, 1567, fol.; and his Commentaries upon the Epistles to the Philippians, Colossians, Thessalonians, and upon the first chapter of the first Epistle to Timothy. Huet, Dupin, and father Simon, speak of him in very high terms of commendation. Bayle's account of Musculus is almost wholly taken from Melchior Adam.

MUSCULUS, (Andrew,) a Lutheran divine, born at Schneberg, in Misnia. He was appointed to fill the theological chair at Frankfort-upon-the-Oder; made superintendent-general of the churches in the March of Brandenburg; and died in 1580. He persuaded himself that some predictions in the Scriptures indicated great revolutions which should speedily take place in Germany, and that the end of the world was near at hand; and he wrote upon these subjects with the assurance of one who pretended to have a key to all the prophecies of the Old and New Testament.

MUSGRAVE, (William,) a physician and antiquary, was born in 1657 at Charlton-Musgrave, in Somersetshire, and educated at Winchester school, and at New college, Oxford. He afterwards studied medicine, was elected a fellow of the Royal Society, and in 1684 was appointed secretary to that body. In this quality he edited the Philosophical Transactions, from No. 167 to No. 178, inclusive. He also communicated several

papers to that collection, chiefly relating to anatomical and physiological experiments and observations. He took the degree of M.D. in 1689, and was admitted a fellow of the Royal College of Physicians. In 1691 he settled at Exeter. He died in 1721. He made himself professionally known chiefly by his two treatises, De Arthritide Symptomatica, and De Arthritide Anomala sive Interna, both several times reprinted. His leisure was chiefly occupied in antiquarian studies; of which the principal result was, Belgium Britannicum; Julii Vitalis Epitaphium cum Commentario; De Legionibus Epistola; De Aquilis Romanis Epistola; Inscriptio Tarraconensis cum Commentario; Geta Britannicus; and, Dissertatio de Deâ Salute.

MUSGRAVE, (Samuel,) a physician, and eminent classical scholar and critic, grandson of the preceding, practised as a physician in Exeter, and wrote, Exercitationes in Euripidem; Animadversiones in Sophoclem; On the Mythology of the Greeks; An Examination of Sir Isaac Newton's Objections to the Chronology of the Olympiads. He also assisted in the edition of Euripides, 4 vols, 8vo, Oxford, 1778. He likewise wrote some medical tracts. He died in 1782.

MUSGRAVE, (Sir Richard,) an Irish historian, born about 1758. He was a member of parliament, and collector of the excise for Dublin. In 1801 he published, Memoirs of the Rebellions in Ireland, 4to. He died in 1818.

MUSHET, (Robert,) an ingenious officer connected with the Mint, who published some clever tracts relating to the currency and national debt. He also contributed to the Encyclopædia Britannica several able articles connected with those subjects. He died in 1828.

MUSIS, (Agostino de, called Agostino Veneziano,) an eminent engraver, was born at Venice about 1490, and was a disciple of Marc Antonio Raimondi, of whose fine style he was one of the most successful followers. Several of his earliest plates were executed in conjunction with Marco da Ravenna, who had been his fellow student under Marc Antonio. After the death of Raffaelle, in 1520, they separated, and each of them worked on his own account. On the sacking of Rome in 1527, the artists resident in that capital sought refuge in the other cities of Italy; and Agostino went to Florence, where he applied to Andrea del Sarto for employment. He is said by Huber to have died at Rome about 1540. This artist claims a distinguished rank among the engravers of his time. His graver is equally neat and finished with that of Marc Antonio; but he is very inferior to that celebrated artist in the purity and correctness of his drawing, and in the tasteful expression of his heads. The prints of Agostino de Musis are extremely scarce.

MUSONIUS, (Rufus Caius,) a Stoic philosopher of the first century, was born at Vulsinii, in Etruria, and is mentioned with praise by Tacitus (Ann. xiv. 59), and also by Pliny the Younger, Philostratus, Themistius, and others. He was banished to Gyaros by Nero, after whose death he lived at Rome under Vespasian, who excepted him from the sentence of exile pronounced by that prince against the Stoic philosophers. He was of the equestrian order, and enjoyed military honours. Fragments of his works are found in Stobæus, and have been published under the title of C. Musonii Rufi, Philosophi Stoici, Reliquiæ, et Apophthegmata, cum Annotatione, edidit T. Venhuizen Peerlkamp, Conrector Gymnasii Harlemensis, 8vo, Haerlem, 1822. His philosophy, like that of Socrates, was adapted to the purposes of life and manners.

MUSSATO, (Albertino,) an early Italian poet and historian, was born of poor parents at Padua in 1261. In 1314 he received the honour then occasionally conferred upon poetical eminence, that of the laurel crown, which was placed on his head with great ceremony at Padua, in presence of the whole university, and a vast crowd of spectators. In the same year, in a defeat of the Paduans by Can Grande, near the suburbs of Vicenza, while fighting bravely, he was thrown to the ground with many wounds, and taken prisoner. He soon after regained his liberty, and returned to Padua, where he employed himself in his historical labours. In 1321 he went to Germany on an embassy to Frederic duke of Austria. He again visited Germany in 1324; but in the mean time party tumults took place in Padua, so that he was afraid to return, and he remained at Vicenza. Whilst he continued there he was involved in a charge of sedition brought against his brother, his son, and others of his party, and was sentenced to be banished to Chiozza. There he resided till his death, in 1330. Of the poetical compositions of Mussato, written in the Latin language, there are remaining two tragedies, entitled, Eccerinis, on the

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history of the tyrant Ezzelino, and Achilleis. He also composed elegies, epistles, eclogues, and hymns. He wrote sixteen books of a history entitled, Augusta, containing the life and actions of the emperor Henry VII. These were followed by eight books (the last imperfect) relating to the affairs of Italy after the death of that emperor, to 1317. Three books succeeded, written in heroic verse, describing the siege of Padua by Can Grande, and other occurrences, to 1320. There is next a twelfth book in prose, narrating the domestic troubles of Padua, and the assumption of Can Grande to the sovereignty. He also began the life of Lewis the Bavarian, but did not live to finish it. These pieces are published in Muratori's Collection of Italian Historians.

MUSSCHENBROEK, (Peter van,) an eminent natural philosopher and mathematician, was born at Leyden in 1692, and studied under Perizonius and Gronovius, at the university of his native city; where he was admitted to the degree of doctor of physic in 1715. But the predominant bias of his mind led him chiefly to the study of the mathematics and natural philosophy. After having paid a visit to London, where he was introduced to Newton, and formed an acquaintance with Dessaguliers, he returned to Holland. In 1719 he was appointed professor of philosophy and mathematics, and professor extraordinary of medicine in the university of Doesburg on the Rhine, where he gained great reputation by his lectures. In 1723 he was invited to fill the chair of philosophy and mathematics in the university of Utrecht, which had been long distinguished as a school for legal studies, and which Musschenbroek soon rendered equally well known in the department of natural philosophy. He remained at Utrecht for many years, and this city was the seat of his principal labours. In 1732 he was appointed to the professorship of astronomy. In 1739 the curators of the university of Leyden sent him an invitation to fill the same chair in that seminary, which he accepted. He was admitted a member of the Royal Academy of Sciences at Paris, and of the Royal Society of London. He died in 1761. His morals were irreproachable, his manners simple and unaffected, and his conversation cheerful and entertaining. Several sovereign princes, and among others, the kings of England, Prussia, and Denmark, were desirous of engaging him in their service; but he resisted every invitation, however advantageous, to relinquish his situation at Leyden. Among the other works which reflect honour on his memory, are, Compendium Physicæ Experimentalis; Tentamina Experimentorum; Elementa Physica; this was translated into English by Colson, 1744; Institutiones Physicæ; and, Introductio ad Philosophiam Naturalem; which he began to print in 1760, and was completed and published by Mr. Lulolfs in 1762, after the death of the author. Musschenbroek was likewise the author of several papers, chiefly on meteorology, which are inserted in the Mémoires of the Royal Academy of Sciences at Paris, for the years 1734, 1735, 1736, 1753, 1756, and 1760.

MUSSO, (Cornelio,) a learned Italian prelate, and one of the most celebrated preachers in the sixteenth century, was born at Piacenza in 1511. In his nineteenth year he was sent to Venice, where, though upon his entrance into the pulpit at the church of St. Mark, his youthful appearance, diminutive stature, and sickly countenance, created unfavourable impressions against him, he speedily effaced these, and captivated his audience by the charms of his voice, the sublimity of his conceptions, and the graces of his delivery. He soon obtained a post in the monastery of the Franciscans at Padua, where he diligently applied himself to the study of philosophy and divinity; and after he had taken the degree of bachelor, read lectures, and held disputations, by which he acquired high reputation. He was honoured with the friendship of the famous Peter Bembo, afterwards cardinal, who assisted him in his rhetorical studies. He was instructed by Lampridius in the Greek language, and by other tutors in the Hebrew and Chaldee. He preached a course of Lent sermons at Padua, at Venice, and at Milan, where he was much esteemed by the duke Francis Sforza, who appointed him professor in ordinary of metaphysics at the university of Pavia. Upon the dispersion of the university, after the death of Sforza, Musso was made professor of metaphysics at Bologna. In 1541 he was made bishop of Bertinozo, in the Romagna. Afterwards Paul III. translated him from the see of Bertinozo to that of Bitonto in Apulia, and in 1545 sent him to the council of Trent, where he was selected to preach a Latin sermon at the opening of the council, and distinguished himself in the

debates on the points of doctrine and discipline which took place in that assembly. In 1560 he was sent nuncio into Germany. Afterwards he was employed at the court of Rome on various matters, till the dissolution of the council of Trent. He died in 1574. He wrote, Commentary upon St. Paul's Epistle to the Romans; an Italian Commentary upon the Magnificat; De Historiâ Divinâ lib. v.; De Visitatione et Modo visitandi; and, Declaratio Psalmi De Profundis. But his most celebrated writings are his Sermons, published at Venice in 4 vols, 4to, in 1582 and 1590, several of which were translated into French and Spanish.

MUSTAPHA I. emperor of the Turks, was placed on the throne in 1617, at the age of twenty-five, on the death of his brother Ahmet I.; but within four months he was deposed, and committed to the state prison of the Seven Towers. His nephew Othman was elevated to the throne in his stead, and reigned till he also was deposed in a mutiny of the Janizaries, and put to death in 1622. Mustapha was then replaced in the imperial seat; but he was again deposed, after an ignominious reign of fifteen months, after which he was reconducted to prison, where he was strangled by the command of his successor.

MUSTAPHA II. emperor of the Turks, son of Mahomet IV., succeeded his uncle Ahmet II. in 1695. In 1696 he marched to the relief of Temeswar, besieged by the elector of Saxony at the head of the imperialists. The Germans made an attack upon the Turkish army, but were repulsed with loss. For the campaign of the next year extraordinary preparations were made; and Mustapha proceeded to Belgrade with an army of 135,000 men. It was opposed by fewer than 50,000 Germans, commanded by prince Eugene. After various partial actions, the famous battle of Zenta, fought on the banks of the Theiss in 1697, gave a total and decisive defeat to the Turks, and the sultan fled in a panic from his camp. Mustapha returned to Adrianople, humiliated in the eyes of his subjects; and, committing the management of public affairs to his vizier, he retired to a country palace, and spent his time in hunting and other amusements. Discontents at length broke out among the soldiery, which rose to such a height, that all the military in the capital united, and, effecting a revolution in the government at Constantinople, marched upon Adrianople, and offered the throne to Ahmed, Mustapha's brother. Mustapha died in confinement in 1703.

MUSTAPHA III. emperor of the Turks, born in 1716, was the son of Ahmed III., and ascended the throne in 1757. Not wanting in natural capacity, he was totally uninstructed, and had contracted all the indolent and luxurious habits of an inmate of the seraglio. The public affairs were left to the management of his ministers, and the control of a sister, who possessed an unlimited influence over him. The disturbances in Poland occasioned a war with Russia in 1768, which was attended with numerous disasters,—the loss of Bender and Crim Tartary, the revolt of the Greeks in the Morea, and the destruction of a Turkish fleet in Lesser Asia. Before its conclusion Mustapha died, January 1774, in the fifty-eighth year of his age. He was succeeded by his brother, Abdul Hamid.

MUSTAPHA IV. son of Abdul Hamid, was placed on the throne by the Janizaries, who had deposed Selim III. on the 29th May, 1807. Mustapha Bairactar, pasha of Rudshuk, who had the command of the army of observation on the Danube, deposed Mustapha, and placed his brother Mahmoud on the throne, in July, 1808. On the 14th November a revolt of the Janizaries broke out, which lasted three days, and a great part of Constantinople was burnt. Bairactar, Mahmoud's grand vizier, perished in the flames; and the Janizaries, being triumphant, were shouting for the deposed Mustapha, when Mahmoud gave orders to put his brother to death.

MUSURO, (Marco,) a learned modern Greek, born about 1470 at Retimo, in Candia. He came over to Italy, where he studied under John Lascaris, and by his application he acquired a thorough knowledge of Greek and Latin literature. From 1503 to 1509 he was Greek professor in the university of Padua. When that university was broken up by the wars, Musuro went to Venice, where he taught Greek for several years, and many learned men were formed in his school. At the same time he assisted Aldus Manutius in his editions of the Greek writers, many of which he corrected, prefixing to them Greek epigrams, or prefaces of his own. Of those pieces, his elegy prefixed to the Aldine edition of Plato in 1513 is the most celebrated: it was translated into Latin verse by Zenobio Acciaioli. He published also the first edition of Athenæus, printed by Aldus, Venice, 1514. He likewise pub-

lished the Etymologicum Magnum Græcum, fol. Venice, 1499, reprinted in 1549, in 1594, and 1710. In 1516 he was invited to Rome by Leo X. who conferred upon him the bishopric of Epidaurus, in the Morea. He died at Rome in 1517.

MUTIS, (Don Giuseppe Celestino,) a learned Spanish physician, divine, and botanist, was born at Cadiz in 1734, and studied medicine at his native place, and at Seville. He was appointed professor of anatomy at Madrid; and in 1760 he accompanied the marquis della Vega, viceroy of New Granada, as his physician. On his arrival at Bogotá, Mutis undertook to introduce the mathematics as a branch of study in the university; and he was at length, by the authority of the Spanish government, established professor of philosophy, mathematics, and natural history, at Bogotá. Some unfortunate speculations in the mines, which exhausted his pecuniary resources, occasioned his taking orders. Part of his time, however, was employed in botanical researches, and he corresponded with Linnæus, to whom he sent numerous specimens of his own discovery, particularly the Mutisia, so named in honour of him by that great naturalist. In 1776 he settled at Sapo, in the government of Mariquita. In 1778 Don Antonio Caballero y Gorgora, the new archbishop of Bogotá, caused him to be appointed botanist and astronomer to the king; and he also became the superintendent of a botanical school for investigating the plants of America. In 1783, attended by some of his pupils, and several draughtsmen, he made a tour through the kingdom of New Granada. He then returned to Europe, and in 1797 he visited Paris, to consult with Jussieu, and the other eminent botanists of that capital, concerning the composition of a "Flora Bogotensis." In 1801 he returned to Madrid. In 1804 he was appointed to the professorship of botany, and superintendence of the royal garden at Madrid. He died in 1808.

MUTIUS. See Scævola.

MUY, (Louis Nicholas Victor de Felix, count de,) born at Marseilles in 1714, acquired celebrity in the military profession, and signalized his valour in the battles of Fontenoy, Hastenback, Crevelt, and Minden. He was raised for his services to the rank of maréchal of France, and minister of war; but he died soon after, of the stone, 10th October, 1775.

MUYS, (Wyer-William,) a physician of the mathematical sect, was born in 1682, at Steenwyk, in Overyssel, and educated at Leyden and Utrecht. In 1711 he was placed in the mathematical chair at Franeker; and in the same year he was appointed to a medical professorship, which he exchanged in 1720 for that of chemistry; and he was afterwards professor of botany and inspector of the botanical garden. He died in 1744.

MUZIANO, (Girolamo,) a painter, called also Il Muziano, was born at Acqua-fredda, in the territory of Brescia, in 1528, and after receiving some instruction in his native city, under Girolamo Romanino, went to Venice, where he studied the works of Titian and the other great masters. When he was about twenty years of age he visited Rome, accompanied by Frederigo Zucchero, where his abilities soon recommended him to the notice of Gregory XIII., who employed him in the Capella Gregoriana, and commissioned him to paint two pictures for the church of St. Peter, representing St. Jerome and St. Basil. Muziano distinguished himself also as a landscape-painter, and acquired at Rome the appellation of Il Giovane dai paesetti. The cardinal Farnese employed him to decorate his Vigna, at Tivoli, in conjunction with Federigo Zucchero and Tempesta, where he evinced the superiority of his talents over both his competitors. He now produced his celebrated picture of the Resurrection of Lazarus, painted for the church of S. Maria Maggiore, afterwards removed to the pontifical palace of the Quirinal. This capital production excited the admiration, and procured him the esteem, of Michael Angelo Buonarotti, who assisted him with his instruction and advice. He soon afterwards painted his picture of the Circumcision, for the church del Gesù; the Ascension, for Ara Celi; and St. Francis receiving the Stigmata, for the church della Concezione. His other esteemed works at Rome are, the Descent of the Holy Ghost, in the hall of the Consistory; a picture of the Nativity, in S. Maria de Morti; and Christ giving the Keys to St. Peter, in S. Maria degli Angeli. The works of Muziano exhibit a grandeur of design, and an intimate acquaintance with muscular anatomy. His compositions are copious and ingenious, and the characters of his heads are dignified and expressive. His colouring partakes of the truth and harmony of the Venetian school; and the backgrounds of his pictures are frequently embellished with landscapes, which remind us of the fine style of Titian.

Girolamo Muziano was much employed in designing after the antique; and it is to him we are indebted for the accomplishment of the design of the bas-reliefs of the Trojan column, which had been begun by Giulio Romano, and which were afterwards engraved. He died at Rome in 1592.

MUZIO, (Girolamo,) an Italian writer, was born at Padua in 1496, and educated there. He was honoured by Leo X. with the title of cavalier; and he was in the service of the marquis del Vasto; after whose death he passed into the service of Don Ferdinand Gonzago, whose affairs he managed at several Italian courts. The duke of Urbino next appointed him governor to his son, afterwards duke Francis II. He was afterwards in the service of cardinal Ferdinand de Medici. He died in 1576. In 1551 he published, along with other Italian poems, his Arte Poetica, in three books, composed in blank verse. Besides letters, histories, moral treatises, &c. he wrote several tracts against the Reformers, especially those of the Italian nation, who at that time were numerous. He first attacked Vergerio. He then contended with Ochino, and Betti; and he afterwards assailed Bullinger, Viret, and others. As a counterbalance to the Protestant writers of ecclesiastical history, called the Magdeburg Centuriators, Muzio, in 1570, published a Roman Catholic history of the two first centuries, which made up in polemic zeal for what it wanted in sound erudition.

MYCONIUS, (Oswald, or Geisshauser,) a Swiss reformer, was born at Lucerne in 1488, and educated at Basle, under Erasmus and Glareanus. He afterwards became successively master of the schools of St. Theodore and St. Peter. He next removed to Zurich, where he held the office of regent of the college for three years; after which he returned to Basle, obtained the head pastorship of the church, and was chosen professor of theology. He wrote several commentaries on the Scripture, a Latin version of the Catechism of Œcolampadius, and a Narrative of the Life and death of Zuinglius. He died in 1552.

MYCONIUS, (Frederic,) born in 1491, at Lichtenfelt, in Franconia, from being a Franciscan monk, became an active disciple of Luther, and in 1538 accompanied the chancellor of Weimar on an embassy to England, where he had a disputation with several divines. On his return he was employed to reform the churches of Thuringia; but he vehemently protested against the alienation of ecclesiastical revenues to secular purposes, and shortly before his death, which took place in 1546, wrote a book upon this subject in practical commentary on the anointing of our Saviour's feet by Mary Magdalen.

MYDORGE, (Claude,) an able mathematician, was born at Paris in 1585. He was educated for the legal profession, and became counsellor to the Châtelet, and afterwards treasurer of France in the generality of Amiens. But a taste for mathematical investigations led him to seek an acquaintance and friendship with Descartes; and he furnished that philosopher with the excellent glasses which he made use of in examining and explaining the nature of light, of vision, and of refraction. He defended Descartes in the dispute which he had with Fermat, and was afterwards one of the mediators of the peace which was made between those learned men in 1638. In that year he published a Latin treatise On Conic Sections, in four books, which father Mersenne has inserted in his Abridgment of Universal Geometry, &c. About this time he successfully defended the writings of Descartes against the attacks of the Jesuits. He died in 1647.

MYLNE, (Robert,) an architect, was born in 1734 at Edinburgh, where his father was of the same profession, and a magistrate of the city. The son went to Rome for improvement, and during his residence there gained the first prize in the architectural class at the Academy of St. Luke's, of which he was elected a member. He was also chosen a member of the Academies of Florence and Bologna. On his return home he settled in London, and was selected to build Blackfriars' bridge. He was also appointed surveyor of St. Paul's cathedral; and it was at his suggestion that the noble inscription in honour of Sir Christopher Wren, ending, "Si monumentum requiris circumspice," was placed over the entrance of the choir. Among the other edifices which he erected, or repaired, may be enumerated, Rochester cathedral; Greenwich hospital, of which he was clerk of the works for fifteen years; King's-Weston, the seat of lord de Clifford; Blaze castle, near Bristol; Addington, the seat of the archbishop of Canterbury; the duke of Northumberland's pavilion, on the banks of the Thames at Sion; Inverary castle, the duke of Argyle's; the embankment at the Temple

gardens, &c. He was also consulted on almost all the harbours in England. He died in May 1811, at the New River Head, where he had long resided, as engineer to that company; an office to which he was appointed in 1762.

MYN, (Herman Vander,) a painter, was born at Amsterdam in 1684, and was a disciple of Ernest Stuven. In pursuit of encouragement he visited London, and, while there, painted the portraits of several of the nobility. The vanity of Vander Myn was excessive; he was extremely covetous; and yet, when he found himself in affluence, he was profuse and prodigal. He was a good painter of history, and his fruits and flowers were in much esteem; but his greatest excellence consisted in portrait painting. He died in 1741.

MYRO, a Greek sculptor, and chaser in silver, was born at Eleutheræ, and flourished in the 87th Olympiad (B.C. 432). He was the pupil of Ageladas of Argos, and the rival of Polycletus. He is highly commended by Cicero, Juvenal, Martial, Quintilian, Lucian, Strabo, Pliny, and Pausanias. The two last-mentioned writers have enumerated his most celebrated productions.

MYTENS, (Arnold,) a painter, was born at Brussels in 1541, and, after receiving some instruction in his native country, he travelled to Italy, in company with Anthony de Santwort, and studied for some years at Rome. He afterwards visited Naples, where he painted an altar-piece, which gained him great reputation, representing the Assumption of the Virgin, with the Apostles; and in the church of S. Lodovico, a picture of the Miraculous Conception. On his return to Rome he was employed in some considerable works in the church of St. Peter, and died in that city in 1602.

MYTENS, (Daniel,) the Elder, a painter, was born at the Hague, and, according to lord Orford, was an admired painter in the reigns of James I. and Charles I. He had studied the works of Rubens, and his landscape, in the backgrounds of his portraits, is evidently in the style of that school; and some of his works have been taken for those of Vandyck. At Hampton Court are several whole lengths of the princes and princesses of the House of Brunswick Lunenberg, and the portrait of Charles Howard, earl of Nottingham. At Kensington is a Head of himself; and at St. James's is a fine picture by Mytens, of Hudson, the dwarf, holding a dog with a string, in a landscape, warmly coloured and painted freely, like Rubens or Snyders. Mytens remained in great reputation till the arrival of Vandyck, who being appointed the king's principal painter, the former, in disgust, asked his majesty's leave to retire to his own country; but the king, learning the cause of his dissatisfaction, treated him with much kindness, and told him that he could find sufficient employment both for him and Vandyck. Mytens consented to stay, and even grew intimate with his rival; for the head of Mytens is one of those painted among the professors by that great master. Mytens, however, did not remain much longer in England. We find none of his works here of a later date than 1630; yet he lived many years afterwards. In 1656 he painted part of the ceiling of the Town-hall at the Hague.

MYTENS, (Daniel,) the Younger, a painter, son of the preceding, was born at the Hague in 1636, and, after being instructed for some time by his father, travelled to Rome, where he studied, in company with his countrymen Doudyns and Vander Schuur. The works of Carlo Maratti were particularly the objects of his admiration; and he formed an acquaintance with that master, whose advice and instruction contributed to his advancement. In 1664 he returned to the Hague, where he continued to exercise his profession with reputation, and was received into the Academy there, of which he afterwards was appointed director. His principal work at the Hague is the ceiling in the Painters' Hall, which is designed in the style of Maratti. Towards the latter part of his life he sunk into a state of dissipation and intemperance, which degraded his talents and injured his health. He died in 1688.

MYTENS, (Martin,) a Swedish painter, was born at Stockholm in 1695, and, for his improvement, visited Holland, England, France, Germany, and Italy. At Rome he exerted all his industry and skill to paint after the antique, and to copy the most excellent modern productions, forming his hand to delineate in large, full as readily as he had already done in small, and in oil as well as in miniature. Having finished his studies at Rome, he went to Florence, where the grand duke showed him many marks of esteem, engaged him for some time in his service, made him considerable presents, and placed his portrait among the illustrious artists in his gallery. He also received public testimonies of favour from the king and queen of Sweden · each of

them presenting him with a chain of gold and a medal, when he visited that court, after his return from Italy. He finally settled at Vienna, where he became painter to the court, and died, universally respected, in 1755. A capital picture from this master's hand is the History of Esther and Ahasuerus.

N.

NABEGA, (Ziad Ben Moavia Aldobiani, surnamed,) a celebrated Arabian poet, who flourished before the close of the sixth century. Silvestre de Sacy has given in his Chrestomathie (No. 13) a poem of Nabega's, with a French version of it, and learned notes.

NABI-EFFENDI, a Turkish poet, who flourished in the seventeenth century. He was well versed in the classic writings of antiquity, and his poems have great merit.

NABIS, tyrant of Sparta, and an able general, attained the supreme power in B.C. 205, on the death of Machanidas, and while the lawful king, Agespolis, was in exile. During the war between Philip II. of Macedon and the Romans, that prince, not being able to retain Argos, which he had taken, delivered it into the hands of Nabis, who immediately began to practise every kind of extortion in order to enrich himself with its spoils. He obliged all the principal inhabitants to produce their gold and jewels; putting to the torture, by means of an automaton figure, to which he gave the name of his wife, Apega (described by Polybius, xiii.), those whom he suspected of any concealment. When the final defeat of the Macedonians had restored liberty to Greece, Nabis was still left in possession of Argos; but as the power of the tyrant excited their jealousy, the senate decreed that Quintus Flaminius should make war upon him. The Achæans willingly joined the Romans, and the confederate army invested Sparta. Pythagoras, however, the commander of the garrison, by setting fire to the houses nearest the walls, compelled the assailants to retire. But the terrified tyrant was induced to comply with the prescribed terms, which were, the withdrawing his garrison from Argos and its territories, restoring their property and families to the Spartan exiles, delivering up all his fleet, except two small galleys, and paying a large sum of money. The Roman commander had no sooner withdrawn, carrying with him the tyrant's son as a hostage, than Nabis began to plan the recovery of his power. He treated secretly with Antiochus and the Ætolians, and, supported by their promises, took up arms against the Achæans and their allies. Desirous of regaining a sea-port, he laid siege to Gythium, and was engaged in this enterprise when the brave Philopœmen, prætor of the Achæans, marched against him, and repeatedly defeated him. At length he applied to the Ætolians for a reinforcement, who sent a small body to Sparta, under Alexamenes. That commander, however, had secret orders to destroy a tyrant whose power was now become oppressive; accordingly, having drawn him outside the walls, on pretence of exercising his troops, he suddenly rode against him with his spear, overthrew him, and then caused his men to dispatch him, B.C. 192, after he had for fourteen years acted a considerable part in the affairs of Greece.

NADASTI, or DE NADAZD, (Thomas,) a brave Hungarian nobleman, who, when Solyman II., emperor of the Turks, had invested Buda in 1529, at the head of 200,000 men, resolutely declared his determination to hold out to the last extremity. He was thereupon treacherously given up into the hands of the besieger, who, struck with his undaunted courage, and incensed at the detestable perfidy of the inhabitants of Buda, instantly gave the former his liberty, and put the latter to the sword. Nadasti afterwards joined the emperor Charles V., who placed under his instruction the celebrated Ferdinand of Toledo, duke of Alva, whose talents he had the sagacity to discern.

NADIR SHAH, otherwise THAMASP KOULI KHAN, a famous usurper and conqueror, was born in 1688 at Killaat, about thirty miles north-east of Mesched, the capital of Khorassan. His father belonged to the tribe of Afshar, and was a maker of caps and sheep-skin coats. In his seventeenth year Nadir was made a slave by the Usbecks; but he escaped from them after a servitude of four years. In 1712 he entered the service of a petty chief of his own country, who sent him with despatches to court; and it is said

that he killed his comrade, assassinated his master on his return, carried off his daughter to the mountains, and subsisted for some time by robbery. In 1714 he rose to a high rank in the service of the governor of Khorassan. His courage and military talents soon raised him to the command of a thousand horse, in which station he obtained general esteem. When in 1730 the Usbecks invaded Khorassan with ten thousand men, Nadir repulsed them with only six thousand, and slew the Tartar chief with his own hand. For this success the governor proposed to procure for him from the court of Persia the post of lieutenant-general of Khorassan; but the shah, receiving an unfavourable impression of Nadir, gave the office to another. Nadir, irritated at his disappointment, reproached his patron in such insolent terms, that he was discharged from the service, after having been severely bastinadoed. Fired with indignation, he joined a troop of banditti, at the head of whom he pillaged several caravans, and laid Khorassan and the surrounding provinces under contribution. At this time the Affghans, under Mahmoud, were become masters of Ispahan, while the Turks and Russians pressed upon Persia in other quarters; so that shah Thamasp, the lawful sovereign, was possessed only of two or three provinces. In 1727 one of the shah's generals in disgust joined Nadir with 1,500 men, which increased his troop to a formidable body. His uncle now wrote to him, promising to obtain his pardon if he would engage in the service of Thamasp. Nadir accepted the offer, repaired to Killaat, seized the fortress, and murdered his uncle. He then marched against the Affghans, defeated them, and took possession of Mesched and Ispahan. He soon after took and put to death Ashraff, the Affghan usurper; and by the close of 1729 he had delivered Persia from the yoke of her conquerors. He was recompensed by the title of Thamasp Kouli Khan, signifying, "The khan slave of Thamasp." He also received from his sovereign a grant of the four finest provinces of the kingdom—Khaassan, Mazandaran, Seistan, and Kerman. In 1731 he proceeded against the Turks, gained a complete victory over them, and recovered Hamadan and Tauris. While he was absent, Thamasp marched in person against the Turks, and met with a defeat, which induced him to make peace with that power. Kouli strongly opposed the peace; and being desired, after its ratification, to disband his army, instead of complying, he led 70,000 men, all devoted to his interest, to Ispahan, seized the shah, confined and deposed him, and put his infant son on the throne. He renewed the war with the Turks, and, after recovering from them all the provinces which they had wrested from Persia in the preceding war, granted them terms of peace in 1735. In the beginning of the following year the young king died; and all the great men being assembled to consider of a successor, Kouli proposed the restoration of Thamasp. His real wishes were, however, too well known for the adoption of this hypocritical proposal, and he was himself desired to assume the crown (26th of February). He accepted it on the condition that it should be hereditary in his family. He also required that the Sheah sect, which had hitherto been supported by the great majority of the Persians, should be entirely abolished, and the sect of the Sunees established in its place. He also stipulated that the Imaum Jaaffer should be placed at the head of the national religion; and that as there were four orthodox sects among the Sunees, the Persians should be considered as a fifth, under the name of the sect of Jaaffer. On the next day Kouli Khan was proclaimed king of Persia by the name of Shah Nadir. He now determined to overturn the Affghans as an independent power; and with a view to pave the way to this, he, in December 1737, set out on an expedition to reduce Kandahar, leaving his son, Rizi Kouli, to govern during his absence. After a long siege, the town of Kandahar surrendered. Whilst he was still in this country he received an invitation from Nizam al Mulk, and other officers about the court of Mohammed Shah, the Mogul emperor, to come and take possession of that empire. Accordingly, in 1738, he began his march for the frontiers of India, at the head of 120,000 men. After making himself master of some places of less consequence, he took Cabul by storm. He arrived at Lahore before the Mogul army had proceeded far from Delhi, which city, after defeating the Mogul troops, he entered on the 8th of March, 1739. Here he found immense treasures, the accumulated wealth of nearly two centuries. A short time only elapsed before tumults arose between the soldiery and the turbulent populace of this vast city. Mutual provocations proceeded so far that several were slain on both sides,

and a musket was fired at Nadir himself, which killed an officer near him. Inflamed with rage, he ordered a general massacre; and from eight in the morning till three in the afternoon, fire, sword, and pillage spread uncontrolled through the streets of Delhi. 120,000 persons are reported to have lost their lives in this dreadful massacre. This, however, is considered to exceed the true number, which is estimated by an Hindoo historian at 8,000. Nadir was at length persuaded, by the intercession of the unfortunate monarch of these people, to give orders for the cessation of slaughter. Peace was immediately restored. In the beginning of May this terrible visitant set out on his march homeward, his soldiers still plundering and murdering within the range of their track. It is computed that Nadir carried out of India to the value of eighty-seven millions and a half of pounds sterling in money, jewels, and effects, besides twelve millions shared by his officers and soldiers; and the loss to the Mogul empire by fire and devastation made a vast addition to those sums. He replaced with his own hands the crown upon Mohammed's head before his departure, but obliged him to resign to the Persian empire all his territories to the west of the rivers Attock, Sind, and its branch, the Nala Sundra. On his return to Kandahar, Nadir marched with an army against the Usbecks, who had made incursions into Persia during his absence. He brought the khan of Bokhara to submission, and took and put to death the prince of Khyeva, who had murdered his ambassadors. In 1743 his son, Rizi Kouli, on a rumour of his father's defeat in Hindostan, had revolted, and murdered the deposed shah Thamasp. His father's affection was not extinguished by this criminality, and he would have pardoned him; but, provoked by his taunting language, he caused him to be deprived of sight. In 1745 Nadir totally defeated the Turks near Erivan. In the mean time Persia was suffering under all the evils of tyranny, and the avarice and cruelty of Nadir became insupportable to his subjects. The hatred he inspired at length proved fatal to him. As he was encamped on the plains of Sultan Meydan, a conspiracy was formed between the commander of his body guard, another great officer, and his own nephew. They forced their way in the night into his tent, and, after a fierce struggle, dispatched him, and struck off his head, June 19, 1747. This successful usurper was of a tall stature and a robust form, with a comely aspect, a high forehead, large expressive eyes, and dark hair and complexion. He had a tenacious memory, great presence of mind, and quick decision. Though uneducated, he yet acquired a thorough knowledge of business, and was acquainted with every particular of the revenue. He was simple in his diet, plain in his dress, except with respect to jewels, in which he took pride. He was, withal, cruel, insolent, and rapacious. The variety of religious sects among his subjects made him indifferent to all. The life of Nadir Shah was written in Persian by his secretary, Mirza Mohammed Mahadi Khan, who attended him in all his expeditions, and has been translated into French by Sir William Jones. Fraser also published from Persian MSS., which he obtained in India, The History of Nâdir Shah, formerly called Thamas Kuli Khan, the present Emperor of Persia, London, 1742. Many interesting particulars relating to Nadir are given by Jonas Hanway, in his Historical Account of the British Trade over the Caspian Sea. A life of Nadir is also given by Sir John Malcolm in his second volume of the History of Persia. Nadir was succeeded by his nephew, Ali Kouli Khan, who took the title of Shah of Persia.

NÆVIUS, (Cneius,) one of the earliest Roman poets, and an historian, was a native of Campania, and served in the army in the first Punic war, of which he wrote a history in Saturnian verse. Cicero says that Ennius, who alludes to the work contemptuously, borrowed much from it. Nævius was likewise the second Roman who brought dramatic compositions on the stage. His first comedy was acted B.C. 235, or, according to another authority, B.C. 228. He was finally obliged to quit Rome through the enmity of the patrician family of Metelli, and died at Utica, B.C. 203. Of his works, only some fragments, preserved by grammarians, have reached our times.

NAHL, (John Augustus,) a clever sculptor, born at Berlin in 1710. He travelled for his improvement in France and Italy, and settled at Hindlebanck, in Switzerland, where is one of his finest works—a monument to the memory of madame de Langhans, wife of the minister of the town. This is celebrated by Haller and Wieland, and is well known. Nahl was afterwards appointed professor of sculpture at Cassel. He died in 1785.

NAIRONI, (Antonio Fausto,) a learned

Maronite, who flourished in the seventeenth century, was born at Ban, in the district of Mount Libanus, about 1631. He was the nephew and disciple of Abraham Ecchellensis, and became professor of Chaldee and Syriac in the college della Sapienza, at Rome, where he died in 1711. He published, Euoplia Fidei Catholicæ Romanæ Historico-dogmatica, ex vetustissimis Syrorum seu Chaldæorum Monumentis eruta, adversus Ævi nostri novatores; and, Dissertatio de Origine, Nomine, ac Religione Maronitarum.

NAKHIMOV, (Akim Nikolaevitch,) a Russian poet, was born at Kharhov in 1782, and educated at the universities of Moscow and Kharkov. He died in 1814, in the thirty-second year of his age. He wrote, fables, satires in verse, and a prose piece, entitled, The Speaking Monkeys, composed in derision of the attempted conquest of Russia by Napoleon.

NALSON, (John,) a divine and historian, born about 1638, and educated at Cambridge. After the Restoration he became rector of Doddington, in the Isle of Ely, and prebendary of that cathedral. He died in 1686. His principal work is, An Impartial Collection of the Affairs of State, from the Scotch Rebellion to the Murder of Charles I. 2 vols, fol. He also published, The Trial of Charles I., and a translation of Maimbourg's History of the Crusades.

NALSON, (Valentine,) a divine, was born at Malton, in Yorkshire, in 1641, and educated at St. John's college, Cambridge. He became a prebendary of York, and wrote a volume of Sermons. He died in 1724.

NANCEL, (Nicholas de,) a physician and philologist, was born in 1539, at a village of that name, between Noyon and Soissons, and educated at the college de Presle, at Paris, where the celebrated Ramus, who was at that time principal, appointed him to teach Latin and Greek. In 1562 he became professor of the learned languages at Douay. Returning to Paris, he occupied a chair in the college de Presle, and also was aggregated to the medical faculty. He removed for the practice of his profession to Soissons, and afterwards settled at Tours. He died in 1610. He wrote, Stichologia Græca Latinaque informanda reformandaque; Discours de la Peste; De Immortalitate Animi, velitatio adversus Galenum; this is taken from a large philosophical work of his, entitled, Analogia Microcosmi ad Macrocosmum; and, Petri Rami Vita; this is a curious piece of biography, written by a pupil who had the advantage of living twenty years with the master whom he celebrates.

NANGIS, (William de,) an ancient French historian, supposed to have been a native of a town of that name in the Isle of France, was a Benedictine of the abbey of St. Denis, and lived from the time of St. Louis to the beginning of the fourteenth century. He wrote the lives of St. Louis and of Philip le Hardi. He is also the author of two Chronicles; the first, from the Creation to the year 1300; the second, a chronicle of the kings of France. The great chronicle, written with clearness, and in tolerably pure Latin, has been much used by later writers. It has had two continuators, who have brought it down to 1368. The lives above mentioned were printed first in Pithou's collection in 1596, and afterwards in that of Du Chesne. The chronicle from the year 1113 was published in the Spicilegium of d'Archery.

NANI, (Giovanni Batista Felice Gaspare,) an Italian historian, was born at Venice in 1616, and educated under the eye of his father, a procurator of St. Mark, who took him with him to Rome in his embassy from the republic to Urban VIII. In 1641 Nani was admitted into the college of Senators, and soon after was appointed ambassador to France, where he resided for five years, and was much esteemed by cardinal Mazarin, who often consulted him on public affairs. In 1648 he returned to Venice, after having obtained from the court of France a considerable aid of men and money for the defence of Candia against the Turks. The superintendence of the affairs of war and the finances was then entrusted to him; and in 1664 he was sent ambassador to the Imperial court, which he again visited on the accession of the emperor Leopold. In 1670 he went upon a second embassy to France. At his return he was nominated procurator of St. Mark; and he was soon after raised to the post of captain-general by sea. The office of historiographer of the republic was afterwards conferred upon him. He died in 1678. He wrote, Istoria della Republica Veneta from 1613 to 1671. To the new edition in the collection of Venetian historians, 1720, the life of the author is prefixed. This history has been translated into French and English.

NANNI, (Giovanni,) called Giovanni di Udine, a painter, was born at Udine, in 1494, was first placed under Giorgione, at Venice. After some time, hear-

ing of the fame of Raffaelle and Michael Angelo, he felt an ardent desire to see Rome, and, by an introduction to count Baldassare Castiglione, he obtained admission into the school of Raffaelle, who employed him to insert the organ, and other musical instruments, in his famous picture of Cecilia, as well as the ornamental accessories in many of his other works, consisting of animals, birds, fruits, flowers, &c. When the ruins of the palace of Titus were discovered, Giovanni devoted much time to an examination of them, in the course of which he discovered the composition of the true Roman stucco, being a preparation of pulverized marble and pure lime. Upon this Raffaelle employed him in ornamenting one of the galleries of the papal palace with the most beautiful stucco work, which he enriched with grotesque paintings, in the manner of the antiques, exhibiting a great variety of invention, and an agreeable wildness of imagination. Clement VII. employed him and Pierino del Vaga in the Vatican, where the latter painted the seven planets and figures, while Nanni executed the grotesque. In 1527, when Rome was sacked, he fled to Florence. He died in 1564. Vasari frequently calls him Ricamatore.

NANNI, (PIETRO NANNING, Lat. *Nannius*,) a Dutch critic and philologist, was born at Alckmaer in 1500. He was chosen professor of the learned languages at Louvain, where he passed eighteen years. He then obtained a canonry at Arras, which he kept till his death in 1557. His principal works were, Miscellaneorum Decas, containing annotations upon a number of ancient authors; Dialogismi Heroinarum; Annotationes in Institutiones Juris Civilis; Scholia in Cantica Canticorum; Translations of the Psalms in Latin Verse; and a number of other translations, chiefly from Greek authors. He translated into Latin almost all the works of Athanasius; but Hermant complains of the obscurity of his version, which has been superseded by that of Montfaucon.

NANTEUIL, (Robert,) an eminent engraver, was born at Rheims in 1630, and was instructed in the art by his brother-in-law Nicholas Regnesson. Going to Paris he made his works known, and soon gained employment. He first drew portraits in crayons, and then engraved them. His success in taking that of Louis XIV. procured him the place of the king's designer and cabinet engraver, with a pension. His engraved heads amount to two hundred and forty, the subjects of which are all the most eminent persons in France of his time; and for beauty of execution they are considered as unrivalled. He died in 1678.

NANTIGNI, (Louis Chasot de,) distinguished for his genealogical writings, was born in 1692 at Saulx-le-Duc in Burgundy, and educated at Dijon and Paris. He employed all his leisure in drawing up genealogical tables; and from 1736 to 1738 he published the fruits of his labours in a work entitled, Généalogies Historiques des Rois, des Empereurs, et de toutes les Maisons Souveraines, 4 vols, 4to. He also published, Tablettes Géographiques; Tablettes Historiques, Généalogiques, et Chronologiques; and, Tablettes de Themis. He furnished many genealogical articles for the Supplement of Moreri in 1749; and during the latter years of his life he supplied the genealogical part of the Mercure. This industrious writer became totally blind before his death, which happened in 1755.

NAOGEORGE, or KIRCHMAER, (Thomas,) a celebrated Protestant divine, born in 1511, at Straubingue, in Bavaria, acquired considerable celebrity by his satirical Latin verses against several customs of the Romish church. His most celebrated poem is entitled, Regnum Papisticum. He also wrote, Sylva Carminum; Sylvula Carminum; Pamachius, Tragedia; Incendia, sive Pyrgopolinices, Tragedia; Agricultura Sacra; Hieremias, Tragedia; Mercator, Tragedia. He also left commentaries on St. John's Epistles, and several other works. He died in 1578.

NAPIER, NEPER, or NEPAIR, (John, baron of Merchiston,) the inventor of logarithms, was the eldest son of Sir Archibald Napier, and was born in 1550, at Merchiston castle, near Edinburgh, and was educated at the university of St. Andrew's. Afterwards he made the tour of France, Italy, and Germany. Upon his return in 1571, his learning and accomplishments soon attracted notice, and might have raised him to the highest offices of the state; but, declining all civil employment, he devoted himself to scientific researches, and to theology. His Plain Discovery of the Revelation of St. John, published in 1593, was printed in several languages; and a French edition of it, which appeared at Rochelle in the same year, was very acceptable to the French Protestants, on account of the zeal and erudition employed by the author to prove the Pope to be Antichrist.

But that which chiefly contributed to give celebrity to his name was his discovery of logarithms. Napier published his invention in 1614, under the title of Logarithmorum Canonis Descriptio; containing a large canon of logarithms, of the kind that is called hyperbolic, with the description and uses of them; but their construction was reserved till the sense of the learned concerning his invention should be known. As soon as Napier had communicated this invention to Mr. Henry Briggs, at that time mathematical professor in Gresham college, the latter immediately set about the application of the rules in his Imitatio Nepeirea. To Napier science is also indebted for considerable improvements in spherical trigonometry, &c., particularly by his Catholic or universal rule, being a general theorem for the resolution of all the cases of spherical triangles, in a manner very simple, and easy to be remembered, which is commonly called "the five circular parts." He likewise prepared for the press his Construction of Logarithms. The last literary exertion of this eminent man was the publication of his Rabdology, and Promptuary of Multiplication, consisting of instruments and tables for the more easy performance of the arithmetical operations of multiplication, division, &c. His Rabdology describes an invention of *rods*, or, Napier's *bones*, as they are commonly called, which are five in number, made of bone, ivory, horn, wood, or pasteboard. Napier died in 1617, in the sixty-eighth year of his age, and was buried in the cathedral of St. Giles at Edinburgh. Besides the works already mentioned, he wrote, Mirifici Logarithmorum Canonis Constructio: et eorum ad ipsorum numeros habitudines; una cum Appendice, de alia eaque præstantiore Logarithmorum specie condenda. Quibus accessere Propositiones ad Triangula Sphærica faciliore Calculo resolvenda. Una cum Annotationibus Doctissimi D. Henrici Briggii in eas, et memoratam Appendicem; this was published by the author's son in 1619; Secret Inventions, profitable and necessary in these days for the Defence of this Island, and with standing Strangers Enemies to God's Truth and Religion. This was printed by the earl of Buchan in the Appendix to his Account of the Writings and Inventions of Napier of Merchiston.

NAPIER, (William John, lord,) a British naval officer, born at Kinsale, in 1787. He entered the service at the age of sixteen, and was a midshipman on board the *Defiance* at the battle of Trafalgar. In 1809 he was advanced to the rank of lieutenant, and to that of post captain five years afterwards. In 1815, owing to the peace, he retired from active service, and entered the university of Edinburgh. He afterwards turned his attention to agricultural pursuits. In 1824 he was recalled to his naval duties, and took the command of the *Diamond*, bound for the South American station. In 1833 he was appointed superintendent of the trade and interests of the British nation in China. Here, however, the object of his voyage was frustrated by the governor of Canton, who appeared anxious that his lordship should not reach that place until notice should have been sent to the court of Pekin, and the answer of the emperor be made known upon the subject. Lord Napier, on the 24th of July, sailed up the Canton river, and arrived at the factory on the next morning. The orders and edicts of the governor, that his lordship should return to Macao, were replied to by the latter in terms of positive refusal; commercial transactions between the British and Chinese merchants were prohibited by the governor; and on the 7th September his lordship sent the *Imogene* and *Andromache* frigates up the Boyne river, which were fired at by the forts, and which, in return, kept up a heavy and destructive cannonade; but, owing to calms, the ships were obliged to come to an anchor for several days. On the 14th of the same month lord Napier became seriously indisposed; and that the interests of the British merchants might not be injured by a farther suspension of their arrangements, the men-of-war were ordered to "move out of the river," and he returned to Macao, where he died on the 11th October.

NAPOLEON. See BUONAPARTE.

NARBOROUGH, (Sir John,) an English naval officer, descended from an old family in Norfolk, received his first commission as lieutenant of the *Portland* in 1664. After the long and desperate action in June 1666, between the English fleet, under prince Rupert, and Monk, duke of Albemarle, and the Dutch under De Ruyter and Van Tromp, he was promoted to the command of the *Assurance*, a fourth-rate. After the conclusion of peace, he was selected to conduct a voyage of discovery to the South Seas, for which destination he sailed in 1669, in the *Sweepstakes*, 36, attended by the *Bachelor* pink. He embarked at Dept-

ford the 26th November; and on the 22d October in the following year he entered the Strait of Magalhaens. He returned home in June 1671, without accomplishing the principal design of his voyage. On the breaking out of the second Dutch war in 1672, he was taken by the lord-high-admiral, the duke of York, into his own ship, the *Prince*, as second captain; and in the obstinately contested battle of Solebay with the Dutch fleet under De Ruyter, he acted with an energy and promptitude that called forth the highest commendations. In 1673 he was raised to the rank of rear-admiral, and knighted. In 1674 he was appointed commander-in-chief of a fleet sent to the Mediterranean, and he compelled the bey of Tripoli to release all his British captives, to pay 80,000 dollars in reparation for injuries to the British trade, and to grant to British subjects very honourable and valuable privileges. He returned to England in 1677; but he was immediately despatched again to the Mediterranean, to chastise the piracies of the Algerines. He cannonaded Algiers with good effect, though without being able to bring the pirates to terms; and he concluded his operations by capturing and carrying into Cadiz a whole squadron of five Algerine frigates, which the dey had equipped to obtain satisfaction for his previous losses. In 1680 he was made a commissioner of the navy; and he held that office until his death in 1688.

NARDI, (Jacopo,) an eminent Italian historian, was born of a noble family at Florence in 1476. He was sent ambassador to Venice in 1527. Upon his return to Florence he espoused the party adverse to the Medici family, and distinguished himself as well in counsel as in arms. He was one of the emigrants who, in 1535, laid their complaints before the emperor Charles V. at Naples; but the application proving fruitless, he retired to Venice, where he employed himself in the composition of various works. He wrote the history of Florence from 1494 to 1531, a period all within his own observation. It was first printed at Lyons in 1582. This History forms a sequel to that of Machiavelli, which ends with the death of Lorenzo the Magnificent in 1492, and the two together form a complete history of the Florentine republic from its rise till the overthrow of its independence. Nardi likewise composed the Life of Antonio Giacomini Tebalducci Malespini, printed at Florence in 1597. These original works, however, contributed perhaps less to his reputation than his translation of Livy, first published at Venice in 1540, and several times reprinted. It has always been accounted one of the best versions in the Italian language. He also translated Cicero's Oration for Marcellus. Nardi moreover cultivated Italian poetry, and composed some Canti Carnaschialeschi, printed in the collections of poems of that kind; and a comedy in verse, entitled L'Amicizia. He is supposed to have given the first example of the *versi sciolti*, or Italian blank verse. He died about 1555, at a very advanced age.

NARES, (James,) an eminent musical composer, was born in 1715, at Stanwell, in Middlesex, and received his musical education under Bernard Gates, in the King's Chapel, and afterwards under Dr. Pepusch. In 1734 he was chosen organist of York, though only nineteen years of age. On the death of Dr. Green in 1755 he obtained the united places of organist and composer to George II. On this promotion he came to London, and was soon after created doctor in music at Cambridge. In 1757 he succeeded Mr. Gates as master of the choristers in the Chapel Royal; this office he resigned in 1780 to his pupil, Dr. Ayrton. He composed a great many anthems and services for the royal chapel, of which a number have been printed. He died in 1783, leaving a character as a man not less respectable than his reputation as a musician. His principal works are, several sets of Lessons for the Harpsichord; the Royal Pastoral, a Dramatic Ode; Catches, Canons, and Glees; and Anthems. He published, Twenty Anthems in Score, composed for the use of the Chapels-Royal, and now constantly heard in every cathedral in England and Ireland; A Collection of Catches, Canons, and Glees, dedicated to the earl of Mornington, including the prize-glee, "To all Lovers of Harmony," and, "Fear no more the Heat o' the Sun;" A Treatise on Singing, with a set of English duets; and, The Royal Pastoral, a Dramatic Ode.

NARES, (Robert,) son of the preceding, was educated at Westminster school, and at Christ church, Oxford, where he proceeded M.A. in 1778. After entering into holy orders he was presented to the rectory of Sharnford, in Leicestershire. He was also chosen preacher at Lincoln's-inn; and he obtained the office of assistant librarian at the British Museum. In 1799 he was made archdeacon of Stafford, when he

resigned his first preferment. He was also a prebendary of Lincoln, rector of St. Mary's, Reading, archdeacon of Stafford, canon of Lichfield, and rector of All Hallows, London Wall, in the city of London. His principal productions are, An Essay on the Demon, or Divination of Socrates; Elements of Orthoepy, containing a distinct view of the whole Analogy of the English Language; A Connected Chronological View of the Prophecies relating to the Christian Church, in Twelve Sermons preached at the Warburton Lecture; and, A Glossary, or Collection of Words, Phrases, Names, &c., in the works of English Authors of the Age of Queen Elizabeth. In conjunction with Mr. Beloe, he established and conducted the British Critic; and he was also a contributor to the Classical Journal. He died in 1829.

NARES, (Edward,) nephew of the preceding Dr. James Nares, was the third son of Sir George Nares, one of the judges of the Court of Common Pleas, and was born in London in 1762, and educated at Westminster school, and at Christ Church, Oxford, under the tuition of Dr. Randolph, afterwards bishop of London. After taking his bachelor's degree, he was elected a fellow of Merton college in 1788. In 1792 he entered into holy orders, and was soon afterwards presented by his college to the cure of St. Peter's in the East. He vacated his fellowship in 1797, on his marriage with lady Charlotte Churchill, third daughter of George, fourth duke of Marlborough. In 1798 he was presented by the archbishop of Canterbury to the rectory of Biddenden, in Kent. In 1805 he was appointed Bampton lecturer. In 1814, George IV. then Prince Regent, appointed him to the professorship of modern history at Oxford. He wrote, An Attempt to show how far the Philosophical Notion of a Plurality of Worlds is consistent or not with the Language of Scripture; Sermons composed for Country Congregations; A View of the Evidences of Christianity, at the close of the pretended Age of Reason, in eight Sermons, preached at the Bampton Lectures; A Letter to the Rev. F. Stone, M.A. in reply to his Visitation Sermon preached at Danbury; The Duty and Expediency of Translating the Scriptures into the current Languages of the East—a Sermon preached before the University of Oxford; A Jubilee Sermon, preached Oct. 25th, 1809; Remarks on the Version of the New Testament, lately published by the Unitarians, 1810; Thinks I to Myself, a novel, 2 vols, 1811, which passed through several editions; Discourses on the Three Creeds, and on the Homage offered to our Saviour, on certain particular Occasions during his Ministry; Memoirs of the Life and Administration of Lord Burghley; Elements of General History, Ancient and Modern, being a continuation of Prof. Tytler's work; and, Heraldic Anomalies, By it matters Not Whom. He died in 1841.

NARNI, (Jerom Mautin de,) a famous Capuchin preacher, who flourished in Italy in the seventeenth century. He was called to Rome, and appointed to preach before the pope and cardinals; on which occasion he struck such a terror into his hearers, by showing the sinfulness of a neglect of duty, that no less than thirty bishops posted the next day to their dioceses. The effects of his oratory upon the people were no less extraordinary, and many went from the church crying for mercy as they walked along the streets. Narni, however, saw so little real fruit produced by his eloquence, that he retired to his cell, where he employed himself in writing the history of his order.

NARSES, a eunuch, who had been an Asiatic slave, and who became one of the most successful generals of the emperor Justinian I. by whom he was raised successively to the office of groom of the bedchamber, and afterwards to that of keeper of the emperor's privy purse. In 538 he was appointed to the command of a body of troops which were sent to Italy to act under Belisarius, with whose cooperation he compelled the Goths to raise the siege of Ariminum. In 539 he was recalled by Justinian. In 552 he was appointed commander-in-chief of the Italian expedition, and marched against the Goths, led by Totila, whom he defeated. He afterwards routed Teias, the successor of Totila; and he finally destroyed the residue of that force on the banks of the Volturno, and thus put an end to the Gothic kingdom in Italy. In 553 Justinian appointed him exarch of Italy, and he fixed his residence at Ravenna. After the death of Justinian (565), the enemies of Narses obtained his recall from the emperor Justinus II. It is said that Sophia, the wife of Justinus, added to the letters of recall an insulting message, to the purport that he ought to leave to men the command over other men, and return to the use of the distaff among the women of the palace; to which Narses is said to have retorted, that he

would spin her a thread that she should not be able to unravel. Narses now withdrew to Naples, but soon after removed to Rome, where he died in 568.

NARUSZEWICZ, (Adam Stanislaus,) a Polish poet and historian, was born in 1733, and educated under the Jesuits at Lyons. After travelling through Italy, France, and Germany, he was appointed professor of poetry at the university of Wilna, and soon afterwards to a similar professorship in the college of Nobles at Warsaw. King Stanislaus Augustus conferred upon him the bishopric of Smolensk after the suppression of the order of the Jesuits, and in 1790 that of Lukow. He died in 1796. Besides fables, satires, pastorals, and several books of odes and other lyrical pieces, he wrote, a History of Poland, in six volumes; a Translation of Tacitus; a description of Taurida, or history of the Crim Tartars; a translation of all the odes of Horace; and Stanislaus Augustus' Journey to Kaniow in 1786, which contains an account of the origin of the Cossacks.

NARY, (Cornelius), a learned Irish Roman Catholic divine, was born in the county of Kildare in 1660, and educated at Naas, in the same county. In 1684 he received priest's orders in the town of Kilkenny, and the year following went to Paris to pursue his studies in the Irish college, of which he was made afterwards provisor. He took the degree of LL.D. in 1694, in the college of Cambray, and, returning to London in 1696, was appointed tutor to the earl of Antrim. He was afterwards made parish priest of St. Michan's in Dublin. His publications are, The New Testament translated into English from the Vulgate, with marginal notes; A new History of the World, containing an historical and chronological account of the times and transactions from the Creation to the Birth of Christ, according to the computation of the Septuagint. He died in 1738.

NASH, (Thomas) a dramatic poet and satirist, was born in 1558 at Lowestofft, in Suffolk, and educated at St. John's college, Cambridge. He closed a life of literary adversity, an account of which is given by Mr. D'Israeli, in 1600, or 1601. He wrote three dramatic pieces, Dido, queen of Carthage, a tragedy; Summer's Last Will and Testament, a comedy; and, The Isle of Dogs. He engaged on the side of the Church against Martin Marprelate, against whom he wrote, A Countercuffe given to Martin, junior; Martin's Month's Minde; The Returne of the renowned Cavaliero Pasquill of England. He had a vigorous understanding, well stored with learning, and was capable of giving powerful descriptions of things and striking characters of persons, as will be found by his Supplication of Pierce Penniless to the Devil, 1592; this latter work was followed up, though with less effect, by his Christ's Tears over Jerusalem, 1593. Summer's Last Will and Testament has been reprinted in the last edition of Dodsley's Old Plays.

NASH, (Richard,) an extraordinary character, was born at Swansea, in Glamorganshire, in 1674, and educated at Carmarthen school, and at Jesus college, Oxford, where he became known more for his love of pleasure, and his intrigues, than for his industry. He then entered the army; but this profession he soon relinquished for a town life, and the study of the law at the Temple. Admired and courted as a boon companion, he became the arbiter elegantiarum of the fashionable world; and when the Middle Temple, according to custom, gave an entertainment to William III., Nash had the management of the ceremony, which was so well conducted, that the monarch offered him the honour of knighthood, which he declined. In 1704 Nash went to Bath, which now began to be a place of resort, and being elected master of the ceremonies, by the influence of his friends, and the popularity of his own character, he soon made that city the resort of the gay, the fashionable, and the opulent. Under his direction the greatest regularity was made to prevail in the public rooms, and Bath, lately known to few, became the centre of attraction for persons in the higher rank of life. In the midst of this gay assemblage, Nash supported his expenses chiefly from the gaming table; but with this vicious propensity predominant in his character, he was humane, generous, and charitable; and though pressed by creditors, he has often been known to bestow on the cravings of indigence what was due from him to patient industry. Flattered with the appellation of the King of Bath, and called in his palmy days, Beau Nash, this umpire of fashion continued his career of dissipation, though his income was precarious, and his resources depended on chance. He died in indigence in 1761.

NASH, (Treadway Russel,) a divine, was born in 1724, and educated at Worcester college, Oxford, where he took his degree of D.D. in 1758. He published,

Collections for a History of Worcestershire, 2 vols, fol.; a splendid edition of Hudibras, 3 vols, 4to; and some papers in the Archæologia. He died in 1811.

NASH, (John,) an architect, was born in 1752, and was at first a miniature painter. He is chiefly known as the author or promoter of the extensive improvements in the metropolis, arising out of the formation of Regent-street and the Regent's Park. He also designed the plan of Buckingham Palace, the Pavilion at Brighton, the United Service Clubhouse, the Haymarket theatre, the terraces in St. James's Park, and the entrance to the Queen's mews. He died at his villa near East Cowes, in the Isle of Wight, in 1835.

NASINI, (Giuseppe Nicolo,) a painter, was born near Sienna in 1664, and learned design from his father, Francesco Nasini, till he was eighteen years old, when he was sent to Rome, and placed as a disciple with Ciro Ferri, who used every effort to ensure his advancement; and being requested by the grand duke Cosmo III. to send him a young artist qualified to copy the designs of Pietro da Cortona, in the Palazzo Pitti, he recommended his pupil to that prince. Nasini was in consequence not only munificently rewarded, but, by order of the duke, was admitted into the Florentine Academy at Rome, of which Ciro Ferri was at that time principal director. During his continuance in the above city he gained three prizes at the Academy of St. Luke for his paintings, and one for sculpture. He next visited Venice, where he spent some time with Carlo Loti; and then returning to Tuscany, was appointed to an employment of considerable profit and honour at that court. Among many fine performances of Nasini are the death of Cato, and a Lucretia. He died in 1736.

NASMITH, (James,) a divine and antiquary, was born at Norwich in 1740, and educated at Amsterdam, and at Bene't college, Cambridge, of which he became fellow. Having entered into holy orders, he served the sequestration of Hinxton, in Cambridgeshire, for some years. He was afterwards elected a fellow of the Society of Antiquaries, and became a justice of peace for the county of Cambridge. In 1773 he was presented to the rectory of St. Mary Abchurch, in London, which, in the following year, he exchanged for Snailwell, in Cambridgeshire. He took his degree of D.D. in 1797. His last preferment was the rectory of Leverington, in the Isle of Ely, where he died in 1808. After having arranged and methodized the MSS. in archbishop Parker's library at Bene't college, he printed at the university press, in 1777, a catalogue of them, in 4to, with a Latin preface. In 1778 he published an edition of the Itineraries of Symon, son of Simeon, and William of Worcester, with a tract on Leonine verses from Parker's MSS. 8vo. About 1788 he completed his edition of Tanner's Notitia Monastica, to which he made considerable additions.

NASMYTH, (Peter,) a landscape-painter, was born in 1785 at Edinburgh, where his father also followed the same branch of the profession. At the age of twenty he removed to London, where his talents soon attracted notice, and procured him the appellation of the English Hobbima. He died in 1831.

NASSIR-ED-DEEN, (Mohammed Ben Hussein al Thussi,) a Persian astronomer, born about 1200. When Hulaku (commonly written Holagu), surnamed Ilkhan, had overrun Persia, he fixed his seat of government at Maragha, in Azerbijan, where he collected men of science, built an observatory, and placed Nassir-ed-deen at the head of both. The tables made at this observatory, and called the Ilkhanic Tables, from the name of their author's patron, enjoyed great reputation in the East, and are known in Europe from the Synopsis Tabul. Astron. Persicarum of George Chrysococca, printed by Bouillaud in 1645, and the Commentary of a Persian, whose Latinized name is Shah Cholgius, printed by Greaves in 1642. Nassir-ed-deen also wrote a work on geography, which was printed by Greaves in 1652. He also published the most esteemed Mahometan editions, with commentaries, of Euclid's Elements of Geometry, and the Spherics of Theodosius and Menelaus, together with a treatise on moral subjects, entitled, Akhlak al-Nasseri; and another on economics and politics, entitled, Al-Menzeli, and Alc Medeni. Ebn Aluari, in his Kheridat Alagiaïb, attributes to him a work on Mussulman law, with the title of Schar Altedh Kerah, or, A Commentary on the Book entitled, Tedhkerah. Nassir-ed-deen died in 1254, according to some writers; but others assign his death to the year 1269.

NATALIS, (Michael,) an engraver, was born at Liege about 1589, and was instructed in design by Joachim Sandrart. He afterwards went to Antwerp, where he learned engraving under Charles Mallery.

From thence he went to Rome, where he adopted the style of Cornelius Bloemaert, and in conjunction with that artist, Theodore Matham, and Regnier Persyn, he engraved part of the plates from the statues and busts in the Giustiniani Gallery. He also engraved several plates after works of some of the greatest Italian painters. He afterwards resided for some time at Paris. He handled the burin with great facility; his strokes are clear and regular, but the effect is generally cold and heavy, and his drawing is usually incorrect. He engraved a few portraits, which are among the best of his prints. He died in 1670.

NATHAN, (Ben Jechiel Ben Abraham,) a learned rabbi, who was president of the Jewish academy at Rome, and died in 1106. He was the author of a work entitled, Haruch, a Talmudical dictionary; in which all the terms of the Talmud are alphabetically arranged. Of this work the elder Buxtorf frequently availed himself. It was first printed at Pesaro, in 1515, fol.; and it was afterwards published at Venice, in 1531, 1553, and 1653; at Basle, in 1599; at Amsterdam, in 1655, with additions by rabbi Benjamin Musaphia; and at Paris, in 1629, fol., greatly enlarged by Philip Aquino, under the title of, Dictionarium Hebræo-Chaldæo-Thalmudico-Rabbinicum. Subjoined to the Haruch are two poetical pieces by the author, in one of which he assigns the completion of that work to the year 1105.

NATHAN, (Isaac,) a learned rabbi, who flourished in the fifteenth century. He was the first Jew who made a Hebrew Concordance to the Bible, upon which he was occupied from the year 1438 to 1445. This work, as he acknowledges in the preface, was not his own original compilation, but was copied, for the most part, from Latin concordances. It is entitled, Mair Netib, or Light to the Path, and was first printed at Venice by Bombergue, in 1524, fol.; afterwards in a more correct state, with a Talmudical index, at Basle, by Froben, in 1581, fol.; and at Rome in 1622, under the care of Marius a Calasio, of the order of Friars Minors, and professor of the Hebrew language, in 4 vols, fol., still further corrected; and with the addition of the Chaldee of Daniel and Ezra, a Latin version of the words, and such Syriac and Arabic words as are supposed to be derived from Hebrew roots, &c. The most complete and valuable edition of it is that of Buxtorf the elder, which was published by his son at Basle in 1632, folio. An edition of this work was published at London, in 1747, by William Romaine, A.M. in 4 vols, fol.; but it is very incorrect.

NATHAN, (Nata-Spira,) a celebrated rabbi in the seventeenth century, was born, probably at Spires, in 1585, and became chief of the synagogue at Cracow, where he died in 1633. He wrote a treatise, entitled, Tob Aaretz, or, The Goodness of the Earth, consisting of a cabbalistical dissertation on the advantages and privileges of the Holy Land, Venice, 1655, 8vo; and, Megillah Humucoth, or, Volume of the Profundities, Cracow, 1636, and Erfurt, 1691, 4to.

NATOIRE, (Charles,) a French painter and engraver, was born at Nismes in 1700, and was a pupil of Francis Lemoine, and after the death of that master was employed to finish the works he left imperfect. His principal paintings are at Versailles, in the Hôtel de Soubise, and in the chapel of Les Enfans Trouvés, at Paris. He was appointed director of the French Academy at Rome. He died in 1777.

NATTA, (Marcantonio,) a celebrated Italian lawyer, was born of a noble family at Asti, and studied law at Pavia, in the early part of the sixteenth century, under Corti, Maino, and Decio. He made so great progress in literature, as to receive the academical honours of his profession before he had reached his twenty-fourth year, and was at the same time advanced to be senator at Casal. He settled at Genoa, where he exercised various honourable offices, and where he probably died. His principal works are, De Pulchro; De Deo, in fifteen books; De Immortalitate Animi; and, De Passione Domini.

NATTER, (Lawrence,) born in 1705, in Bilberach, in Suabia, engraved entaglios after he had learnt the art at Venice. He next devoted himself to the study of the antique at Florence and Rome. He then went to London, where he met with great encouragement, and published, Traité de la Méthode antique de graver en Pierres fines comparée avec la Méthode moderne, et expliquée en divers Planches, 1754. He died at Petersburg in 1763.

NATTIER, (John Mark,) a painter, born at Paris in 1685. He became a member of the Royal Academy, and composed many designs for the gallery of the Luxembourg, afterwards painted by Rubens, and engraved in 1710, fol. He died in 1766.

NAUCLERUS (John Vergen, better

known under the name of,) a native of Suabia, born of a noble family, about 1430. He became professor of law at Tübingen, and provost of the cathedral. His Chronicle from the Creation to the year 1500, is a work of merit, of which the best edition is that of Cologne, 1570, fol. He died about 1510.

NAUDE, (Gabriel,) a learned historian, bibliographer, and philologist, was born at Paris in 1600, and educated at the university there. Having commenced the study of medicine, he was for a time interrupted in it by accepting the office of librarian to Henry de Mesmes, president à mortier in the parliament of Paris. This he resigned in 1626, and went to Padua to complete his medical studies. He seems, however, to have declined the practice of physic, for he attached himself to the cardinal de' Bagni as his librarian and Latin secretary, and accompanied him to Rome in 1631. In 1633 he took his degree of M.D. at Padua. In 1640, on the death of cardinal de' Bagni, he went to reside with cardinal Barberini; but, being recalled by cardinal Richelieu, he returned to Paris in 1642. Before his return he had been desired by Richelieu to make inquiries respecting the true author of the celebrated work, De Imitatione Christi, which the Benedictines of St. Maur attributed to John Gerson, a monk of their order. Naudé's researches were unfavourable to his claim, and a canon of St. Genevieve gave an edition of the book under the name of Thomas à Kempis, prefixing it to Naudé's account of his examination of the MSS. in Italy, upon which he had decided against Gerson. The Benedictines, highly incensed at this procedure, charged Naudé with having falsified the MSS. and sold his testimony to the canons of St. Genevieve for a priory; and a warm controversy was carried on for several years on the subject. A legal decision at length justified Naudé, and adjudged the work to Thomas à Kempis. After the death of Richelieu, Naudé was engaged by cardinal Mazarin as his librarian, and formed for him a noble library. He had the grief to witness its dispersion when the cardinal, during the civil war of the Fronde, was obliged to quit France. Naudé then accepted an invitation from queen Christina of Sweden to take the office of her librarian; but he soon resigned it through dislike of the climate. The fatigue of the journey on his return threw him into a fever, which obliged him to stop at Abbeville, where he died in July 1653, at the age of fifty-three. Naudé was a man of regular manners, of extensive erudition, and penetrating judgment. One of the best proofs of his freedom from common prejudices is given in his Apologie pour les grands Personages faussement soupçonnés de Magie, 1625, 12mo, often reprinted. This is a valuable performance, in which the characters of several eminent men have been vindicated from the absurd imputations thrown upon them by superstition and ignorance. His principal works are, Instruction à la France sur la Vérité de l'Histoire des Frères de la Rose Croix; Bibliographia Politica; Avis pour dresser une Bibliothèque; this was written for Henry de Mesmes, president à mortier, to whom he had been appointed librarian; Additions à l'Histoire de Louis XI.; De Studio Militari Syntagma; Jugement de tout ce qui a été imprimé contra le Cardinal Mazarin; La Marfore, ou Discours contre les Libelles; Considérations politiques sur les Coups d'Etat, Rome, 1639, reprinted in Holland in 1667, and again in 1673, with comments by way of refutation, by L. D. M. (Louis Dumaz); in this book Naudé approves of the massacre of St. Bartholomew, which he considers as a coup d'état against a dangerous civil faction, rather than as an atrocious act of religious bigotry. His thoughts, and anecdotes of his life, were collected in the Naudæana, printed in 1701, along with the Patiniana. Bayle published an edition of this in 1703.

NAUDE, (Philip,) an able divine and mathematician was born of poor parents, at Metz, in 1654. Having an unconquerable thirst for knowledge, he became his own master, and made considerable proficiency in different branches of learning, particularly in the mathematical sciences. As he was in principle a Protestant, when the Edict of Nantes was revoked in 1685 he removed to Hanau, and thence to Berlin, where he contracted an intimacy with Langerfield, mathematician to the court, and tutor to the pages. In 1687 he received an appointment to teach arithmetic and the elements of the mathematics at the college of Joachim; and in 1690 he was made secretary interpreter. In 1696 he succeeded Langerfield both in his employments at court, and in the professorship in the Academy of Sciences; and in 1704, when the king founded the Academy of Princes, M. Naudé was attached to it by special patent, as professor of mathematics. He died at Berlin in 1729. Though the mathematics occupied much of his attention, he made divinity also his particular study, and wrote several trea-

tises on religious and moral subjects. His sole mathematical publication was, Elements of Geometry, written in German, and printed at Berlin for the use of the Academy of Princes; and some smaller pieces, which appeared at different periods in the Miscellanea Berolinensia. Among his theological and moral productions are, Sacred Meditations; Evangelical Morality; The Sovereign Perfection of God in his Divine Attributes, and the perfect Integrity of the Scriptures in the Sense maintained by the first Reformers; this was written against Bayle; An Examination of two Treatises of M. de Placette; Dialogues in Solitude, partly translated from the Dutch of William Teclink, 1717, 12mo; and, A Refutation of the Philosophical Commentary.

NAUDET, (Thomas Charles,) a landscape-painter, was born at Paris in 1774. He made a collection of nearly 3,000 designs, comprehending the most beautiful views, and the finest monuments of ancient and modern times, in Italy, Spain, Germany, and Switzerland. They were published, 1802, with a descriptive text by M. Neergard, a learned Danish naturalist. Naudet died in 1810.

NAUMANN, (John Gottlieb, or Amadeus,) an eminent musical composer, was born in 1741, of poor parents, near Dresden. He was taken to Italy by a Swedish amateur, and obtained admission into the number of Tartini's pupils at Padua. He afterwards went to Naples; and on his return to Dresden he was appointed composer of sacred music to the elector of Saxony. He subsequently made two journeys to Italy, where he composed several operas. He was afterwards made chapel-master; and for some time before his death he devoted himself to the composition of sacred music. He died in 1801.

NAUNTON, (Sir Robert,) a statesman and historian in the seventeenth century, was educated at Trinity college, Cambridge. He afterwards removed to Trinity hall, of which he was chosen a fellow. In 1601 he became proctor and public orator of the university. He attracted the notice of James I. in a speech to him at Hinchinbroke; and, by the favour of his friends, Sir Thomas Overbury and Sir George Villiers, he was brought into public employment. He rose to the offices of secretary of state and master of the court of wards, which he filled with great reputation for prudence and integrity. He lost his place as secretary in 1620, through the displeasure of the duke of Buckingham. He died in 1635. He wrote, Fragmenta Regalia, or the true Character of Queen Elizabeth and her Favourites, 1641, 4to, and republished with Sir Francis Walsingham's Arcana Aulica.

NAUSEA, (Frederic,) a learned German Romish prelate, born about 1480, at Bleichfield, near Wurtzburg. He preached at Mayence for some time with great reputation, and the fame of his eloquence having reached the court of the emperor Charles V. at Vienna, he was called to officiate there before that monarch, who, in 1541, promoted him to the see of Vienna. In 1552 he was deputed to attend the council of Trent, and died in that city in the same year. Dupin's judgment of his works is, "that they are well adapted to the instruction of the people, with respect both to morality and doctrine. The author often enters upon controversy; but he treats of disputable points more like a preacher than a doctor."

NAVAGERO, (Andrea,) Lat. *Naugerius*, an eminent Italian poet and orator, was born at Venice, of a patrician family, in 1483, and educated at his native city under Antonio Sabellico, and at Padua, where he studied Greek under Musuro, and philosophy under Pomponazzi. After passing some time at Pordanone, where the celebrated general Alviano had founded a literary academy, he returned to Venice, and became a zealous supporter of the learned labours of Aldo Manuzio, whom he assisted in the collection and examination of manuscripts, for the purpose of giving correct editions of the ancient writers. His reputation for eloquence caused him to be chosen by the republic to recite the funeral orations of Alviano, the doge Loredano, and Catharina Cornara, queen of Cyprus. He was afterwards appointed keeper of the library of cardinal Bessarion, and historiographer to the state. In the spring of 1525, when the battle of Pavia had given a decided superiority to the arms of Charles V., Navagero was sent to Spain on an embassy to that prince. Soon after his return he was sent to France on an embassy for the purpose of inviting Francis I. to return into Italy, to balance the power of the emperor. He reached Blois, where he was attacked with a fever, which carried him off in May 1529, at the age of forty-six. His Latin poetry is distinguished for elegance, grace, and a kind of Grecian simplicity that denoted great purity of taste. In Italian poetry he displayed the elegance and purity which characterised him, but without attaining

excellence. His funeral orations for Alviano and Loredano, and his Latin poems, were published in 1530; and in 1718 the brothers Volpi published at the Cominian Press at Padua all the works of Navagero that could be found.

NAVAGERO, (Bernardo,) an eminent Italian prelate and cardinal in the sixteenth century, was of the same family with the preceding, and born at Venice in 1507. He was successively nominated ambassador to Rome, to France, and to the court of the emperor. In 1561 Pius V. created him a member of the Sacred College, and promoted him to the bishopric of Verona. Afterwards that pontiff sent him in the capacity of his legate to Trent, where he was present at the termination of that famous council. He died in 1565. He was the author of some Harangues, and, The Life of Pope Paul IV.

NAVARETTA, (Domingo Fernandez,) a Spanish Dominican friar, born at Peñafiel, in Old Castile, was sent in 1647 on a mission to China, where he did not arrive till 1659. He was head of the mission in the province of Chekiang when a persecution arose, and was expelled with the rest of the missionaries. In 1673 he returned to Spain, and soon after went to Rome to give the pope an account of the missions, in which he exposed the latitudinarianism of the Jesuits in accommodating themselves to several superstitious practices of the natives, for the purpose of gaining converts. In 1678 Charles II. raised him to the archbishopric of St. Domingo, in America, where he resided till his death in 1689. He wrote a work entitled, Trabados Historicos, Politicos, Ethicos, y Religiosos, de la Monarchia de China. The first volume, folio, Mad. 1676, is scarce and curious, but has been inserted in Churchill's Voyages; the second was suppressed by the Inquisition.

NAVARETTE. See MUDO EL.

NAYLER, (James,) a Quaker, born at Ardsley, near Wakefield, in Yorkshire, in 1616. In 1641 he became a soldier in the parliamentary army, but quitted the service in 1649; and in 1651 he attached himself to George Fox. In 1656, however, he pretended to inspiration, and committed such extravagancies at Exeter and Bristol, that the parliament condemned him to be whipped, branded in the forehead, and have his tongue bored through with a hot iron. This sentence was carried into execution at London and at Bristol, after which Nayler was carried back to London, and confined in Bridewell, where he remained till 1660. He died the same year, on his journey into Yorkshire. His writings were published in 1716, 8vo.

NEAL, or NELE, (Thomas,) a Romish divine, was born at Yeate, in Gloucestershire, in 1519, and educated at Winchester school, and at New college, Oxford, of which he became fellow in 1540. He was distinguished for his skill in Greek and Hebrew. His adherence to the Popish religion induced him to go to the university of Paris, during Edward VI.'s reign, where he took his degree of B.D. On his return, during Mary's reign, he held the rectory of Thenford, in Northamptonshire, and became chaplain to bishop Bonner; but on the accession of queen Elizabeth he was deprived of his spiritualities, retired to Oxford, and entered himself a commoner in Hart-hall. He had not been long here before he professed conformity to the newly-established religion, and in 1559 was appointed Hebrew professor of the foundation of Henry VIII., in which office he remained until 1569. During queen Elizabeth's visit to the university in 1566, he presented to her majesty a MS., now in the British Museum, entitled, Rabbi Davidis Kimhi Commentarii super Hoseam, Joellem, Amos, Abdiam, Jonam, Micheam, Nahum, Habacuc, et Sophonian; Latine redditi per Thomam Nelum, Heb. linguæ profess. Oxonii; et R. Elizabethæ inscripti. In 1569 he either resigned or was ejected from his professorship, and then retired to the village of Cassington, near Oxford, where he lived a private and studious life. The date of his death is not known. It is said that the fiction of the Nag's Head Ordination was first propagated by him.

NEAL, (Daniel,) a Dissenting divine, was born in London in 1678, and educated at Merchant Tailors' school, and at a Dissenting academy under the direction of the Rev. Thomas Rowe. Three years after he removed to Utrecht, where he attended the lectures of D'Uries, Grævius, and Burmann, for two years, and afterwards passed a year at Leyden. Soon after his return to London, in 1703, he began to officiate as a preacher, and in 1706 succeeded Dr. Singleton as minister to a congregation at Loriners'-hall. Of this congregation, which, for want of room, removed afterwards to a more commodious meeting-house in Jewin-street, he remained pastor for thirty-six years. He wrote, History of New England; being an impartial Account of the civil and ecclesiastical Affairs of the Country, with a

new map, &c. 2 vols, 8vo, 1720; this procured him the degree of M.A. from the university of Cambridge, in New England; A Letter to the Rev. Dr. Francis Hare, Dean of Worcester, occasioned by his Reflections on the Dissenters, in his late Visitation Sermon and Postscript; A Narrative of the Method and Success of inoculating the Small-pox, in New England, by Mr. Benjamin Colman; this led to his being introduced to their royal highnesses the prince and princess of Wales, afterwards George II. and queen Caroline; History of the Puritans, 4 vols, 8vo, 1732—1738; this was replied to by Dr. Maddox, bishop of St. Asaph, in, A Vindication of the Doctrine, Discipline, and Worship of the Church of England, as established in the Reign of Queen Elizabeth, from the injurious Reflections of Mr. Neal's first Volume; to which Neal rejoined in, A Review of the principal Facts objected to in the first Volume of the History of the Puritans: the subject was then taken up by Dr. Zachary Grey, in, An Impartial Examination of the second Volume of Mr. Daniel Neal's History of the Puritans: in which the reflections of that author upon king James I. and king Charles I. are proved to be groundless; his misrepresentations of the conduct of the prelates of those times, fully detected; and his numerous mistakes in history, and unfair way of quoting his authorities, exposed to public view, 1736, 8vo. In 1737 and 1739, Dr. Grey published two more volumes, containing the same kind of examination of the third and fourth volumes of Neal's History. Neal also contributed nine sermons out of fifty-four, contained in, A Collection of Lectures preached at Berry-street, and at Salters'-hall, on Christian Faith and Practice, and published in 1735, in 2 vols, 8vo. He died in 1743. He married a sister of Dr. Lardner, by whom he had one son, NATHANIEL, who was an eminent attorney, and secretary to the Million Bank. He was the author of, A free and serious Remonstrance to Protestant Dissenting Ministers, on Occasion of the Decay of Religion; which was republished by Job Orton, in 1775. Many letters of his are preserved in the collection of Letters to and from Dr. Doddridge, published by the Rev. Thomas Stedman, vicar of St. Chad's, Shrewsbury.

NEALCES, a Grecian painter, who flourished about B.C. 248, and is praised by Pliny, who mentions a picture of Venus as the finest of his productions.

NEANDER, (Michael,) a learned Protestant divine, was born at Sorau, in Lower Silesia, in 1525, and educated at Wittemberg, where, among other able men, he was instructed by Melanchthon, and became distinguished for his critical acquaintance with Latin, Greek, and Hebrew. In 1549 he was invited to Northusen, an imperial town of Thuringia, where he was appointed regent of the school. Thomas Stangius, the last abbot of Isfeld, who had embraced the principles of the Reformation, having, by the advice of Luther and Melanchthon, turned his abbey into a college, Neander was appointed regent, and taught there with great reputation for forty-five years. He died in 1595. He wrote, Erotema Græcæ Linguæ, cum Præfatione Philippi Melanchthonis de Utilitate Græcæ Linguæ; Pandectæ variorum Auctorum et Scriptorum; Græcæ Linguæ Tabulæ; Linguæ Hebreæ Erotemata, cum veterum Rabbinorum Testimoniis de Christo, Apophthegmatibus veterum Hebræorum et Notitia de Talmude, Cabbala, &c.; this has been often reprinted; Aristologia Pindarica Græco-Latina, et Sententiæ novem Lyricorum, with prolegomena on the life of Pindar, the Greek games, &c.; Aristologia Græco-Latina Euripidis; Argumenta quoque singulis Tragœdiis præmissa sunt; Anthologicum Græco-Latinum; Gnomonologia Græco-Latina; Opus aureum et Scholasticum; Sententiæ Theologicæ selectiores, Græco-Latinæ; Catechesis parva Martini Lutheri Græco-Latina; Gnomonologia Latina ex omnibus Latinis vetustis ac probatis Autoribus, recentioribus etiam aliquot, in Locos communes digesta; Phraseologia Isocratis Græco-Latina; Argonautica, Thebaica, Troica, Ilias parva; poemata Græca anonymi (Laur. Rhodomani) primum edita cum Argumentis a Mich. Neandro.

NEANDER, (Michael,) a German physician, was born in 1529, at Joachimstal, in Misnia, and educated at Wittemberg, and at Jena, at which last place he received his doctor's degree in 1558; and two years afterwards was elected to the medical professorship. He also became rector of the university. His works are, Synopsis Mensurarum et Ponderum secundum Romanos, Athenienses, &c.; Methodorum in omni genere Artium brevis et succincta; Physice seu Sylloge Physica Rerum eruditarum ad omnem vitam utilium; Sphærica Elementa, cum computo Ecclesiastico, &c. He died in 1581.

NEANDER, (Christopher Frederic,) a German poet, was born at Ekau, in Courland, in 1724, and educated at Halle.

He became tutor in a private family; and in 1750 he was appointed pastor of a small congregation in a retired part of the country. He afterwards removed to a more extensive ministerial charge at Gränzhof. In 1775 he was made dean of the diocese of Doblen, and in 1784 superintendent of the churches in the duchies of Courland and Semgallen. He died in 1802. His fame rests chiefly upon his Geistliche Lieder, a collection of devotional songs, which are deservedly popular.

NEARCHUS, a Cretan by birth, but an inhabitant of Amphipolis, was one of Alexander's captains, and was employed by him in conducting his fleet from the Hydaspes to the Persian Gulf. His service was so much esteemed, that he was crowned with a garland by Alexander at Susa, and wherever he went through the camp flowers were thrown upon him. He is supposed to have been the same person who, after Alexander's death, became præfect of Lycia and Pamphylia. Nearchus is reckoned among the historians of Alexander, and is referred to as such by Strabo, Suidas, and Arrian; the last of whom has copied much from him in his Indica. The relation of his voyage is published among the Geographi Minores, by Hudson. The authenticity of Arrian's extracts has been fully established by Gossellin, Sainte Croix, and especially by Dr. Vincent, who has given a very complete and interesting examination of the voyage of Nearchus in the first volume of The Commerce and Navigation of the Ancients in the Indian Ocean.

NECHAM, NECKHAM, or NEQUAM, (Alexander,) an English monk, who flourished in the twelfth century, and was probably born, and certainly educated, at St. Alban's Abbey, of which at a later period of his life he speaks with pleasing recollection in his poem, De Laude Sapientiæ Divinæ. He completed his education at Paris, and after travelling in Italy, took the order of St. Augustine. He was afterwards abbot of Cirencester, in which office he died in 1217. His compositions are various, "and," as Warton observes, "crowd the department of MSS. in our public libraries." He has left numerous treatises of divinity, philosophy, and morality, and was also a poet, a philologist, and a grammarian. He wrote a tract on the mythology of the ancient poets, Æsopian fables, and a system of grammar and rhetoric. Warton, who examined his elegiac poem, De Vitâ Monasticâ, says it contains some finished lines; but he gives the highest praise to Necham's poem already mentioned. Some specimens of his poetry may be seen in Leland.

NECK, (John van,) a painter, was born at Naarden in 1635, and was a pupil of Jacob de Backer, an eminent painter of history and portraits, whose style he followed with great success. Houbraken speaks of his talents as an historical painter in the most flattering terms, and particularly commends a picture by him representing the Presentation in the Temple, in the French church at Amsterdam, which is finely composed and correctly drawn. He was still more successful in painting fabulous subjects, and excelled in designing the naked figure. He was also an eminent portrait painter. He resided chiefly at Amsterdam, where he died in 1714.

NECKER, (Noel Joseph,) a physician and botanist, born in Flanders in 1729. He published, Deliciæ Gallo-Belgicæ; Sylvestres; Methodus Muscorum; Discours sur les Champignons en général; and, Elementa Botanica. He died in 1793.

NECKER, (James,) a statesman, and eminent financier, was born in September 1732, at Geneva, where his father was professor of civil law in the college. In his fifteenth year he went to Paris, where he was employed as a clerk, first in the banking-house of Vernet, and then in that of Thelusson; and such was the ability and assiduity which he displayed in this station, that he rose to the post of first cashier, and finally of a partner in the latter house. His speculations, and especially his concerns with the French East India Company, turned out highly advantageous, and he rapidly accumulated a fortune. About the year 1765 he married Madlle. Curchod, the daughter of a parish minister in the Pais de Vaud, a lady of extraordinary merit and accomplishments, who had already captivated the affections of the historian Gibbon. He was soon after appointed the minister of the republic of Geneva at Paris; his share in the business was increased; and on the death of Thelusson he set up a bank of his own, in partnership with Girardot and Haller, the latter a son of the illustrious Haller. In 1769 he ably defended the French East India Company against the attack of the abbé Morellet; and in 1773 his Eloge de Colbert obtained a prize from the French Academy. He afterwards wrote a memoir upon the French finances, and forwarded it to the minister Maurepas,

the president of the council of finances, who obtained for the author, from Louis XVI., after some hesitation on account of Necker being an alien and a Protestant, the appointment of director of the treasury in 1776. Economy and regularity were the leading points of Necker's financial government. He suppressed the posts of intendans des finances, established provincial assemblies, and restored public credit. His administration was popular, but his saving plans could not fail of making him many enemies at court; and upon his applying to be admitted to a seat in the council, for the purpose of increasing his consequence, he received no answer. Regarding this as a purposed indignity, he resigned, after having been five years in office (May 1781), and was succeeded by Calonne. Shortly before his resignation he had published his Compte Rendu, which was a statement of what he had done, and intended to do, in the financial department; this was artfully composed, and had a great effect upon the public mind. Necker withdrew to Switzerland, where he purchased an estate at Copet, on the banks of the Leman Lake, and here he wrote his work, Sur l'Administration des Finances, 1784. In August 1788, on the resignation of Brienne, and at his suggestion, Necker was reinstated in his former post, to the apparent satisfaction as well of the court as the people. His first steps were, to recall the banished members of the parliament of Paris, and to restore that body to its functions; to replenish the treasury, which he found almost empty; and to relieve the scarcity of corn under which the kingdom and capital then laboured. His next great concern was, the convocation of the States-General, which had been already promised by the king. He has been blamed for his forwardness in promoting this measure, which proved the immediate forerunner of the revolution; and especially for having consented that the number of members of the Tiers Etat should be equal to that of the nobles and clergy united. But Necker had little skill as a statesman or a legislator. His error, in the present instance, lay in thinking too well of the temper of the nation, and in supposing it was in his own power to guide and moderate that spirit which had rendered the convocation of the States necessary. His own strong moral principles, joined with vanity and self-confidence, seem to have blinded him to the probable consequences of his plans. When, in the progress of events, the king was persuaded to show a spirit of resistance to the increasing claims of the popular party, and had determined upon the assembling of troops round Paris and Versailles, the dismission of Necker, who decidedly opposed these measures, was a matter of course. On the 11th July, 1789, a sudden order was brought to him, while sitting at table with company, to quit the kingdom instantly and secretly. He went incognito first to his country seat, and then to Brussels, with all possible speed. As soon as his dismission was known, all Paris was in a flame. The destruction of the Bastile soon followed; and such symptoms of popular fury appeared, that the king found it necessary immediately to command him to return. This message overtook him at Basle, where he had been first apprised of the events at Paris by his enemy, the duchess de Polignac, who was herself now become a fugitive. He determined upon compliance with the invitation, and his return was a scene of triumph. But his popularity had now reached a summit from which it was thenceforth to decline. As minister of finance, it was necessary for him to propose expedients which could not but be ungrateful to the mass of the people. His moderate sentiments with respect to government left him far behind the *advanced principles* which now began to be avowed by the popular leaders. Above all, the intrigues of his rival Mirabeau, a man of no scruples, and much better qualified than himself for directing the torrent of public opinion, undermined the foundation of his favour with the people. He now began to be regarded as an aristocrat; and as the violent party acquired the ascendency, his personal safety was at length endangered. Alarmed and mortified at the symptoms of his loss of influence, he wrote a letter to the Constituent Assembly in September 1790, desiring leave to resign, and at the same time offering to leave the money which he had advanced to government, two millions of livres, and his house and furniture, as pledges for his integrity. His resignation was accepted with marks of perfect indifference; and he left Paris with the poignant reflections of a man, who had found his utter incapacity of doing the good he expected to have done, and who had seen that popularity fade away which had supported him through former trials. In his journey towards his estate of Copet in Switzerland he was arrested at one place, and was with difficulty suffered to proceed; and at another he

was stopped and insulted by the populace. Domestic affliction was soon added to his political misfortunes. His beloved wife died after a long illness, in which he attended on her with the most affectionate assiduity. His mind supported itself chiefly by his favourite occupation of writing, and several works of different kinds were the product of his solitude. He wrote a defence of his public conduct, entitled, Sur l'Administration de M. Necker, par luimême. Whilst the king's trial was depending, he endeavoured to serve him by the publication of Reflections addressed to the French Nation. He gave his ideas on the executive part of government in an essay, Du Pouvoir Executif; and his Course of Religious Morality shows him in the light of an eloquent preacher. At an earlier period of his life he had written, De l'Importance des Opinions Réligieuses, and, Sur la Legislation des Grains. One of the last of his compositions was a novel, entitled, The Fatal Consequences of a Single Fault, written at the suggestion of his daughter, the celebrated madame de Staël, and left in MS. He continued to reside at Copet, in the society of his friends, till his death, which took place in April 1804, at the age of seventy-two.

NECKER, (Susanna Curchod de Nasse,) wife of the preceding, was born in 1739, in the Pays de Vaud, in Switzerland, where her father was a Protestant minister. Her education was attended to with great care; and she justified that care by her successful diligence. She married M. Necker in 1764, and employed the influence which her husband's elevated station gave her, in the encouragement of learning and learned men. She was no less distinguished for her many virtues, and for her liberal and diffusive charity, than for her mental attainments, and founded at Paris an hospital, which bears her name. She died in 1794. After her death her husband published, from her papers, five volumes of Mélanges. It is said that it was at his wife's suggestion, and, in a measure, with her assistance, that Necker wrote his Réflections sur le Divorce, published early in 1794.

NECTARIUS, born at Tarsus, became patriarch of Constantinople, after the abdication of Gregory Nazianzum, in 381, and presided at the council of Constantinople held in that year. He died in 392, and was succeeded by St. John Chrysostom.

NEEDHAM, (Marchamont,) a political writer, was born at Burford, in Oxfordshire, in 1620, and educated at the free-school there, and at All Souls college, Oxford, where he continued till he took the degree of B.A. and then removed to St. Mary's hall. He afterwards became an usher in Merchant Tailors' school, which occupation he quitted on the breaking out of the civil war, for that of writer to an attorney in Gray's-inn. In 1643 he commenced a weekly paper of intelligence on the side of the Parliament, under the title of Mercurius Britannicus. About the same time he turned his studies to physic, and began to practise in 1645. Upon some occasion of disgust he quitted his party, and, repairing to the king at Hampton Court, obtained his majesty's pardon and favour, and began a new weekly paper, entitled, Mercurius Pragmaticus, in which he was as satirical and jocular against the Presbyterians, as in the former he had been against the Royalists. For this freedom, however, he was committed to Newgate, and his life would have been endangered had he not been favoured by Lenthal, the speaker of the House of Commons, and by Bradshaw, president of the High Court of Justice. Being enlarged, he was persuaded to take up his pen for the Independents, now the prevailing party; and in their service he published a third weekly paper, entitled, Mercurius Politicus, commenced in 1649, and continued till April 1660, when it was suppressed by order of the council of state. After the Restoration he lay concealed till he had obtained a pardon under the great seal, upon which he resumed the practice of physic, with considerable encouragement among the Dissenters, till his death in 1678. Besides the Mercuries above mentioned, he was the author of a great number of fugitive and temporary political tracts. One of these, however, has escaped oblivion —A Discourse on the Excellency of a Free State above Kingly Government, first inserted in the Mercurius Politicus, then printed separately in 1650, and reprinted so lately as 1767. He also translated Selden's Mare Clausum, printed in 1652, with Additional Evidences in favour of the Sovereignty of the English Kings on the Sea. This was corrected and reprinted in 1662 by James Howell, fol.

NEEDHAM, (Walter,) a physician and anatomist, probably educated at Cambridge, where he made anatomical observations in Trinity college about 1654, and afterwards at Queen's college. In 1659 he was invited to practise physic at Shrewsbury. Some time after, the fame

of the anatomical school at Oxford drew him thither, and he attended the dissections of Lower, Willis, and Millington. He removed to London, where he was made physician to the Charter-House. In 1667 he was admitted into the Royal Society, and in that year, at the instance of the hon. Robert Boyle, drew up his treatise, De Formato Fœtu; this was reprinted at Amsterdam, and in the collection of Maagetus. Needham has an anatomical paper in the Philosophical Transactions; and Birch, in his history of the Royal Society, gives a dissertation of his relative to the blood, bile, lymph, and other animal fluids. He died in 1691.

NEEDHAM, (John Turberville,) an ingenious physiologist, and a divine of the Roman Catholic persuasion, was born in London in 1713, and educated at Douay, and at Cambray. After taking orders, he was for some time a professor at the former university. In 1744 he was appointed professor of philosophy at the English college at Lisbon. He afterwards passed several years as a travelling tutor to English and Irish noblemen, and he resided at different times in London and Paris. His philosophical reputation caused him to be elected in 1747 a fellow of the Royal Society in London, and he is said to have been the first Roman Catholic priest who had this honour. The French Academy of Sciences also chose him a corresponding member in 1768. In 1769 he was invited by the government of the Low Countries to assist in the formation of the Academy of Sciences and Belles-Lettres of Brussels, founded by Maria Theresa, of which he was rector at the time of his death in that city, in 1781. He distinguished himself by his experimental labours and his speculations concerning the formation of organized bodies. In the Philosophical Transactions, No. 411, he published an account of certain moving fibres, resembling eels, generated from smutty wheat. In 1745 he published Microscopical Discoveries, containing Observations on the Calamary and its Miltvessels; many curious particulars relative to the structure and production of minute animals are described in this work. It was followed by Nouvelles Observations Microscopiques, avec des Découvertes intéressantes sur la Composition et la Décomposition des Corps organisés; Nouvelles Recherches sur les Découvertes Microscopiques de Spallanzani, avec des Notes, des Recherches Physiques et Metaphysiques sur la Nature; and, Idée sommaire, ou Vue générale du Système Physique et Metaphysique de M. Needham sur la Génération des Corps organisés; this is written against the author of the Système de la Nature, Voltaire, and others. A tract which he published in 1763, De Inscriptione quâdam Ægyptiacâ Taurini inventâ, &c. supported the notion which had been advanced by some academicians, and ridiculed by Voltaire, that the Chinese were descended from the Egyptians. It was replied to by Edward Wortley Montagu, who exposed the credulity of Needham with respect to the inscription in question. It was still more solidly confuted by De Guignes and Bartoli. Haller speaks of Needham as one who has contributed much that is worthy of attention to physiological science.

NEEF, or NEEFS, (Peter the Elder,) a painter, celebrated for his profound knowledge of perspective, was born at Antwerp in 1570, and was a scholar of Henry Steenwyck the Elder. He painted similar subjects to those in which his instructor had acquired much celebrity, representing the interiors of churches and temples, which he finished with a precision and a neatness of pencil that is altogether surprising. His knowledge of perspective was so correct, that he would exhibit in the small space of a cabinet picture the most vast and magnificent Gothic edifices, in which the beholder is deluded into a belief in the reality and immensity of the space the building represents. Every ornament of the architecture, and the various decorations of the churches, are designed with the utmost correctness, and touched with a delicacy that is inimitable. To avoid the monotony almost inseparable from such a subject, in which the regularity of lines, and the uniformity of tints, would appear cold and insipid, he introduced, with infinite art, a variety of objects, to animate and diversify the scene, and by a judicious management of the chiaro-scuro, he gave a lively and pleasing effect to what in less able hands would have been tame and uninteresting. He frequently represented these objects by torch-light; and these are, perhaps, the most valuable of his works. Peter Neefs was not successful in designing the figure, and some of his pictures have the additional recommendation of being decorated with those of the elder Teniers, John Breughel, F. Francks, or Van Thulden. He died in 1651.—His son, Peter the Younger, born at Antwerp about 1600, painted similar subjects to those of his father, but they are greatly inferior, both

in the neatness of the finishing and the correctness of the perspective.

NEER, (Arnold Vander,) an eminent painter, was born at Amsterdam in 1619. It is not known by whom he was instructed, but he distinguished himself in a peculiar but interesting style. He excelled in painting views in Holland by moonlight, representing groups of cottages, or fishermen's huts, on the banks of a river or canal, with boats and figures. The moon, "rising in clouded majesty," or from her lustrous height, sheds her silvery beams on every object, and their light, reflected by the respondent glittering of the water, produces the most fascinating and picturesque effect. Vander Neer was a perfect master of the chiaroscuro. He died in 1683.

NEER, (Eglon Hendric Vander,) a painter, born at Amsterdam in 1643, was the son and disciple of the preceding. As his genius inclined him to portrait painting and historical composition, he was placed under Jacob Vanloo, at Amsterdam. When he was twenty years of age he went to Paris, where he passed four years. On his return to Holland he attempted some historical and fabulous subjects, which have little to recommend them, but delicacy of colour and careful finishing. He was more successful in his pictures of conversations and gallant subjects, which are tastefully composed and correctly drawn, in which he appears to have imitated the style of Terburg and Netscher. His pictures of this description are justly held in high estimation; they are very highly finished, and, though less mellow and harmonious than those of Metzu and Mieris, are well coloured, and touched with great delicacy. Eglon Vandeer Neer has the credit of having been the instructor of Adrian Vanderwerf, and his portrait by himself is honoured with a place among the illustrious painters in the Florentine Gallery. He was for some time employed by the Elector Palatine at Dusseldorf, where he died in 1703.

NEERCASSEL, (John de,) a celebrated Romish prelate, known by the title of bishop of Castoria, was born at Gorcum in 1626, and entered the congregation of the Oratory at Paris. He was afterwards professor of philosophy at Saumur, then of divinity at Mechlin, and was next archdeacon of Utrecht, and apostolical provincial. In 1663 he became sole bishop of all the Roman Catholics in Holland. He died in 1686. This prelate left three tracts in Latin: the first, On reading of the Holy Scriptures; to which he has added a dissertation, On the Interpretation of Scripture; the second, On the Worship of the Saints and the Holy Virgin; and the third, entitled, Amor Pœnitens.

NEGRO, NERO, or NIGER, (Andalone del,) a celebrated astronomer, born at Genoa in 1270. He taught the science at Naples, where he had Boccaccio for a pupil, who makes honourable mention of him in several of his works, especially in his De Genealogia Deorum (lib. xv. c. 6). He wrote, besides other things, Opus præclarissimum Astrolabii, Ferrara, 1475, 4to; Tractatus de Sphærâ; and, Theorica Planetarum. The date of his death is not known.

NELEDINSKJ - MELEZKJ, (Jurj Alexandrowitsch,) a distinguished Russian song and ballad writer, was born in 1751, and entered the military service in his youth. From 1770 to 1774 he served in the war against the Turks; but after the conclusion of peace, he was rewarded with the rank of premier-major, and sent to Constantinople as attaché to the embassy. After this he served in Finland, and in 1786 retired with the rank of colonel. Paul I. appointed him counsellor of state, and entrusted to him the reading and answering of all petitions to the government. In 1797 and 1798 he accompanied the emperor to Moscow, Casan, and White Russia. His zeal in the service was so highly approved of by his sovereign, that he received from him the rank of acting counsellor of state, the order of St. Anne, first class, and a present of several hundred subjects or serfs of his own; and in 1800 he was advanced to the rank of a senator. In 1809 he was also decorated with the order of St. Alexander Newskj. In literature Neledinskj acquired great reputation by his songs and romances, which exhibit much elegance and spirit. Of his diplomatical papers, The Address of the Synod; The Imperial Council; and the Directing Senate, to his Majesty the Emperor Alexander the First, are best known. The last is printed in Gretsch's Manual of Russian Literature. The principal efforts of this elegant writer may be found scattered over most of the periodicals of his day, and it is a cause of regret to the friends of Russian literature that they have not yet been printed together in a collected form. He died in 1829.

NELSON, (Robert,) a learned and devout writer, commonly called the Pious Nelson, was born in London in 1656, and educated at St. Paul's school, and afterwards privately by the learned Dr. George Bull, then rector of Suddington, in Glou-

cestershire, and subsequently bishop of St. David's. He was afterwards sent to Trinity college, Cambridge. In 1680 he was admitted fellow of the Royal Society; and in the same year he began his travels, in company with his friend Dr. Halley. He visited Paris, and afterwards proceeded to Rome, where he became acquainted with lady Theophila Lucy, the rich widow of Sir Kingsmill Lucy, Bart., and daughter of lord Berkeley, whom he married on his return to England in 1682. This lady soon after declared herself of the Romish persuasion, which she had been induced to embrace by the arguments of the celebrated Bossuet. Nelson remained attached to James II.; and he not only refused to transfer his allegiance to William III., but declared himself a nonjuror. This conduct did not render him less dear to archbishop Tillotson, who was attended in his last illness by Nelson, and died in his arms. About the end of 1709 Nelson returned to the communion of the Church of England; and in taking this step he yielded to the arguments of his friend, bishop Ken. He was, about 1713, attacked by an asthma and dropsy in the breast, of which he died at Kensington in 1715. He was the first person buried in the cemetery of St. George's, Queen-square, where a long Latin inscription by bishop Smalridge records his virtues. His principal works are, Practice of True Devotion, in relation to the End as well as to the Means of Religion; Companion for the Festivals and Fasts of the Church of England; Great Duty of frequenting the Christian Sacrifice; and, An Account of the Life and Writings of William Kettlewell. He also published the English works of bishop Bull, with an account of his life and writings.

NELSON, (Horatio,) was the fourth son of the Rev. Edmund Nelson, rector of Burnham Thorpe, in the county of Norfolk, where he was born on the 29th of September, 1758. His mother was Catharine, daughter of Maurice Suckling, D.D. prebendary of Westminster, whose grandmother was sister of Sir Robert Walpole, earl of Orford. Horatio, so called after the second earl of Orford, was of a slender frame and delicate constitution, and was placed at the high-school of Norwich, whence he was removed to North Walsham. In his twelfth year a dispute having taken place between the courts of St. James's and Madrid relative to the possession of the Falkland Islands, an armament was immediately ordered, and captain Maurice Suckling, his maternal uncle, having obtained a ship, young Nelson was, at his own earnest request, placed on his quarter-deck as a midshipman, on board the *Raisonnable*, 64; but in consequence of the dispute being terminated, and captain Suckling being appointed to a guard-ship in the Medway, Nelson entered the merchant service, and sailed to the West Indies. On his return (July 1772) he was received by his uncle on board the *Triumph*, 74, then lying at Chatham. In this situation he chiefly occupied himself in navigating the cutter in the channel of the Thames, by which means he thus early acquired a skill in pilotage, which he afterwards turned to good account. It was observed, however, that although his voyage to the West Indies had given him a practical knowledge of seamanship, he had acquired an absolute horror of the royal navy; and it was with some difficulty that captain Suckling was enabled to reconcile him to the service. The expedition planned in 1773 for the purpose of penetrating as far as possible towards the north pole, operated so forcibly upon the enterprising spirit of the young sailor, that he used all his influence with captain Lutwidge, who commanded the *Carcass* bomb vessel, to be appointed his cockswain. His application was successful, and he sailed on the 2d of June of that year with the expedition. Its results are well known to the public by the narrative of captain Phipps, afterwards lord Mulgrave, who commanded the *Racehorse;* and there is nothing memorable related of Nelson on this occasion, except an incident which strongly exemplified his fearless and adventurous spirit. During one fine clear, but cold night, he was missing from the ship, and search was made for him, but in vain. At day-break he was descried at a distance upon the ice in which the vessels were locked, with his musket in his hand, pursuing a bear. On being reprimanded by the captain for his rashness, and asked what could be his inducement to run such a hazard, he replied, "I wished, sir, to get the bear's skin for my father." In October 1773, soon after his return, his uncle recommended him to captain Farmer of the *Seahorse*, 20, then going to the East Indies, in a squadron under Sir Edward Hughes. In this ship he was rated as a midshipman; but the climate had so prejudicial an effect upon his constitution, that he was ordered home, where he arrived, with his health re-established, in 1776. In the September of that year he was appointed to act as

lieutenant on board the *Worcester*, 64, captain Robinson, then going with a convoy to Gibraltar. With him Nelson remained at sea till April 1777. On the 8th of that month he passed his examination for a lieutenancy, and was immediately commissioned as second lieutenant of the *Lowestoffe* frigate, 32, captain Locker. In that ship he was cruising off Jamaica, when, in a hard gale of wind, she gave chase to an American ship, which struck its colours. Captain Locker sent his first lieutenant in a boat to take possession; but the sea ran so high that he found the exploit too dangerous, and returned. The captain indignantly exclaimed, "Have I then no officer who can board this prize?" The master was going to jump into the boat, when Nelson stopt him, saying, "It is now my turn;" and his superior expertness enabled him soon to effect his purpose. He afterwards obtained the command of a schooner attached to the frigate, and was thus enabled to acquire a perfect knowledge of the intricate passages among the islets called the Keys, to the north of St. Domingo. In 1778 he was appointed to the *Bristol*, Sir Peter Parker's flag-ship, and rose by seniority to be first lieutenant. In December of the same year he was appointed commander of the *Badger* brig. On the 11th of June, 1779, he obtained, under Sir Peter Parker, the rank of post-captain, and was appointed to the command of the *Hinchinbrook*, in which he sailed for the West Indies. An attack upon Jamaica being expected, on the part of count D'Estaing's fleet and army, Nelson was entrusted, by the admiral and by general Sir John Dalling, with the command of the batteries at Port Royal, and the defence of Kingston and Spanish Town. In 1780 a plan was formed for taking Fort San Juan, on the river St. John, which flows from lake Nicaragua into the Gulf of Mexico; and captain Nelson was appointed to the command of the naval department. On the 9th of April he took the island of St. Bartolomeo, which commanded the river; and two days afterwards having come in sight of the castle of San Juan, he commenced the siege on the 13th. It surrendered on the 24th; but before that day Nelson was obliged to return, exhausted with fatigue, and suffering under a dysentery. He fortunately received an appointment to the *Janus*, 44, in which he reached Jamaica in so weak a state, that he was soon compelled to return to England, in the *Lion*, commanded by the Hon. William Cornwallis. The Bath waters having restored him, he was, in August 1781, appointed to the *Albemarle*, 28, and sent into the North seas. During this voyage he gained a useful knowledge of the Danish coast, and its soundings. On his return (April 1782) he was ordered to Quebec with a convoy, under the command of captain Thomas Pringle. From Quebec he sailed with a convoy to New York (October 1782), where he joined the fleet under Sir Samuel Hood, and became acquainted with prince William Henry, duke of Clarence, afterwards William IV., who was at that time serving as a midshipman in the *Barfleur*. In November he sailed with Sir Samuel Hood to the West Indies, where he continued till the peace. After his arrival in England (July 1783), he went to St. Omer, but returned in the spring of 1784, and was appointed to the command of the *Boreas*, 28, ordered to the Leeward Islands. While here, he showed the utmost zeal and activity in protecting the commerce of Great Britain, at that time menaced by a misunderstanding with the Americans, now separated from Great Britain, respecting their right to trade with the West India Islands. Nelson had seized four American vessels with freight at Nevis, carrying island colours. The whole colony rose against him; but the ships were ultimately condemned in the Admiralty Court. During his stay in this quarter he became acquainted, at Nevis, with Frances Herbert Nisbet (the widow of Dr. Nisbet, a physician, and daughter of W. Herbert, Esq., senior judge of that island), then in her twenty-fifth year; and he married her on the 12th of March, 1787. On his return to England, the *Boreas* frigate was for nearly five months kept at the Nore, as a slop and receiving ship; a circumstance that roused the indignation of its commander; and, though he seldom quitted the ship, he was observed to carry on the duty with a strict but sullen attention. When orders were received for the *Boreas* to be paid off at Sheerness, he expressed his joy to the senior officer in the Medway, saying, "It is my determination never again to set my foot on board a king's ship. Immediately after my arrival in town, I shall wait on the first lord of the Admiralty, and resign my commission." The officer, finding it in vain to reason with him against this resolution in the present state of his feelings, used his secret interference with the first lord of the Admiralty to save Nelson from taking

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a step so injurious to himself, and which would ultimately have been so mischievous to his country. Lord Howe thereupon sent for Nelson, and, after a long conversation with him, desired that he might, on the first levee-day, have the honour of presenting him to his majesty. Nelson was most graciously received by George III., and his resentment was effectually removed. He now retired to the parsonage-house at Burnham Thorpe, which his father gave him as a place of residence. But the affair of the American captures was not terminated: he had, while amusing himself in his little farm, a notification that he was again to be sued for damages to the amount of 20,000*l*. This circumstance, as unexpected as it was unjust, excited his astonishment and indignation. "This affront," he exclaimed, "I did not deserve. But I will no longer be trifled with: I will write immediately to the Treasury; and if government will not support me, I am resolved to leave the country." He accordingly informed the treasury, that unless a satisfactory answer were sent to him by return of post, he would immediately take refuge in France:—an answer, however, was returned by Mr. (afterwards the Right. Hon. George) Rose, that he would assuredly be supported. On the commencement of the French revolutionary war, Nelson solicited employment; and on the 30th of January, 1793, he was appointed to the *Agamemnon*, 64, taking with him his stepson, Josiah Nisbet, as midshipman. He was very soon after placed under the orders of lord Hood, then appointed to command in the Mediterranean, who, in August following, sent him with despatches to Naples, where he made the acquaintance of Sir William Hamilton, and with lady Hamilton, whose name occupies too prominent a place in the hero's memoirs. He afterwards joined commodore Linzee at Tunis, to expostulate with the dey on the impolicy of supporting France. On the passage he had a gallant running fight of three hours with three French frigates, a corvette, and a brig. Subsequently he was detached with a small squadron to cooperate with Paoli in Corsica. The French having withdrawn from St. Fiorenzo to Bastia, lord Hood, with Nelson as his senior captain, determined to reduce that place with a naval force, general Dundas having refused to cooperate. The garrison, after holding out for seven weeks, capitulated May 19, 1794. At the siege of Calvi, whither the *Agamemnon* was sent to cooperate with Sir Charles Stuart, Nelson lost an eye, from a shot striking the ground near him and driving the sand and small gravel into it. Yet his name did not appear in the Gazette among the wounded. Of this neglect he could not help complaining, and on one occasion said, "They have not done me justice: but never mind, I'll have a Gazette of my own." Under the next commander, lord Hotham, he continued to distinguish himself, particularly in the engagements with the French fleet, 13th and 14th of March, and 13th of July, 1795, and in the blockade of Genoa. In November following Sir John Jervis succeeded in the Mediterranean command; and on the 1st of June, 1796, Nelson was removed from the *Agamemnon* to the *Captain*, 74, and soon after obtained a commodore's pendant. He now resumed his station in the Gulf of Genoa, where he acted in cooperation with the Austrian general, De Vins. In July 1796 he received orders to blockade Leghorn. He next superintended the evacuation of Bastia; and, having effected this, he proceeded in *La Minerve*, to perform the same service at Porto Ferrajo, and to bring the naval stores left there to Gibraltar. On the passage he fell in with two Spanish frigates, took one, *La Sabina*, 40, and compelled the other to haul off, when a squadron, of which these frigates formed a part, hove in sight, and the prize was retaken. On his passage from Porto Ferrajo to Gibraltar, in the beginning of February 1797, he fell in with the Spanish fleet at the mouth of the Straits, and on the 13th joined Sir J. Jervis with the intelligence. He instantly (6 P.M.) hoisted his broad pendant on board his former ship, the *Captain*, 74. Before sunset the signal was made to prepare for action. At daybreak the enemy was in sight, off Cape St. Vincent. The British force consisted of two ships of 100 guns each, two of 98, two of 90, eight of 74, and one of 64, with four frigates, a sloop, and a cutter. The Spaniards had one ship of 130 guns, six of 112 guns each, one of 84, and nineteen of 74 guns, with ten frigates. The disproportion was very great; but Sir John Jervis, following the new system of naval tactics, determined to break the enemy's line. A prompt movement on the part of Nelson at once brought him into action with seven of the largest ships of the enemy's fleet, among which were the *Santissima Trinidad* of 130 guns, and two others of 112. The

Captain, after engaging, with the *Culloden*, captain Trowbridge, and the *Blenheim*, captain Collingwood, three first-rates and three others, being at length crippled, fell alongside the *San Nicolas*, 84, and carried her by boarding. Nelson himself on this occasion set an example of intrepidity rarely paralleled. Passing from the fore-chains of his own ship into the enemy's quarter-gallery, he made his way through the cabin to the quarter-deck; where he arrived in time to receive the sword of the dying commander, who had been mortally wounded. The *San Josef*, 112, was lying on the other side, and he led the boarders from the *San Nicolas* to her, with the cry of "Westminster Abbey or victory!" Their efforts were crowned with success, and on the quarter-deck of this Spanish first-rate Nelson received the swords of the rear-admiral and his officers. Before the news of the action reached England, Nelson had been promoted to the rank of rear-admiral. The order of the Bath was now bestowed on him. The freedom of Norwich was also voted to him, to which city he presented the sword of the Spanish rear-admiral. In April 1797 he was made rear-admiral of the blue, and appointed to the command of the inner squadron in the blockade of Cadiz. He now shifted his flag from the *Captain* to the *Theseus*. On the 14th of July he was sent by lord St. Vincent to take the town of Santa Cruz, in the island of Teneriffe, where he arrived on the night of the 25th; but though he obtained possession of the place, and held it for seven hours, he was unable to reduce the citadel; and he was therefore permitted to retire unmolested to his fleet. During this desperate attack, while stepping on shore from the boat, he lost his right arm, which was shattered in the elbow by a grape-shot; but his life was preserved by the attention of his step-son, captain Nesbit, who carried him back to the boat, which made its way, through a tremendous fire, to his ship, where the arm was immediately amputated. He was now obliged to return to England for the cure of his wound; and there, notwithstanding the failure of his last enterprise, fresh honours awaited him; and he received assurance from his surgeons, more gratifying than all, that he would soon be fit for active service. Letters were addressed to him by the first lord of the Admiralty, the earl Spencer, and by the duke of Clarence, to congratulate him on his return. The freedom of the cities of London and Bristol was conferred upon him; and on his first appearance at court his majesty received him in the most gracious and tender manner, expressing his sorrow at the loss which the noble admiral had sustained, and at his impaired state of health, which might deprive the country of his future services. "May it please your majesty," replied the admiral, "I can never think that a loss, which the performance of my duty has occasioned; and so long as I have a foot to stand on, I will combat for my king and country." Among other marks of national gratitude, it was intended to bestow a pension of 1,000*l.* a-year on him, and etiquette requiring that he should give in a memorial of his services, previous to such a grant, he presented the following, which, like the general course of his wonderful life, has no parallel in naval history:—

"To the king's most excellent majesty,
"The memorial of Sir Horatio Nelson, K.B. and rear-admiral in your majesty's fleet,
"Humbly sheweth,

"That during the present war your memorialist has been in four actions with the fleets of the enemy, viz. on the 13th and 14th of March, 1795; on the 13th of July, 1795; and on the 14th of February, 1797; in three actions with frigates; in six engagements against batteries; in ten actions in boats employed in cutting out of harbours, in destroying vessels, and in taking three towns. Your memorialist has also served on shore with the army four months, and commanded the batteries at the sieges of Bastia and Calvi;

"That during the war he has assisted at the capture of seven sail of the line, six frigates, four corvettes, and eleven privateers of different sizes; and taken and destroyed near fifty sail of merchant vessels; and your memorialist has actually been engaged against the enemy upwards of one hundred and twenty times.

"In which service your memorialist has lost his right eye and arm, and been severely wounded and bruised in his body. All of which services and wounds your memorialist most humbly submits to your majesty's most gracious consideration.

"*October* 1797." HORATIO NELSON.

In April 1798 he hoisted his flag in the *Vanguard*, 74; and as soon as he had rejoined earl St. Vincent at Gibraltar, he was despatched to Toulon to ascertain, if possible, the mysterious design of the vast armament fitted out at that port. With this view he sailed with a small squadron

from Gibraltar, on the 9th of May. On the 22d a sudden storm in the Gulf of Lyons carried away all the top-masts of the *Vanguard;* the fore-mast went into three pieces, and the bow-sprit was sprung. In the midst of the thick fog that ensued the French fleet was enabled to elude Nelson's vigilance, and put out to sea. In the shattered condition of his ship he was obliged to anchor off Sardinia in order to refit. Then, having by reinforcement increased his squadron to thirteen ships, all of 74 guns, and divining with his intuitive sagacity the course which the enemy's fleet had taken, he determined to pursue it. He got tidings of it at Malta. Sailing thence to Candia without falling in with the enemy, he made for Sicily. In the haziness that prevailed on the night of the 22d of June, the hostile squadrons crossed each other unawares! Nelson, having taken in supplies at Syracuse, sailed thence on the 25th of July for the Morea. At Coron he obtained intelligence which caused him to shape his course for Alexandria, where he arrived August 1, 1798, and found the French fleet, commanded by Brueys, and consisting of one first-rate, three second-rates, nine seventy-fours, and four frigates, lying in Aboukir Bay, and having a battery of guns and mortars on an island in their van. At twenty minutes past six o'clock P.M. on that day, the cannonade began. The *Goliath*, captain Foley, and the *Zealous*, captain Hood, had received the first fire from the enemy. It was received with silence. On board every one of the British ships the crews were employed aloft in furling sails, and below in tending the braces, and making ready for anchoring. The shores of the bay of Aboukir were lined with spectators, who beheld the approach of the English, and the awful conflict of the hostile fleets, in silent astonishment. The two first ships of the French line were dismasted within a quarter of an hour after the action, and the others suffered so severely, that victory was even now regarded as certain. The third, the fourth, and the fifth, were taken possession of at half-past eight. In the mean time Nelson had received a severe wound in the head from a piece of iron, called a langridge shot. A great effusion of blood followed; but, as the surgeon pronounced there was no immediate danger, Nelson, who had retired to the cabin and was beginning to write his despatches, appeared again on the quarter-deck, and the French ship *L'Orient* being on fire, gave orders that boats should be sent to the relief of her men. Her commander, Brueys, was dead of his wounds, and the ship soon after blew up. The firing recommenced with the ships to the leeward of the centre, and continued until three o'clock in the morning. At daybreak the two rear ships of the enemy were the only ships of the line that had their colours flying, and they immediately stood out to sea, with two frigates. The *Zealous* pursued, but as there was no other ship in a condition to support her, she was recalled. These, however, were all that escaped from Aboukir; they were both however taken not long after, Nelson himself capturing one of them, the *Généreux*, near Malta, on the 18th of February, 1800. The loss sustained by the English was 218 killed, and 677 wounded; that of the French is variously stated, but it probably amounted to 2,000 killed, wounded, and missing. The news of the victory was received in England with boundless transport, and honours of every kind were heaped upon the victorious admiral. The thanks of both houses of parliament, his elevation to the peerage by the title of baron Nelson of the Nile, and a pension of 2,000*l.*, were among the substantial proofs of his sovereign's and the nation's gratitude. He received also a superb plume of triumph, or diamond aigrette, with a rich pelisse, from the grand seignior; a portrait set in diamonds and a splendid gold box, with an autograph letter from the Russian emperor Paul; and several presents from the kings of Naples and Sardinia. After leaving a squadron to watch the coast of Egypt, Nelson proceeded in the *Vanguard* to Naples, where his arrival (22d Sept.) was celebrated with every demonstration of joy. The king himself went some leagues to sea in his barge to meet him. The victory of the Nile had inspired that court with the courage openly to declare against France, and a powerful army under general Mack was preparing to march against the French in Italy. Malta was at this time in a state of blockade by the English and Neapolitans, and Nelson sailed thither to assist in its reduction. In the month of November he proceeded with a squadron to Leghorn, which town, with its fortress, was delivered to the Neapolitan troops accompanying him. When the mismanagement of the wretched court of Naples, and the cowardice of the troops, had rendered the French triumphant, and brought the capital into immediate danger, Nelson, zealously attached by

principle to the royal family, took them, (on the night of the 21st of December,) with his friends Sir William and lady Hamilton, on board his ship *Vanguard*, and carried them safe to Palermo. He remained at that capital, directing various operations of the vessels under his orders in the Mediterranean, not without some occasional bickerings with Sir Sidney Smith, who was sent out with a separate command to the Levant, to undertake the blockade of Alexandria, and to defend the Ottoman empire by sea; a step which gave great offence both to lord St. Vincent and to Nelson. After the French had taken possession of Naples, and established a Parthenopean republic on the ruins of the former monarchy, the dormant spirit of loyalty began to revive, and measures were taken for a counter-revolution. In these Nelson warmly concurred, and he sent captain Troubridge to cruise in the bay of Naples, and reduce the islands with which it is studded. On June 24th, 1799, Nelson himself arrived in the bay, when the republicans had just entered into a treaty with the Neapolitan general, cardinal Ruffo, signed by commodore Foote and the Turkish and Russian commanders, for the surrender of the castles of Uovo and Nuovo, which command the anchorage, and which alone remained in their possession. The king of Naples, in this prosperous state of his affairs, was induced to disavow the authority of the cardinal to treat with subjects in rebellion, and lord Nelson immediately annulled the treaty. The fortresses were afterwards obliged to capitulate, and an execution took place of a number of the Neapolitan rebels, under the eye of the British commander. The prisoners of Castel a Mare alone, which surrendered to commodore Foote, were preserved from royal vengeance. Francesco Caraccioli, a commodore in the service of the king of Sicily, was, in obedience to Nelson's directions in writing, tried by a court-martial of Neapolitans, on board the *Foudroyant*, for rebellion against his sovereign, and for firing at his Sicilian majesty's frigate *La Minerva;* and being found guilty, he was hung from the fore-yard-arm of that vessel, and his body was then thrown into the sea, on the evening of the 29th of June, 1799. This is the only part of Nelson's public conduct that has been censured. For his services to the king of Sicily, that monarch conferred upon Nelson the title of duke of Bronté, with a valuable estate annexed to it. After the appointment of lord Keith to the command of the Mediterranean fleet—an appointment by which Nelson's feelings were deeply mortified—he asked and obtained permission to return to England, and landed at Yarmouth on the 6th of November, 1800, after an absence of three years. In the following January he received orders to embark again, and it was during this short interval that he formally separated from lady Nelson, in consequence of his infatuated attachment to lady Hamilton. He was now raised to the rank of vice-admiral of the blue, and soon after hoisted his flag on board the *San Josef*, 112, under the earl of St. Vincent, in the Channel fleet. About this time the emperor Paul of Russia had renewed the northern confederacy, the express and avowed object of which was to set limits to the naval supremacy of England. A resolution being taken by the English cabinet to attempt its dissolution, a formidable fleet was fitted out for the North Seas, under Sir Hyde Parker, in which Nelson consented to go second in command. Having shifted his flag to the *St. George*, 98, he sailed with the fleet on the 12th of March, 1801, and on the 30th of that month he led the way through the Sound. But the battle of Copenhagen gave occasion for as great a display of lord Nelson's talents as that of the Nile. The Danes were well prepared for defence. Upwards of two hundred pieces of cannon were mounted upon the crown batteries at the entrance of the harbour, and a line of twenty-five two-deckers, frigates, and floating batteries, was moored across its mouth. An attack being determined upon, the conduct of it was entrusted to Nelson, who had with him twelve ships of the line, with all the frigates and small craft; the remainder of the fleet was with the commander-in-chief, about four miles off. The action commenced at ten o'clock A.M., on the 2d of April, 1801, and was one of the most terrible on record. The British killed and mortally wounded were 254; and the wounded 689. The Danish loss was estimated at between 1,600 and 1,800 men killed and wounded: of the eighteen floating batteries, thirteen were taken or destroyed. For this service Nelson was raised to the rank of a viscount, and thanks were voted to him by both houses of parliament. On the 24th of July he was made commander-in-chief, from Orfordness to Beachy Head, of the squadron specially prepared for the defence of the English coast. His last effort in this war was an attack on the preparations making

at Boulogne for the invasion of England; but, after the loss of many brave men, the enterprise proved unsuccessful, August 16, 1801. During the peace which followed, he retired to an estate which he had a short time before purchased at Merton, in Surrey; and there he designed to spend the rest of his days in the society of Sir William and lady Hamilton. But no sooner was this short peace dissolved, than he was called upon to take the command of the fleet in the Mediterranean. He accordingly sailed thither, on board the *Victory*, May 20, 1803, and formed the blockade of Toulon with a powerful squadron. Notwithstanding all the vigilance employed, a fleet escaped out of that port on the 18th of January, 1805, and shortly after formed a junction with the Cadiz squadron. Nelson no sooner received intelligence of this, than he followed the enemy to the West Indies; and such was the terror of his name, that they returned without effecting anything, and got into port. Nelson hurried back in pursuit of them, and hearing that the French had joined the fleet from Ferrol, and had got safe to Cadiz, he again offered his services, which were readily accepted by lord Barham, the first lord of the Admiralty, who gave him a list of the navy, and bade him choose his own officers. He accordingly reached Portsmouth, after an absence of only twenty-five days; and such was his impatience to be at the scene of action, that, although a strong wind blew against him, he worked down channel, and after a rough passage arrived off Cadiz, on his birth-day, September 29, and joined the squadron under Collingwood. The combined fleet consisted of thirty-three sail of the line, and seven frigates; the British consisted of twenty-seven sail of the line, and four frigates. Early in the month of October, Nelson received information which led him to imagine the enemy would soon put to sea. He had already arranged a plan, according to which he determined to fight. He was aware of the mischief of too many signals, and was resolved never to distract the attention of his fleet on the day of action by a great number of them. On the 4th of October he assembled the admirals and captains of the fleet in the cabin of his ship, the *Victory*, and laid before them a new and simple mode of attack. Every man comprehended his method in a moment, and felt certain that it must succeed. Nelson did not remain directly off Cadiz with his fleet, or even within sight of the port. His object was to tempt the enemy to come out; with this view he stationed his fleet in the following manner. The *Euryalus* frigate was within half a mile of the mouth of the harbour, to watch the enemy's movements, and to give the earliest intelligence. At a still greater distance he had seven or eight sail off the line. He himself remained off Cape St. Mary with the rest of the fleet; and a line of frigates extended and communicated between him and the seven or eight sail off Cadiz. The enemy put to sea on the 19th; and on the 21st Nelson met them off Cape Trafagar, about sixty miles east of Cadiz. When his lordship found that by his manœuvres he had placed the enemy in such a situation that they could not avoid an engagement, he displayed much animation, and his usual confidence of victory. He had put on the coat which he always wore in action, and kept for that purpose with a degree of veneration; it bore the insignia of all his orders. "In honour," said he, "I gained them, and in honour I will die with them." The last order which he gave was short, but pregnant—"ENGLAND EXPECTS EVERY MAN TO DO HIS DUTY." He had determined himself to fight the *Santissima Trinidad*. The *Victory* did not fire a single shot till she was close alongside the *Trinidad*, and had already lost fifty men in killed and wounded. For four hours the conflict which ensued was tremendous. The *Victory* ran on board the *Redoubtable*, which, firing her broad-sides into the English flag-ship, instantly let down her lower deck ports, for fear of being boarded through them. Captain Harvey, in the *Temeraire*, fell on board the *Redoubtable* on the other side; another ship, the *Fougueux*, in like manner, fell on board the *Temeraire;* so that these four ships, in the heat of battle, formed as compact a tier as if they had been moored together, their heads lying all the same way. Nelson twice gave orders to cease firing upon the *Redoubtable*, supposing she had struck, because her great guns were silent; and as she carried no flag, there were no means of ascertaining the fact. From this ship, whose destruction was twice delayed by his wish to spare the vanquished, he received his death wound. In the heat of the action, about twenty minutes past one o'clock P.M., while turning in his walk on the poop, with his face towards the stern, Nelson was struck by a musket-ball fired from the *Redoubtable*, which, entering the epaulet on the left shoulder, passed

through the spine, and lodged in the muscles of the back. He instantly fell. Captain Hardy, on turning round, saw the sergeant of marines, Secker, with two seamen, raising him from the deck: "Hardy," said his lordship, "I believe they have done it at last; my back-bone is shot through." Some of the crew immediately bore the admiral to the cock-pit. When the firing from the *Victory* had in some measure ceased, and the glorious result of the day was accomplished, captain Hardy visited Nelson, and reported the number that had struck. "God be praised, Hardy! bring the fleet to an anchor. Kiss me, Hardy," said the dying hero. Captain Hardy, then kneeling down, kissed his forehead. "Who is that?" said Nelson. "It is Hardy, my lord." "God bless you, Hardy," replied Nelson, feebly; and afterwards added, "I wish I had not left the deck: I shall soon be gone." His voice then gradually became inarticulate, with an evident increase of pain; when, after a feeble struggle, these last words were distinctly heard, "I have done my duty; I praise God for it." Having said this, he turned his face towards Mr. Burke, on whose arm he had been supported, and expired without a groan, three hours and a half after he had received his mortal wound, in the forty-seventh year of his age. The British loss was 450 killed, and 1,250 wounded. Of the combined fleet, eighteen ships of the line were captured, the French admiral was taken prisoner, with two other flag officers and a general. Nelson's body was brought to England for interment; it was exhibited for several days in the proudest state at Greenwich; from thence it was conveyed to the Admiralty; and it was finally buried in the cathedral of St. Paul, January 8, 1806. The funeral, conducted at the public expense, was the most solemn and magnificent spectacle ever beheld in this country, and was duly honoured by the presence of seven of the sons of his majesty, and a vast number of naval officers, peers, and commoners. Honours and rewards were munificently bestowed on his relations, and an earldom was perpetuated in the family of Nelson, of which his eldest brother, the Rev. William Nelson, was the first possessor.

NEMESIANUS, (Marcus Aurelius Olympius,) a Latin poet, was a native of Carthage, and flourished in the latter part of the third century, under the emperor Carus, and his sons Carinus and Numerianus. According to the historian Vopiscus, he wrote three poems, entitled, Halieutica, Cynegetica, and Nautica. Of these, the second only is come down to modern times, and that in an imperfect state. He is also usually considered as the author of four eclogues printed with the seven of his contemporary Calphurnius; though some critics have attempted to prove that all these were composed by the latter poet. The Cynegeticon of Nemesianus appears to have been well known in the dark ages; but it was unknown to the moderns till Sannazaro discovered a manuscript of it in France, which he gave to Paolo Manuzio to print. The Cynegeticon is usually printed with that of Gratius Faliscus; and the eclogues with those of Calphurnius. — Another poet of the same name and age, but of inferior merit, wrote a work entitled Ixeutica, of which some fragments have been published in the Poet. Lat. Minor. and Poetæ Rei. Venaticæ.

NEMESIUS, an eminent Christian philosopher, supposed to have been bishop of Emesa, in Phœnicia, and to have flourished, according to some writers, during the reign of Theodosius the Great, towards the close of the fourth century; while others place him in the fifth. He was the author of an admirable treatise, *περι φυσεως ανθρωπου*, which by some has been erroneously ascribed to St. Gregory Nyssen. It refutes the notions of the Manichæans, Eunomians, and Apollinarists, and defends that of Origen concerning the pre-existence of souls. The opinions of the Greek philosophers on the subject of his work, he relates with great perspicuity of thought, and correctness of language. But his treatise is chiefly curious, as it discovers a degree of acquaintance with physiology not to be paralleled in any other writers of so early a date. He treats clearly concerning the use of the bile, the spleen, the kidneys, and other glands of the human body; and seems to have had some idea of the circulation of the blood. Upon the whole, his performance is one of the most elegant specimens now extant of the philosophy which prevailed among the ancient Christians. George Valla published the first Latin version of it at Lyons, in 1538, ap. Seb. Gryphium; the first Greek edition was by Ellebodius, Antwerp, 1565, 8vo, ap. Christ. Plantin; the next was by Dr. (afterwards bishop) Fell, Oxon. 1671, 8vo; the last and most complete is by Matthæi, Halæ Magd. 1802, 8vo. There is an English translation by George Wither, London, 1636, 12mo, and a

German one by Osterhammer, Salzburg, 1819, 8vo.

NEMOURS, (Louis d'Armagnac, duc de,) son of James d'Armagnac, who was beheaded by order of Louis XI. in 1477, was released from the Bastile by Charles VIII. He held a command in the army of Louis XII. in Italy, against the Spaniards under Gonsalvo of Cordova, and was killed at the battle of Cerignola, in April 1503. With him ended the line of Armagnac, which was descended from Caribert, son of Clotarius II., who died in 630. The duchy of Nemours was then bestowed by Louis XII. upon Gaston de Foix, (son of Mary, the sister of the king), who fell in the battle of Ravenna in 1512. The duchy was given, in 1528, by Francis I. to his uncle Philip of Savoy, in whose line it continued till 1659, when Henry II. of Savoy, duc de Nemours, died, the last male descendant of Philip. The title of duc de Nemours is now borne by the second son of Louis Philippe, king of the French.

NEMOURS, (Mary d'Orleans,) only daughter of the duc de Longueville, born in 1625, married in 1657 Henry II. of Savoy, duc de Nemours, who died in two years after. She survived her husband many years, and in 1694 inherited from her brother, the abbé de Longueville, the county of Neufchâtel, in Switzerland. She died in 1707. Her Mémoires of the War of the Fronde are valuable, as containing authentic anecdotes of the principal characters and events of her time under the minority of Louis XIV. They are printed with those of De Retz and Joli, and have been translated into English, in 8 vols, 12mo.

NENNIUS, or NINNIUS, an ancient British historian, abbot of Bangor, is generally said to have flourished about the year 620, and to have taken refuge at Chester, at the time of the massacre of the monks at that monastery. This, however, has been controverted by Lloyd, who says that he flourished about the beginning of the ninth century; and bishop Nicolson says, that, from his own work, he appears to have written in that century. His Historia Britonum, or Eulogium Britanniæ, is inserted in Gale's Hist. Brit. Scrip. Oxon. 1691. Great part of this work is supposed to have been compiled, or perhaps transcribed from the history of a bishop Elborus, or Elvodugus. The history begins with a fabulous genealogy of Brutus, grandson of Æneas, who reigned in Britain. But his account of the Saxon invasion and gradual subjection of the country is deserving of attention.

NEPOS, (Cornelius,) a Roman historian and biographer, was born at Hostilia, on the Po, and flourished in the time of Julius Cæsar. He lived, according to St. Jerome, to the sixth year of Augustus. He was the intimate friend of Cicero and Atticus, and wrote the lives of the Greek historians, as he himself attests in that of Dion, speaking of Philistus. What he says in the lives of Cato and Hannibal, proves that he had also written the lives of the Roman generals and historians. He likewise wrote a Life of Cicero, and a short notice of Cato the censor, which are lost. Catullus dedicated his poems to him. All that we have left of his are his Vitæ Imperatorum, dedicated to Atticus; they are short biographies of twenty Greek generals, and of Hamilcar and Hannibal: they were for a long time ascribed to Æmilius Probus, who published them, it is said, under his own name, to insinuate himself into the favour of the emperor Theodosius I.; but in the course of time the fraud was discovered. The first edition, under the name of Æmilius Probus, was that of Janson, Venice, 1471, fol. Since that the best editions are, Aldus, 1522, 12mo; Longolius, 1543; Lambinus, 1569; Bosius, 1657 and 1675; Variorum, 1675; Oxford, 1697; Staverenus, 1773; Heusinger, 1747, 8vo; Oxford, 1803; Fischer, 1806; Harles, 1806; and Bremen, 1827. The Vitæ Imperatorum are elegant compositions, but too concise for the purposes of accuracy, and not marked by any depth of reflection or force of moral painting. The sketch of the character of Alcibiades has been admired for its graphic touches. But the life of Pomponius Atticus is much better, both for the matter and manner, than any of the rest, and, although too panegyrical, gives a lively description of his character. It has been translated into English by Sir Matthew Hale, 1677, and by the Rev. E. Berwick, 1813.

NEPOS, (Flavius Julius,) was in 473 named emperor of the West by Leo I. emperor of the East, after the death of Olybrius. But Glycerius, supported by the Burgundian and other barbarian auxiliaries, who were then the real masters of Italy, had already been proclaimed emperor at Ravenna; whereupon Nepos, in 474, seized him at Rome, and, having stripped him of the imperial garments, caused him to be ordained bishop of Salona in Dalmatia, which was considered as a kind of exile. Nepos made peace

with Euric, king of the Visigoths, by ceding to him the provinces of Gaul which lay west of the Rhone. But in 475, Orestes, a native of Pannonia, who had long served in the Roman armies, revolted against Nepos, and, having compelled him to flee to Dalmatia, caused his infant son Romulus to be proclaimed emperor of the West. Nepos was murdered at Salona in 480.

NERCIAT, (*Andrew Robert* ANDREA *de*,) a soldier and diplomatist, born at Dijon in 1739. When the French revolution broke out, he went to Naples, whence the queen, who granted him a pension, sent him on a mission to Rome, where he was thrown by the French troops into the castle of St. Angelo, whence he was not liberated till 1800. He returned to Naples, and died soon after.

NERI, (Filippo,) a saint in the Roman calendar, and founder of the congregation of the Oratory, in Italy, was born of a noble family, at Florence, in 1515. After going through a course of classical literature, and making a considerable progress in philosophy and divinity, he suddenly renounced the pursuit of learning, and gave himself up wholly to prayer and contemplation. At the age of nineteen he went to Rome, where he devoted much of his time to attendance on the sick poor, and practised the most rigorous mortification and self-denial. When he was twenty-six years old he was ordained priest. In 1550 he founded a fraternity for the relief of strangers, pilgrims, and destitute sick persons. He was the founder of the oratorios, or sacred musical entertainments, the object of which was to attract the youth, and wean them from the public theatres and their temptations. At first the oratorios were hymns which were sung after the sermon, accompanied by music. Afterwards dramas were introduced, founded upon Scriptural subjects, and the parts were sung like those of an opera, with this difference, that there was no acting or stage, the singers being stationed in a gallery of the chapel. The chapel being called in Italian Oratorio, that is, a place of prayers, gave its name to the performance. The institution was commenced in 1564, and approved of by Gregory XIII. in 1575. Study, preaching, and the education of youth are the chief occupations of its members. Their handsome church at Rome, Santa Maria in Vallicella, has a good library, and the oratorios continue to be performed in a chapel devoted to the purpose. Among the first members of this congregation was the famous Baronius, who succeeded Neri as general of the order, and who by Neri's advice was led to undertake his Ecclesiastical Annals; and the numerous establishments belonging to the order, which soon arose in Italy and France in particular, have furnished many other eminent names, which have rendered important service to the interests of literature and science. Neri died at Rome in 1595, when he was about eighty years of age. He was canonized by Gregory XV. in 1622. Some of his Letters, and his Ricordi, or Advice to Youth, have been published.

NERI, (Pompeo,) an able political economist, was born at Florence in 1707, and educated at the university of Pisa, where he was made professor of law. He was afterwards appointed by Francis of Lorraine, the new grand-duke of Tuscany, secretary to his council. In 1749 Maria Theresa called him to Milan, and made him president of the commission for the valuation of all the landed property in Lombardy; and she also commissioned him to confer with the Sardinian minister for a concordat concerning the currency of both states, in consequence of which he wrote his Osservazioni sopra il Prezzo Legale delle Monete, 1751. In 1758 Neri, being recalled to Florence, was named one of the counsellors of the regency during the minority of Leopold. He died in 1776.

NERLI, (Filippo,) a celebrated historian, was born at Florence in 1485, of one of the most conspicuous families of that city, mentioned by Dante, in the xvth canto Del Paradiso. His education was superintended by Benedetto, a disciple of Politian; and in his youth he formed an intimacy with the most distinguished scholars of Florence. In the beginning of duke Alexander's government, in 1532, he was chosen among the first to be of the quarantotto, or forty-eight magistrates, afterwards called senators. He was a great favourite, and nearly related to the family of the Medici, which created him some enemies. He died in 1556. His Commentari de' Fatti Civili, occorsi nella città di Firenze dall' anno 1215 al 1537, were printed at Augsburg, [Florence,] in 1728, fol. As the author everywhere betrays his partiality to the Medici, they may be advantageously compared with Nardi's history of the same period, who was equally hostile to that family.

NERO, (Lucius Domitius Nero Claudius Cæsar,) the sixth Roman emperor, was the

son of Domitius Ahenobarbus, and Agrippina, the daughter of Germanicus, and was born at Antium, in Latium, the 13th December, A.D. 37, nine months after the death of Tiberius. After the death of Domitius, and of a second husband, Crispus Passienus, Agrippina married her uncle, the emperor Claudius, who gave his daughter Octavia in marriage to her son Lucius Domitius, and subsequently adopted him with the formal sanction of a Lex Curiata. On that occasion he received the names of Nero Claudius Cæsar. In the following year he assumed the virile robe, was designated consul, and declared prince of the Roman youth. He was carefully instructed by Seneca, and is said to have made great progress in the Greek language. In A.D. 54 Claudius was poisoned by his abandoned wife, whose intrigues procured the elevation of her son to the imperial throne, to the prejudice of the young Britannicus, the deceased emperor's son. It was her own ambition which she sought to gratify by this measure, for she had trained her son in perfect submission to her will. His own principles of government, as prompted by Seneca and his governor Burrhus, appeared to be highly liberal and laudable; and the first five years of his reign were marked by justice and clemency. One of his earliest irregularities was an attachment to Acte, a freedwoman of a debauched character, who obtained a great ascendency over him, while he displayed nothing but aversion to his wife Octavia. His mother, who was at first violently exasperated by this misconduct, finding that her angry reproaches were likely only to render herself odious to her son, was obliged to connive at it. As a stroke of refined policy to keep her son in dependence, she affected to countenance the claims of Britannicus to the sovereignty; but this had no other effect than to precipitate the fate of that innocent prince, whom, with the aid of the infamous Locusta, he caused to be poisoned, as he sat at table with the emperor, his wife, and mother. Nero, then only eighteen, was so well practised in dissimulation, that, without any change of countenance, he affected to consider it as only one of the epileptic fits to which the prince had been subject, and continued the repast. The levity and turbulence of Nero's disposition were displayed in an amusement which about this time he followed, to the great annoyance of the capital. This was rambling disguised in the streets by night, with a band of disorderly companions, robbing and abusing all who had the misfortune to fall in his way, and carrying off all the pillage he could lay hands upon, which he sold by public auction in his palace on the next day. The affairs of the empire were, however, well managed during the first years of Nero's reign, and many salutary regulations took place both at home and abroad. The senate was permitted to act freely on several occasions, and the political counsellors of the emperor were able and experienced. The Roman arms were successful in the East under the command of Corbulo, who entirely subdued Armenia, the crown of which was conferred upon Tigranes. In the fifth year of Nero's reign his attachment for Poppæa began, the consequences of which plunged him into an abyss of crime. His first deed of atrocity, committed at the instigation of his new mistress, was the murder of his own mother. Every step of his after life was marked by folly, vice, or cruelty. Chariot-racing, theatrical or musical performances, and the public recitation of wretched poetry, were amongst the least reprehensible of his occupations. The death of Burrhus, and the declining influence of Seneca, prepared the way for the tyranny and cruelty which has characterised the reign of this imperial monster. The long meditated step of repudiating the virtuous Octavia took place in A.D. 62. At the instigation of Poppæa an infamous accusation of adultery was brought against her, and she was relegated into Campania. The lively interest taken in her fate by the Roman people caused her to be further banished to the isle of Pandataria, where she was soon after put to death. Pallas, the all-powerful freedman of Claudius, was poisoned about the same time. The terrible conflagration of Rome, A.D. 64, is by Suetonius and Dio positively charged upon the emperor. Tacitus, however, expresses a doubt concerning its origin; and, indeed, the probability seems to be that it was accidental. This fire, which was not extinguished till the sixth day, laid the greater part of the city in ashes. The suspicion of Nero's being its author still maintained its ground in the minds of the people. One method which he took to divert it has perhaps excited greater detestation of his memory than all his other enormities. He caused the Christians, who at that time began to be known as a new religious sect in Rome, to be accused as the incendiaries; and taking their guilt for granted, he apprehended all of them whom he could discover in the city, and put them to death with the most

horrible torments. Some were clad in the skins of wild beasts and baited by dogs, others were enveloped in combustibles, and set on fire to serve as torches in Nero's gardens, whilst he entertained the populace with a horse-race. In A.D. 65 there was a conspiracy against the life of Nero, which embraced many of the noblest persons in Rome. The plan was to kill the tyrant by surprise in the Circus, and to elevate to the throne C. Piso, a man of illustrious descent. Senators, knights, and even officers of the Prætorian guard, and one of the præfects, were concerned in the plot, and several females were made privy to it. The secret was kept with great fidelity, and it was only by accident that it was discovered the day before the intended execution. Several persons were immediately apprehended, whose confessions, under torture, augmented the number of culprits. The poet Lucan's want of constancy has been mentioned in his life, but he atoned for it by an heroic death. Another distinguished victim was Seneca, though his knowledge of the conspiracy was very doubtful. In the same year Poppæa died, in consequence of a kick received, in a state of pregnancy, from her brutal husband in a fit of passion. He is thought to have loved her to the last, as well as he was capable of loving anything. He caused her body to be embalmed in the eastern manner, pronounced her funeral oration in person, and burnt more perfumes at her obsequies than the annual produce of Arabia. A bloody list of executions, in which the victims were the best and greatest men of Rome, distinguishes the annals of the subsequent years. The accusation and death of Thrasea Pætus, a Roman of the true republican stamp, whose free sentiments had long rendered him obnoxious, is particularly described by the pen of Tacitus. Resolving to make a tour of Greece, Nero embarked for that country in A.D. 67, and successively exhibited himself in all the celebrated games, contending for the different prizes, and obtaining everywhere easy victories over his complaisant rivals. It is said that the crowns awarded to him amounted to eighteen hundred. On his return to Italy he made triumphal entries into several of the towns, and especially into Naples and Rome, where he displayed the most absurd and childish vanity. Whilst he continued plunged in infamous pleasures and trifling amusements, he was roused by two pieces of intelligence, which must have convinced him that the time was come when his detestable tyranny could no longer be endured; these were the revolt of Vindex in Gaul, and of Galba in Spain. The latter particularly alarmed him. The revolt of Vindex was quelled by Virginius Rufus, with the death of that chief; but Galba openly declared his purpose of freeing the Roman empire from a tyrant, and was joined by many of the commanders of provinces. At length even the Prætorian cohorts were detached from their allegiance by the persuasions of their præfect, and proclaimed Galba emperor. Nero, who from the first had shown the most cowardly irresolution, now fled from Rome, and was declared a public enemy by the senate, and condemned to death. On hearing, in his place of concealment, the approach of the horsemen sent to apprehend him, he pierced his throat with a poniard. While his hand was tremblingly performing its office, it was aided by Epaphroditus, his secretary; and soon after the entry of the centurion, he expired, the 9th or 11th June, A.D. 68, in the thirty-first year of his age, and fourteenth of his reign. Nero was a lover of the fine arts, and appears to have possessed more taste than many of the emperors, who only resembled him in their profuse expenditure. The Apollo Belvedere is supposed by Thiersch (Epochen der bildenden Kunst unter den Griechen, p. 312,) and some other writers, to have been made for this emperor.

NERVA, (Marcus Cocceius,) the thirteenth Roman emperor, was born A.D. 27, at Narnia, in Umbria. He was designated prætor, when Nero, on what account does not appear, conferred upon him triumphal honours. He was consul for the first time in A.D. 71 with the emperor Vespasian, and afterwards in A.D. 90 with Domitian. The latter, however, is said by Philostratus to have relegated Nerva to Tarentum, on account of a suspicious correspondence which he held with the famous philosopher Apollonius Tyaneus. On the assassination of Domitian on the 18th of September, A.D. 96, Nerva succeeded to the sovereign power. His mild and equitable administration is acknowledged by all ancient writers, and formed a striking contrast to the sanguinary rule of his predecessor. He evinced, however, a want of firmness, in giving up, to the mutinous Prætorians, the authors of the death of Domitian, Petronius Secundus and Parthenius, who had been, in fact, the instruments of his own eleva-

tion. This mortifying incident, however, was the cause of a great public benefit, for it produced the adoption of Trajan. Made sensible of the necessity of a firm support to his throne, Nerva passed by his own kindred, and selected for his son and successor the man in all the empire best qualified for a trust of such infinite importance. He soon after sunk under the infirmities of age, in January 98, after a reign of something more than sixteen months. His public virtues have deservedly placed him in the series of those good princes who gave a golden age to the empire; and he has merited the expressive encomium of Tacitus, of being the first who allied "two things before incompatible, monarchy and liberty." (Vita Agric.)

NESBIT, or NISBET, (Alexander,) a Scotch antiquary, born at Edinburgh in 1672. His work on Heraldry was published in 1722-42, 2 vols, fol. Edinb. He also wrote, Heraldic Essay on additional figures and marks of Cadency; and, An Essay on the ancient and modern Use of Armories. He left in MS. A Vindication of Scottish Antiquities, now in the Advocates' Library at Edinburgh. He died in 1725.

NESSE, (Christopher,) a learned nonconformist divine, was born at North Cowes, in the East Riding of Yorkshire, in 1621, and educated at St. John's college, Cambridge. In 1650 he was presented to the living of Cottingham, near Hull. He appears also to have been for some years a lecturer at Leeds. In 1662 he was ejected for nonconformity, and after preaching occasionally in Yorkshire, for which he incurred the penalties of the law, he removed to London in 1675, and there preached privately for thirty years, to a congregation in Salisbury-court, Fleet-street. He died in 1705, and was interred in the Dissenters' burying-ground, Bunhill-fields. He wrote, The Christian's Walk and Work on Earth; The Christian's Crown and Glory; Church History, from Adam; Antidote against Popery; and, A Divine Legacy. But the work for which he is best known, is his History and Mystery of the Old and New Testament, logically discussed, and theologically improved, 1690, 4 vols, folio. To this Matthew Henry, in compiling his Exposition, is thought to owe considerable obligations.

NESTOR, a monk of the Subterranean Monastery at Kieff, and justly surnamed "the father of Russian history," was born in 1056. The place of his birth is not known, although it is pretty certain that he was a native of Russia. It is most probable that his death took place in 1111. He has left a valuable memorial of his diligence of research in the Russian Lätopisse, or Chronicle; many copies of which have descended to our own time, illustrated with chronological notes from the year 852, and extending from the oldest times to the period of his death. The best manuscripts of this chronicle, according to Karamsin, were the Paper-Codices of the 14th and 15th centuries. They were both burnt at Moscow in 1812. The MS. of the Susdalishian Monk Lawrentj (Laurentius) upon parchment, dating from the 14th century, is in the Imperial Public Library. The earliest printed copies were—1. That of Radziwill, or Königsberg, Petersburg, 1767, which, however, is extremely incorrect. From this copy a French translation was published, under the title, La Chronique de Nestor, traduite en Français, d'après l'Edition Imperiale de St. Petersburg, MS. de Königsberg, 2 vols, 8vo, Paris. 2. That of Nikon, in 8 vols, St. Petersburg, 1767, 1792. And 3. That of the Sophia Library, Petersburg, 1796. But the most valuable edition of Nestor's Chronicle is that of Schlözer, the labour of forty years. In it he has thrown light upon the obscure passages, corrected the faults, and recovered parts of it which had been lost in the lapse of time, by carefully comparing the different MSS. with each other, and by referring constantly to the Byzantine annalists, who were used by Nestor as a fountain-head. Schlözer's labours, which concluded with the reign of Jaropolk, appeared in the German language at Göttingen, 1802-1809, in 5 vols. Jasükoff translated this work into Russian, and published it under the title of Nestor, or the Russian Lätopisse, in the old Sclavonic Dialect, collated, translated, and illustrated, by A. L. Schlözer, 3 vols, 1809—1819, Petersburg. Müller published a German translation of the Chronicle in 1732. Nestor understood perfectly the Greek language, and read the Byzantine historians, from whom he translated many passages, and inserted them in his Chronicle. The Lätopisse of Nestor was continued after his death by various hands.

NESTOR, (Dionysius,) one of the contributors to the restoration of classical learning, was a native of Novara, of the Minorite order, and flourished in the fifteenth century. He dedicated his vocabulary of the Latin tongue in a copy

of verses addressed to the duke Ludovico Sforza, which are printed by Mr. Roscoe in the Appendix, No. XX. to his Life of Leo X. This work was first printed under the title of Onomasticon, at Milan, in 1483, fol., an edition of great rarity; but such was its importance to the study of the Latin language in that age, that it was reprinted four times within a short period—in 1488, 1496, 1502, and 1507. It was speedily superseded by the Dictionary of Calepinus.

NESTORIUS, the founder of an early sect of Christians, was born in the fifth century at Germanica, in Syria, and became patriarch of Constantinople in 428, under the reign of Theodosius II. He showed himself very zealous against the Arians and other sectarians; but when Anastasius began to preach that there were two persons in Jesus Christ, and that the Word, or Divinity, had not become man, but had descended upon the man Jesus, born of the Virgin Mary, and that the two natures became morally united as it were, but not hypostatically joined into one person; and that when Jesus died it was the human person and not the divinity that suffered; Nestorius supported the doctrine, and thus was the origin of the Nestorian schism. He refused to allow to the Virgin Mary the title of Theotokos, or mother of God, but allowed her that of Christotokos, or mother of Christ. The controversy occasioned great disturbances in Constantinople. Cyril, bishop of Alexandria, anathematized Nestorius, who in his turn anathematized Cyril, whom he accused of degrading the Divine nature, and making it subject to the infirmities of the human nature. The emperor Theodosius convoked a general council at Ephesus to decide upon the question, A.D. 431, which condemned the doctrine of Nestorius, and deposed him. Theodosius banished him to the deserts of Thebais in Egypt, where he died about 439. His partisans, however, spread over the East, and have continued to this day to form a separate church, which is rather numerous, especially in Mesopotamia, where their patriarch resides at Diarbekr. Eutyches, in his zeal to oppose the Nestorians, fell into the opposite extreme of saying that there was only one nature in Christ, namely, the divine nature, by which the human nature had become absorbed.

NETSCHER, (Gaspar,) one of the best Dutch painters of pictures on a small scale, was born, according to D'Argenville, at Prague, in 1636; but Descamps, on the authority of Houbraken, states his native place to have been Heidelberg, and that he was born in 1639. His father dying during the war, his mother was left in deplorable circumstances, with three children, and obliged to quit Heidelberg, when she retired to a fortified town, to avoid, if possible, the calamities of war; but seeing two of her children die of hunger in her arms, she determined to exert all her strength to escape with her only son Gaspar, then about two years of age. She at length arrived at Arnheim, where a wealthy physician, named Tullekens, conceiving a fondness for Gaspar, adopted him as his son, and had him educated, with a view of establishing him in his own profession. Being, however, at last convinced that the genius of the lad was more strongly inclined to painting, he placed him with one Köter, a painter of fowls and dead game; and afterwards had him instructed by Gerard Terburgh, at Deventer. Disheartened by the smallness of his gains, Netscher resolved to visit Italy; and with this intention he embarked at Amsterdam; but the vessel having put into Bourdeaux, he married there, laid aside all thoughts of proceeding further, and established himself at the Hague. Notwithstanding his inclination to paint history, he resolved to apply himself to portraits, which required less labour, and were more lucrative. His manner of designing was correct, but he always retained his national taste; though frequently the heads of his portraits have a graceful air and expression, more especially those of his female figures. His colouring is the genuine tint of nature, his localities are true, and he had a peculiar power in representing white satin, silks, linen, and Turkey carpets, so as to give them an uncommon beauty and lustre. He perfectly understood the principles of chiaro-scuro; his outline is generally correct, his draperies are thrown into large and elegant folds, and his touch is so inexpressibly delicate as to be scarce perceptible. Sir William Temple invited him to England, and introduced him to Charles II., with the intention of advancing his fortune; but the artist's love of liberty was stronger than his ambition, and he returned to the Hague. In the royal collection at Paris there are two pictures by Netscher, charmingly painted: one is a musician instructing a lady to play on the bass viol; the other is a lute-player performing on that instrument. He also painted the portraits of

lord Berkeley and his lady, which bear the date 1663. He died in 1684.

NETSCHER, (Theodore,) eldest son and pupil of the preceding, was born at Bourdeaux in 1661, and at the age of eighteen he commenced painter. Being induced by count d'Avaux to accompany him to Paris, his merit procured him many friends in that city, and considerable encouragement. He took agreeable likenesses, and on that account was appointed to paint the portraits of the principal persons about the court, particularly the ladies. He continued in that city for twenty years. In 1715 he visited London, as paymaster to the Dutch forces, and was introduced at court by Sir Matthew Dekker. He had the honour of being graciously received, and acquired incredible sums of money by his paintings while he continued in England, a period of six years. On his return to the Hague, having lost a considerable sum on account of his employment, he retired in disgust to Hulst, and died there in 1732.

NETSCHER, (Constantine,) a painter, younger brother of the preceding, was born at the Hague in 1670, and was instructed by his father, whom he had the misfortune to lose when he was only fourteen years of age. He improved himself, however, by copying several of the portraits painted by his father, which he found to be the finest models of neatness of touch and delicacy of colouring. The exactness of the copies he made so effectually formed his hand, and his knowledge was so much improved by an attentive study after nature, that he very soon distinguished himself as an artist. Constantine painted portraits of the same size as Gaspar's, and gave them a striking resemblance. The duke of Portland, whose portrait he painted, earnestly solicited him to accompany him to England; but every tempting offer proved ineffectual, as he was very infirm, and often interrupted in his work by attacks of the gravel, which at last carried him off, in 1722, in the fifty-second year of his age. He certainly did not arrive at the excellence of his father, though he is deservedly esteemed as a fine painter of portraits. One of his most capital performances is a family picture of the baron Suesso, consisting of seven or eight figures, in which a dog is introduced that was painted by Vander Does. In 1699 he became a member of the Society of Painters at the Hague, of which he was subsequently named director.

NETTELBLADT, (Christian, baron von,) a learned lawyer, born at Stockholm in 1696. He studied in the German universities, and obtained the professorship of law in the Academy of Gripswald. In 1743 he was nominated assessor in the imperial court of Wetzlar, which office he filled with great reputation till his death, in 1776. He published, Die Schwedische Bibliothec; Memoria Virorum in Suecia eruditissimorum rediviva; and, Themis Romano-Suecica.

NETTELBLADT, (Daniel,) a learned lawyer, was born at Rostock in 1719, and educated at the university there, and at Marburg, and at Halle, under Christian Wolff. In 1746 he was made professor of the law of nature at Halle, whither his lectures attracted pupils from all parts of Germany. He was nominated a member of the privy council in 1765, and ten years after director of the university. He died in 1791. His principal works are, Systema elementare universæ Jurisprudentiæ naturalis, 8vo; and, Initia Historiæ litterariæ juridicæ universalis, 8vo. —Henry Nettelbladt, his brother, who was a counsellor, published some historical treatises relating to the duchy of Mecklenburg, &c. He died in 1761.

NETTER, (Thomas,) a learned English Carmelite monk in the fourteenth century, was surnamed Waldensis, most probably from the place of his birth, which was probably Saffron-Walden, in Essex. He embraced the religious life in a monastery at London, and was afterwards sent to the university of Oxford, where he became professor of philosophy and divinity. In the faculty last mentioned he was admitted to the degree of doctor. He zealously opposed the opinions of Wickliff, both in the schools and in the pulpit; was elected provincial of his order; and by the command of Henry IV. attended the council of Pisa in 1409. By Henry V. he was appointed privy counsellor, and confessor, and sent to the council of Constance, where he distinguished himself by his speeches against the Wickliffites and Hussites. He likewise possessed the favour of Henry VI. and went to France with the intention of being present at his coronation at Paris; but he died on his journey at Rouen in 1430. He was the author of, Commentaries on Genesis, Exodus, Leviticus, the Acts of the Apostles, the Epistle of St. Paul to the Romans, and the first Epistle of St. Peter; Doctrinale Antiquitatum Fidei Ecclesiæ Catholicæ, published, after his death, in 1571, in 3 vols, fol.; In Aristotelis Libros de Cœlo

et Mundo; and Dissertations, Disputations, Dialogues, Sermons, Letters, &c.

NETTLETON, (Thomas,) a physician and miscellaneous writer, was born in 1683, at Dewsbury, and settled at Halifax, in Yorkshire, where he practised physic for several years with great success, having taken the degree of M. D. at Utrecht. There are several of his communications in the Philosophical Transactions, as, An Account of the Height of the Barometer at different Elevations above the Surface of the Earth; and two papers on the small-pox. It appears that he had inoculated sixty-one persons, when the whole amount of persons inoculated by other practitioners was only one hundred and twenty-one. In 1729, he published a pamphlet, entitled, Some Thoughts concerning Virtue and Happiness, in a Letter to a Clergyman, 8vo, London, 1736, and 1751. He died in 1742.

NEUBAUER, (Ernest Frederic,) a learned Protestant divine, was born at Magdeburgh in 1705. He was professor of antiquities, of the learned languages, and finally of divinity, at the university of Giessen, where he prematurely died in 1748, when only forty-three years of age. He wrote, Illustrations of different Texts of Scripture; Academical Dissertations; A Collection of small Treatises by learned Hessians; Sermons; and, The Lives of the Professors of Divinity at Giessen.

NEUBAUER, (Franz Christ.) concert-master to the princess of Schaumburg, at Buckeburg, was a native of Bohemia, and educated at Prague, and at Vienna, where he assiduously strove to perfect himself as a composer, by means of his acquaintance with Haydn, Mozart, and Wranitzky. In 1790 he entered into the prince of Weilburg's service, as chapel-master; but when that chapel was broken up, on account of the French revolutionary war, he removed to Minden, where he stayed, till he got acquainted with the princess of Schaumburg, who not only gave him a gracious reception at Buckeburg, but also granted him leave to perform his compositions in the chapel there, where he succeeded Bach. He died in 1795. Those of his works which are held in the greatest estimation, are La Bataille, his principal symphony; Cantata on the taking of Mayence; and, Harmony for Wind Instruments only, accompanied by a Violin and a Bass.

NEUBECK, (Valerius Wilhelm,) a German poet and physician, was born at Arnstadt, in Thuringia, in 1765, and studied at Göttingen, and at Jena, at which latter university he took his degree as doctor of medicine. He practised at Liegnitz, and afterwards at Steinau. He wrote, De Natatione frigidâ, magno Sanitatis Præsidio; and a didactic poem, entitled, Die Gesundbrunnen, a production that has been greatly extolled by Schlegel as the very best that had then appeared in the German language. It was first published at Breslau in 1795, and in 1798 a folio edition of it appeared at Leipsic. He also translated Dr. F. Sayer's Dramatic Sketches of the Ancient Northern Mythology.

NEUHOFF, (Theodore Stephen, baron von,) a German adventurer, who, for a time, was king of Corsica, was born at Metz in 1690, of the noble family of the counts of La Marck in Westphalia. His father was an officer in the French service, and he himself obtained a lieutenant's commission in the regiment of Alsace. He afterwards went to Spain, and gained the favour of cardinal Alberoni, who gave him the rank of colonel in the Spanish service. He then travelled through Sweden, Holland, and Italy, and at last was put in prison for debt at Leghorn. On coming out of prison he met with several Corsican leaders, among the rest with the canon Orticoni, who had known him at Genoa, and who promised to use his influence to have him named king of Corsica, the natives of which island were then at war with the Genoese. Neuhoff upon this sailed for Tunis, where he persuaded the bey to lend him arms and ammunition. He sailed from Tunis on board an English vessel with his cargo and a retinue of sixteen persons, including two French officers, and several Turks, and arrived on the 12th of March, 1736, in the roads of Alesia, on the eastern coast of Corsica. In the following April the general assembly of Corsicans elected him for their king, and he swore to the draught of a constitution for the new kingdom which was then proclaimed, had silver and copper coins struck, and established an order of knighthood, under the name of the Order of Deliverance. He, however, could not maintain himself against the Genoese and a Corsican opposition. He fled to England, whither his Dutch creditors pursued him, and being arrested, he became a prisoner in the King's Bench for some years. His liberation was at length, however, effected, through the instrumentality of Horace Walpole; but he

died soon after, in December 1755, and was buried in St. Ann's churchyard, Westminster, where the epitaph on his tombstone, said to be written by Walpole, records the singular events of his life.

NEUKIRCH, (Benjamin,) a German poet, born at Reinke, in Silesia, in 1665. His poetical translation of Fenelon's Telemachus, is a feeble performance. His best productions are his satires and poetical epistles. He died in 1729.

NEUMANN, (Gaspar,) a German divine, was born at Breslau in 1648, and educated at Jena. He travelled, in quality of chaplain, with the duke of Gotha, in France and Italy, was ordained, and became pastor of a church, and professor of theology and Hebrew. He died in 1715. He wrote, Genesis Linguæ sanctæ Veteris Testamenti; and, Exodus Linguæ sanctæ Veteris Testamenti; both containing singular etymological fancies; Clavis Domus Heber, reserans januam ad Significationem hieroglyphicam Literaturæ Hebraicæ perspiciendam; and, Kern aller Gebete; this work, of which there have been numerous editions, has been translated into almost every language in Europe, and even into some of the languages of the East.

NEUMANN, (John George,) a learned Lutheran divine, was born in 1661 at Mertz, a village of the country of Merseburg, in the circle of Saxony, (of which his father was minister,) and educated at Zittau; whence he removed to Wittemberg, where he was admitted an adjunct in the faculty of philosophy. Afterwards he spent some time at Strasburg, and visited several of the most celebrated of the German universities. Having returned to Wittemberg, he was appointed professor of poetry in 1690, and librarian to the university in 1692. At a subsequent period he was called to the theological chair, made assessor to the consistory, and provost of the castle-chapel. He died in 1709.

NEUMANN, (Gaspar,) an eminent chemist, was born in 1683, at Zullichau, in the duchy of Crossen, in Brandenburg. In 1705 he went to Berlin, where he engaged in the service of the king of Prussia, who sent him to study at the university of Halle; and he was next sent at the king's expense to travel for improvement in chemical knowledge. In 1711 he visited the German mines, and thence passed into Holland, where he attended the lectures of Boerhaave. Thence he went to England; and returning to Holland, he, in 1716, accompanied George I. king of England to Hanover. On repairing to Berlin he obtained the friendship of Stahl, physician to Frederic William, who procured an order for him to resume his travels at the expense of the court. He visited France and Italy, and on his return to Berlin was appointed court-apothecary; and when the king, in 1723, established a college of medicine and surgery in his capital, Neumann was nominated to the chair of chemistry. He received the degree of M.D. from Halle in 1727, and in that year travelled through Silesia and Moravia to Vienna, returning by Bohemia and the mining country of Saxony. His reputation now extended to the different countries of Europe, and he was elected a member of the Royal Society of London, the Imperial Academy Naturæ Curiosorum, and the Institute of Bologna. In 1734 he made a tour to the New Marche and Pomerania, where he discovered the true origin of Osteocolla. He became dean of the college of Berlin in 1736, and died in that city in 1737. His works were translated into English by Dr. Lewis, 1759, 4to, and 1773, 3 vols, 8vo.

NEUVILLE, (Anne Joseph Claude Frey de,) a French Jesuit, celebrated as a preacher, was descended from a noble family in Brittany, and born in the diocese of Coutances, in 1693, and studied at the college of Rennes. He did not deliver his first sermon at Paris till 1736; but he then made a powerful impression on his hearers, and he continued to preach with great reputation for thirty years. The principal event which contributed to disturb his tranquillity was the extinction of the society of Jesuits by the brief of Clement XIV. He died at St. Germain en Laie, in 1774, in the eighty-first year of his age. His Sermons were published at Paris, in 1776, in 8 vols, 12mo. Of these discourses, the Funeral Oration on the Maréchal de Belle-Isle is the finest.

NEVE, (Timothy,) a divine, was born at Wotton, in the parish of Stanton Lacy, near Ludlow, in Shropshire, in 1694, and educated at St. John's college, Cambridge. He afterwards kept a school at Spalding, and became successively minor canon of Peterborough, prebendary of Lincoln, archdeacon of Huntingdon, and rector of Alwalton in Huntingdonshire, where he died in 1757. In 1727 he communicated to the Spalding Society, An Essay on the Invention of Printing and our first Printers.—His son, TIMOTHY, was born at

Spalding, October 12, 1724, and was elected scholar of Corpus Christi college, Oxford, of which he was chosen fellow. He took his degree of D.D. in 1758; and on being presented by the college to the rectory of Geddington, in Oxfordshire, he resigned his fellowship. He was also presented by Dr. Green, bishop of Lincoln, to the rectory of Middleton Stoney, in the same county. On the death of Dr. Randolph, in 1783, he was elected Margaret professor of divinity at Oxford, and was installed prebendary of Worcester in April of that year. He was early a member of the Literary Society of Spalding. He died in 1798. He published, A Sermon, on Act Sunday, July 8, 1759, entitled, The Comparative Blessings of Christianity, Ephes. iv. 8; Animadversions on Phillips's Life of Cardinal Pole; Eight Sermons preached at the Lecture founded by the late Rev. John Bampton, M.A., canon of Salisbury. After his death appeared, Seventeen Sermons on various subjects, 1798, 8vo.

NEVERS, (Philip Julian Mancini Mazarini, duc de,) nephew of cardinal Mazarin, was born at Rome in 1641, and acquired some reputation by supporting Pradon against Racine. He wrote some sonnets, poetical pieces, &c., which possessed little merit. He died in the year 1707.

NEVILE, or NEVYLE, (Alexander,) a poet, was born in Kent, in 1544, and supposed to have been educated at Cambridge. He was one of the learned men whom archbishop Parker retained in his family, and was his secretary at his grace's death in 1575; and he was retained in the same office by the succeeding archbishop, Grindal, to whom, as well as to archbishop Parker, he dedicated his Latin narrative of the Norfolk insurrection under Kett. To this he added a Latin account of Norwich, accompanied by an engraved map of the Saxon and British kings. He published the Cambridge verses on the death of Sir Philip Sidney, in 1587; and he projected a translation of Livy, but never completed it. Another work of his is entitled, Apologia ad Walliæ proceres. He also translated, or rather paraphrased, the Œdipus, in his sixteenth year, as part of a translation of Seneca's tragedies translated by Studley, Nuce, Heywood, &c., and printed in 1581. Warton says, that notwithstanding the translator's youth, it is by far the most spirited and elegant version of the whole collection, and that it is to be regretted that he did not undertake all the rest. He died in 1614, and was buried in the cathedral at Canterbury.

NEVILE, or NEVIL, (Thomas,) dean of Canterbury, and an eminent benefactor to Trinity college, Cambridge, brother of the preceding, was born in Canterbury, and educated at Pembroke hall, Cambridge, of which he was elected a fellow in November 1570. In 1580 he was senior proctor of the university, and in 1582 was presented to the mastership of Magdalen college by the then patron of that office, Thomas lord Howard, first earl of Suffolk. In 1587, the queen, to whom he was chaplain, conferred on him the second prebend in the church of Ely, at which time he was also rector of Doddington-cum-March, in the isle of Ely. In 1588 he was elected vice-chancellor of the university. In 1590 he was promoted by the queen to the deanery of Peterborough. In 1593 he was appointed to the mastership of Trinity college, and in March 1594 resigned the rectory of Doddington, on being presented to that of Teversham, near Cambridge. In 1595 he was concerned in the controversy which originated at Cambridge, from the public declaration of William Barret, fellow of Caius college, against the doctrine of predestination, and falling from grace. On these points the general persuasion being then favourable to the system of Calvin, Barret was called before some of the heads, and compelled to retract his opinions. The dispute, however, which was referred by both parties to archbishop Whitgift, occasioned the well-known conference of divines at Lambeth, where they agreed on certain propositions, in conformity to Calvin's principles, commonly called the Lambeth Articles. Dr. Nevil and his brethren soon after had to complain of Dr. Baro, lady Margaret's professor of divinity, for maintaining some doctrines respecting universal salvation, diametrically opposite to those of the Lambeth Articles; in consequence of which he was removed from his station in the university. In 1597 Nevile was promoted to the deanery of Canterbury. On queen Elizabeth's death he was sent by archbishop Whitgift to Scotland to address her successor, in the name of all the clergy, with assurances of their loyalty and affection. James I. afterwards, when on a visit to Cambridge, in 1615, was entertained at Trinity college by Dr. Nevile; who died in May, in the same year. By his munificence to Trinity college Dr. Nevile has secured to himself the gratitude and admiration of posterity. He

expended more than 3000*l.* in rebuilding that fine quadrangle, which to this day retains the name of Nevil's court. He was also a contributor to the library of that college, and a benefactor to Eastbridge hospital in his native city. He was buried in Canterbury cathedral, in the ancient chantry, in the south aisle, which he had fitted up as the burial-place of his family, and which was afterwards called Nevil's chapel.

NEVILE, or NEVILLE, (Henry,) a republican writer, the second son of Sir Henry Nevile, of Billingbeare, in Berkshire, was born in 1620, and became a commoner of Merton college, Oxford, in 1635, but appears to have left it without taking a degree. In the beginning of the rebellion he travelled on the continent, but returned in 1645, and became an active agent for republicanism. In November 1651 he was elected one of the council of state; but when he found Cromwell aspiring to the crown, under the pretence of a protectorate, he retired. He caballed with Harrington and others for their imaginary commonwealth until the Restoration, when he was taken into custody, but soon after released. From this time he lived privately until his death, in 1694. The only one of his publications worthy of notice was, his Plato Redivivus: or, a Dialogue concerning Government, 1681, which Hollis, in his republican zeal, reprinted in 1763.

NEVIZAN, (Giovanni,) an Italian lawyer, was born at Asti, studied at Padua, and taught at Turin. He is known by his work, Sylvæ Nuptiales, &c. 8vo. He died in 1540.

NEWBOROUGH, or NEWBURGH, (William of,) commonly known by his Latin name of Gul. Neubrigensis, an early English historian, was born at Bridlington, in Yorkshire, in the first year of Stephen's reign, (1136,) and educated in the abbey of Newborough, of which he became a member. Neubrigensis's History, published at Paris, with Picard's notes, 1610, 8vo, then by Gale, and lastly, and more correctly, by Hearne, 3 vols, Oxon. 1719, 8vo, begins with the Norman conquest, and ends with the year 1197, and is written in a good Latin style.

NEWCASTLE. See CAVENDISH.

NEWCOMB, (Thomas,) a divine, was born in Herefordshire, in 1675, and was educated at Corpus Christi college, Oxford. He was afterwards chaplain to the second duke of Richmond, and rector of Stopham, in Sussex, in 1734, when he published a translation of Velleius Paterculus. For some time before this he had lived at Hackney in narrow circumstances. In 1718 he wrote a poem, called Bibliotheca, which is in the third volume of Nichols's Select Collection of Miscellany Poems, and on which Dr. Warton thinks that Pope formed his goddess Dulness, in the Dunciad. He also wrote a poem, entitled, The last Judgment of Men and Angels, in twelve books, after the manner of Milton, 1723, fol. He likewise translated several of Addison's Latin poems, and Phillips's Ode to Mr. St. John. He was also the author of several Odes and minor poems, among which are, The Manners of the Times, in seven Satires; A Paraphrase on some Select Psalms; The Consummation, a Sacred Ode on the final Dissolution of the World; Novus Epigrammatum Delectus; The Death of Abel, a Sacred Poem, written originally in the German language, attempted in the style of Milton; and, Versions of two of Hervey's Meditations, in blank verse. He died about 1766.

NEWCOME, (William,) an eminent Irish prelate, descended from a nonconformist family, was born at Barton-le-Clay, in Bedfordshire, in 1729, and educated at Abingdon grammar-school, and at Pembroke college, Oxford; but he removed some time after to Hertford college, where he took his degree of M.A. in 1753, and became an eminent tutor, and had Charles James Fox for one of his pupils. In 1765 he took his degrees of B.D. and D.D., and was appointed chaplain to the earl of Hertford, then lord-lieutenant of Ireland, who conferred on him, within a year, the see of Dromore. In 1775, under lord Harcourt's administration, he was translated to Ossory; and in 1778 he produced his first work, An Harmony of the Gospels, which involved him in a controversy with Dr. Priestley respecting the duration of our Lord's ministry; Dr. Priestley confining it to one year, while the bishop extended its duration to three years and a half. In 1779 Dr. Newcome was translated to the see of Waterford; and in 1782 he published, Observations on our Lord's Conduct as a divine Instructor, and on the Excellence of his moral Character. This was followed, in 1785, by An Attempt towards an improved Version, a metrical Arrangement, and an Explanation of the Twelve Minor Prophets, 4to; and in 1788, by An Attempt towards an improved Version, a metrical Arrangement, and an Explanation of the Prophet Ezekiel, 4to. He published also about the same time, A Review

of the chief difficulties in the Gospel History respecting our Lord's Resurrection, 4to, the purpose of which was to correct some errors in his Harmony. In 1792 he published at Dublin, An historical View of the English Biblical Translations; the expediency of revising by authority our present translation; and the means of executing such a work, 8vo. For the historical part the bishop is chiefly indebted to Lewis; but his arrangement is better, and his list of editions is more convenient. Except a very valuable Charge, this was the last of Dr. Newcome's publications which appeared in his life-time. In January 1795, under the lord-lieutenancy of earl Fitzwilliam, he was translated to the archbishopric of Armagh. He died at his house in St. Stephen's Green, Dublin, January 11, 1800, in the seventy-first year of his age, and was interred in the chapel of Trinity College. Soon after his death was published, his Attempt towards revising our English Translation of the Greek Scriptures, or the New Covenant of Jesus Christ, &c. This was ably exposed by the Rev. Edward Nares, in his Remarks on the Version of the New Testament, lately edited by the Unitarians, &c. 1810, 8vo, and by archbishop Magee, in his great work on the Atonement. Archbishop Newcome's interleaved Bible, in four volumes, folio, is in the library at Lambeth-palace. His zeal for a new version, or his views of liberality, led him to give too much encouragement to the attempts of those with whom he never could have cordially agreed, and who seem to consider every deviation from what the majority hold sacred, as an improvement.

NEWCOMEN, (Matthew,) a nonconformist divine, educated at St. John's college, Cambridge, where he took his master's degree. As member of the Westminster Assembly of Divines, he assisted in the drawing up of their Catechism; and he was one of the five divines who attacked bishop Hall's Vindication of Episcopacy. This curious work was called Smectymnuus, from the initials of the authors' names, Stephen Marshal, Edmund Calamy, Thomas Young, Matthew Newcomen, William Spurstow. He was ejected from the living of Dedham, Essex, in 1662, and then retired to Leyden, where he died in 1666.

NEWCOMMEN, (————,) distinguished for his efforts towards the improvement of the steam-engine, was a locksmith at Dartmouth, in Devonshire, towards the close of the seventeenth century; and, notwithstanding his humble situation, he engaged in scientific researches, and carried on a correspondence with Dr. Robert Hooke, to whom he communicated his projects and inventions. Having had his attention excited by the schemes and observations of the marquis of Worcester, the French philosopher Papin, and by captain Savary's proposal to employ the power of steam in draining the mines of Cornwall, he conceived the idea of producing a vacuum below the piston of a steam-engine, after it had been raised by the expansive force of the elastic vapour, which he effected by the injection of cold water to condense the vapour. Thus an important step towards the construction of the very powerful instrument in question appears to have been owing to the ingenuity of Newcommen, who, in conjunction with captain Savary and Switzer, took out a patent for the invention. No particulars are known respecting the personal history of one to whose uncultivated but inventive genius so large a debt of gratitude is due for paving the way to the vast improvements effected by the ingenuity and sagacity of Watt.

NEWCOURT, (Richard,) was one of the proctors general of the court of Arches, and was for twenty-seven years principal registrar of the diocese of Canterbury. His Repertorium Ecclesiasticum Parochiale Londinense was published in 2 vols, fol.; the first in 1708, and the second in 1710. He died, at an advanced age, in 1716.

NEWDIGATE, (Sir Roger,) of Arbury, in Warwickshire, an elegant scholar, and an eminent benefactor to the university of Oxford, was born in 1719, and educated at Westminster school, and at University college, Oxford. In 1742, soon after his return from his travels on the Continent, he was elected knight of the shire for the county of Middlesex; but in the next parliament (1751) he was chosen representative for the university of Oxford, and continued so till 1780, when he resigned. He died in 1806, in the 87th year of his age. He cultivated a taste for classical literature up to the latest period of his life. He was also well acquainted with theology, and particularly with the writings of our earlier divines. One of his latest works was, A Harmony of the Gospels. He presented many gifts to the university of Oxford. The admired cast of the Florentine boar in Queen's college library, the Florentine museum, and other books in the library of University college, Piranesi's works in the Bod-

leian, and those exquisite specimens of ancient sculpture, the Candelabra in the Radcliffe library, were some of his donations. In 1755 he was honoured by the countess dowager of Pomfret (who was aunt to the first lady Newdigate) with a commission to intimate to the university her intention of presenting them with what are now called the Arundelian marbles. He gave also 1,000*l.* to be vested in the public funds, in the name of the vice-chancellor and the master of University college for the time being, in trust, part of it to go for an annual prize for English verses on ancient sculpture, painting, and architecture.

NEWLAND, (Peter,) a learned Dutchman, son of a carpenter at Dimmermeer, near Amsterdam, where he was born in 1764. He was made one of the commissioners of longitude; and he afterwards filled with great ability the chairs of mathematics and philosophy at Utrecht, and at Amsterdam. He wrote poems in Dutch, On the Means of Enlightening a People; On the General Utility of Mathematics; On Lavoisier's System; On the Form of the Globe; On the Course of Comets, and the Uncertainty of their Return; On ascertaining the Longitude at Sea; and, A Treatise on Navigation. He died in 1794.

NEWPORT, (Sir John,) a statesman, was born at Waterford in 1762, and educated at Eton, and at Trinity college, Dublin. In 1785 he was called to the bar; in the following year he was elected recorder of Waterford; and he was returned as a member of the united parliament for that city in 1803. He uniformly spoke and voted with the Whig administration of earl Grey; but having seen the Reform Bill carried, he retired from public life in 1832. He died in 1843.

NEWTON, (Thomas,) a Latin poet, divine, schoolmaster, and physician, of the sixteenth century, was the eldest son of Edward Newton, of Butley, near Presbury, in Cheshire, and was educated at Macclesfield, and at Trinity college, Oxford, and Queen's college, Cambridge. He took orders, and became master of the grammar-school at Macclesfield. He likewise practised physic, and published some treatises on that subject. In 1583 he was instituted to the rectory of Little Ilford, in Essex, where he kept a school, continued the practice of physic, and acquired considerable property. He died in 1607. At Cambridge he became eminent for Latin poetry, and was regarded by scholars as one of the best poets in that language. He wrote, A Notable History of the Saracens, &c. drawn out of Aug. Curio, in three books; A Summary, or brief Chronicle of the Saracens and Turks; Illustrium aliquot Anglorum encomia; Atropoion Delion, or the Death of Delia, with the Tears of her Funeral, a poetical Discourse of our late Elizabeth; and, A pleasant new History, or a Fragrant Posie made of three flowers, Rose, Rosalynd, and Rosemary. He also corrected Embryon Relimatum, written by John Stambridge; but he was not the author of the two parts of Tamerlane the great Scythian emperor,—these were written by Marlowe. He translated, A Direction for the Health of Magistrates and Students, from Gratarolus; Luther's Commentary on the two Epistles general of St. Simon and St. Jude; Touchstone of Complexions, from Levinus Lemnius; and, The third Tragedy of L. An. Seneca, entitled, Thebais, Lond. 1581, published with the other translated plays, by Studley, Nevile, &c. Dr. Pulteney thinks that the Herbal to the Bible, printed in 1587, 8vo, was by him; and this is not improbable, as it is only a translation of Levini Lemnii explicatio similitudinum quæ in Bibliis ex herbis et arboribus sumuntur. He also wrote, Christian Friendship, with an invective against dice-play and other profane games.

NEWTON, (Sir Adam,) a learned Scotchman, educated in France, where he governed the first class of the college of St. Maixant, in Poitou, in the reign of Henry III. On his return to Scotland he professed himself a zealous Protestant; and about 1600 he was appointed tutor to prince Henry, eldest son of James I., whom he accompanied to England; and in 1606 he was made dean of Durham, which dignity, though not in orders, he held till 1620, when he was created a baronet. He translated into Latin his royal master's book against Vorstius, and also the first six books of Father Paul's History of the Council of Trent. In 1628 he succeeded lord Brook as secretary to the marches of Wales. He died in 1630.

NEWTON, (John,) an eminent mathematician and divine, was born at Oundle, in Northamptonshire, in 1622, and educated at the grammar-school there, and at Edmund's hall, Oxford. In 1661, immediately after the Restoration, he was created D.D., nominated chaplain to Charles II., and presented to the rectory of Ross, in Herefordshire, which he held till his death, in 1678. He wrote, Astro-

nomia Britannica; exhibiting the Doctrine of the Sphere, and Theory of Planets decimally by Trigonometry; Help to Calculation, with Tables of Declination, Ascension, &c.; Trigonometria Britannica, showing the Construction of the natural and artificial Sines, Tangents, and Secants, &c.; this contains a treatise translated from the Latin of Henry Gellibrand; Geometrical Trigonometry; Mathematical Elements; A perpetual Diary, or Almanack; Description of the Use of the Carpenter's Rule; Ephemerides, showing the Interest and Rate of Money at Six per Cent. &c.; Chiliades decem Logarithmorum, et Tabula Partium Proportionalium; The Scale of Interest, or the Use of Decimal Fractions; School Pastime for Young Children; The Art of Practical Gauging of Casks and Brewers' Tuns; Introduction to the Art of Rhetoric; The Art of Natural Arithmetic in whole Numbers, and Fractions, vulgar and decimal; The English Academy, or a brief Introduction to the seven liberal Arts, Grammar, Arithmetic, Geometry, Music, &c.; Cosmography, or a View of the terrestrial and celestial Globes; Introduction to Astronomy; and, Introduction to Geography.

NEWTON, (Sir Isaac,) was born on Christmas Day, 1642, at Woolsthorpe, a hamlet in the parish of Colsterworth, in Lincolnshire, eight miles south of Grantham. He was descended from a family which was resident at Westby, in Lincolnshire, until about 1370, when it became possessed of the manor of Woolsthorpe. His father, Isaac Newton, married Harriet, the daughter of James Ayscough, of Market Overton, in Rutlandshire, and Isaac was their only child. The mother was left a widow during her pregnancy, and three months after her husband's death appears to have given premature birth to her child, which was of so diminutive a size, that she used to say he "might have been put into a quart mug." Mrs. Newton, whose income was little more than 80*l.* per annum, soon contracted a second marriage with the Rev. Barnabas Smith, rector of North Witham, by whom she had a son and two daughters. Isaac, when about three years old, was confided to the care of his maternal grandmother, by whom he was sent to two day-schools at Skillington and Stoke, until his twelfth year, when he was sent to the grammar-school of Grantham, under Mr. Stokes. Here he boarded in the house of Mr. Clark, an apothecary, whose brother was at that time usher of the school. "Every one," says Dr. Stukely, "that knew Sir Isaac, or have heard speak of him here, recount the pregnancy of his parts when a boy, his strange inventions, and extraordinary inclination for mechanics; that instead of playing among the other boys, when from school, he always busied himself in making knicknacks and models of wood in many kinds; for which purpose he had got little saws, hatchets, hammers, and a whole shop." On the decease of his mother's second husband, in 1656, she returned to Woolsthorpe; and in that year Isaac was taken from school to assist in the management of the farm. Here he was employed in superintending the tillage, grazing, and harvest; and he was frequently sent on Saturdays to Grantham market, with corn and other commodities to sell, and to carry home what necessaries were proper to be bought at a market-town for a family; but on account of his youth, his mother used to send a trusty old servant along with him. Their inn was at the Saracen's Head, in Westgate, where, as soon as they had put up their horses, Isaac generally left the man to manage the marketing, and, retiring to Mr. Clark's garret, where he used to lodge, entertained himself with a parcel of old books till it was time to go home again; or else he would stop by the way, between home and Grantham, and lie under a hedge studying, till the man went to town and transacted the business, and called upon him in his way back. His chief delight, when at home, was to sit under a tree with a book in his hand; or to busy himself with his knife in cutting wood for models of some thing or other that struck his fancy; or he would get to a stream and make mill-wheels. This devoted attachment to study and mechanical pursuits induced his mother to send him to Grantham school again; whence, after he had spent nine months there, he was sent to Trinity college, Cambridge, where he was admitted June 5th, 1660, and where he was soon noticed by Dr. Isaac Barrow, who was in that year appointed Greek professor. The progress of his studies here was rapid beyond example. The first books which he read were Saunderson's Logic, and Kepler's Optics; these were followed by the Geometria of Descartes, (whose writings, both mathematical and speculative, were then much read at the university,) and the Arithmetica Infinitorum of Wallis. In his twenty-second year (1664), in which he took his degree of B.A. he invented his Binomial Theorem. In 1665 he esta-

blished the fundamental principles of his doctrine of Fluxions. In this year he had been forced to return to Woolsthorpe, on account of the plague, which was now raging at Cambridge, and it was during this sojourn at his native place that he first gave his attention to the theory of universal gravitation. In the following year he returned to the university, and composed his Analyses per Equationes Numero Terminorum Infinitas; and he likewise, while occupied in grinding object glasses for telescopes, in conformity with the precepts of Descartes and Gregory, was led to consider the phenomenon of the prismatic spectrum, and the superiority of reflecting telescopes. In 1667 he became junior fellow; and in the next year he took the degree of M.A., and became senior fellow. In 1669 he succeeded Dr. Barrow as Lucasian professor of mathematics; and for three years delivered lectures on optics. In 1671 he made with his own hand a reflecting telescope, which is still carefully preserved in the library of the Royal Society. In 1675 he received a dispensation from Charles II. to retain his fellowship without taking orders. About 1676 Leibnitz, having heard of many new results obtained by Newton by means of an infinite series, expressed to Oldenburg his wish to be made acquainted with it. This led to a correspondence between Newton and Leibnitz. A dispute afterwards arose between the English and foreign mathematicians relative to the claims of Leibnitz as an independent inventor of the calculus, and Newton himself took a part in the controversy. In 1687 were published his Philosophiæ Naturalis Principia Mathematica, a work which is memorable not only in the annals of one science or one country, but will form an epoch in the history of the world. About the same time he was appointed one of the delegates to defend the privileges of the university of Cambridge against the attacks of James II. who wished to obtain for father Francis, an ignorant Benedictine monk, the degree of M.A. without his taking the oaths prescribed by the statutes. In 1688 he took his seat in parliament as one of the representatives of the university; and he was resident in London until the dissolution of parliament, which took place the following year. He was again returned to parliament in 1703; but, being a Whig in politics, he lost his election in 1705. From 1690 till 1695 he appears to have resided chiefly at Cambridge. During parts of the years 1692 and 1693 he suffered under temporary mental aberration; although it was between December 1692, and February 1693, that he wrote his four celebrated letters on the existence of the Deity, at the express request of Dr. Bentley. It appears that on the 3d of February, 1692, while he was at chapel, a large and valuable collection of his MSS. on the theory of colours accidentally caught fire, and was wholly consumed. On discovering his loss he evinced the utmost uneasiness, and it is certain that the circumstance weighed heavily upon his mind for several months after, if it did not destroy its equipoise. Another version of the story is, that Newton left in his study a favourite dog, which overturned a lighted taper upon his paper, and on his return, finding the extent of his loss, he exclaimed, "Oh, Diamond, Diamond, little do you know the mischief you have done me!" In 1695 he was appointed warden of the Mint, with a salary of from 500*l.* to 600*l.* per annum. In 1699 he was promoted to the mastership of that establishment, with a salary of from 1,200*l.* to 1,500*l.* In the same year he was chosen foreign associate of the Royal Academy of Sciences at Paris. In 1701 he made Mr. Whiston his deputy professor of mathematics at Cambridge, and gave him all the salary from that time; though he did not absolutely resign the professorship till 1703, when he was elected president of the Royal Society, to which office he was annually re-elected till his death; and on the 16th of April, 1705, he was knighted at Trinity college, Cambridge, by queen Anne. The first edition of the Principia having been sold off, Dr. Bentley and his other friends had, for a considerable time, been urging Sir Isaac to prepare a new edition. The duties of the Mint would not permit him to devote much time to such a task; but he willingly complied with the request of his friends, when Mr. Roger Cotes, Plumian professor of astronomy at Cambridge, undertook to superintend its publication. Newton promised to send his own revised copy to Mr. Cotes in July 1709; but delays took place, and the work was not completed till the spring of 1713. In 1722 he became subject to a disorder of the bladder, accompanied with cough and gout. He presided for the last time at the Royal Society on the 28th of February, 1727, and died at Kensington on the 20th of March following, in the eighty-fifth year of his age. His remains were in-

terred in Westminster Abbey, the funeral being attended by several of the nobility and the principal members of the Society. In 1731 a magnificent monument, designed by Kent, and sculptured by Rysbrack, was erected in the Abbey at the expense of his relatives. It is situated immediately behind the organ, and bears an appropriate inscription, ending with, "Sibi gratulentur mortales tale tantumque exstitisse humani generis decus." In the same year a medal was struck at the Tower, bearing on one side the head of Newton, with the motto, "Felix cognoscere causas;" and on the reverse a personification of the mathematical sciences. In 1755 a full-length statue, by Roubilliac, was erected in Trinity college chapel, bearing the word "Newtonus," with the inscription from Lucretius, "Qui genus humanum ingenio superavit." There is also a bust of Newton in Trinity college library, by the same sculptor. There exist portraits of him by Vanderbank, Ritts, Sir Godfrey Kneller, and Sir Peter Lely; the last was taken when Newton was a B.A. In his person Newton was below the middle stature, but well set, and inclined to corpulence. His hair was abundant, and white as silver. His eye was bright and penetrating till within the last twenty years of his life; but his countenance, though thoughtful, was not indicative of extraordinary sagacity. While at the university, he spent the greatest part of his time in his closet, and when he was tired with the severer studies of philosophy, his relief and amusement was going to some other study, as history, chronology, divinity, or chemistry; all which he meditated upon with the greatest attention, as appears by the many papers which he left behind him on those subjects. While in London he resided at the corner of Long's-court, in St. Martin's-street, Leicester-square, on the roof of which he built a small observatory. All the time he could spare from his business, and from the civilities of life, in which he was scrupulously exact and complaisant, was employed in study; and he was hardly ever alone without a pen in his hand, and a book before him; and in all the studies which he undertook, he had a perseverance and patience equal to his sagacity and invention. His niece, afterwards married to Mr. Conduit, who succeeded him as master of the Mint, lived with him for about twenty years during his residence in London. This beautiful and accomplished woman was the daughter of Hannah Smith, Newton's half sister, who had married Mr. Robert Barton of Bristock. Sir Isaac Newton was always generous and hospitable; and upon proper occasions he gave splendid entertainments. His charity knew no limits; and he used to say that they who gave away nothing till they died, never gave. This, perhaps, was one reason why he never made a will. Scarcely any man of his circumstances ever gave away so much during his lifetime, in alms, in encouraging ingenuity and learning, and in succouring his poorer relations. In every situation he showed an inflexible attachment to the cause of liberty, and to the constitution of his country. George II. and queen Caroline showed him particular marks of their favour and esteem, and often conversed with him. The queen in particular used to take delight in his company, and was accustomed to congratulate herself that she lived in the same country, and at the same time, with so illustrious a person. Yet, notwithstanding the extraordinary honours that were paid him, he had so humble an opinion of himself, that he had no relish for the applause which he received. In Spence's Anecdotes we are told, that when Ramsay was one day complimenting him on his discoveries in philosophy, he answered, "Alas! I am only like a child picking up pebbles on the shore of the great ocean of truth." Of the soundness of his religious opinions we cannot speak with the same satisfaction. His views respecting the doctrine of the Trinity were known to be erroneous. His works are, Principia, 1687, London, 4to; 1713, Cambridge, 4to, edited by Cotes; 1726, London, 4to, by Pemberton; 1730, London, 2 vols, 8vo, by Le Seur et Jacquier, 1739-42, Geneva, 4 vols, 4to, with a valuable commentary; Optics, London, 1704, 4to; to the first edition, written in English, were appended two Latin treatises, viz. De Quadratura Curvarum, containing an exposition of his method of fluxions; and Enumeratio Linearum tertii Ordinis; a Latin version of the Optics, by Dr. Clarke, appeared in 1706, London, 4to, for which Newton presented the translator with 500*l.*; Arithmetica Universalis, 1707, Cambridge, 8vo, comprising the algebraical lectures delivered by Newton at the university, printed under the inspection of Whiston; Analysis per Equationes Numero Terminorum Infinitas, 1711, London, 4to; translated by Stewart, 4to, London, 1745; Methodus Differentialis; De Mundi Systemate, 1728, London, 4to; this is a

popular account of the truths contained in the third book of the Principia; The Chronology of Ancient Kingdoms amended; to which is prefixed a Chronicle from the first memory of things in Europe to the conquest of Persia by Alexander the Great, 1728, London, 4to; Table of Assays, printed in Dr. Arbuthnot's Tables; Optical Lectures, delivered in 1669-70-71; Observations on the Prophecies of Daniel and the Apocalypse of St. John; An Historical Account of two notable Corruptions of Scripture; this was first published in 1754, London, under the title of Two Letters from Sir Isaac Newton to M. le Clerc. The papers communicated by Newton to the Royal Society are comprised in vols vii.—xi. of the Transactions. The principal works of Newton were collected and published by Dr. Horsley, under the title of Newtoni Opera quæ extant omnia, 1779-85, London, 5 vols, 4to. The minor works of Newton have been collected and published under the title of Opuscula Mathematica, Philosophica, et Philologica; collegit partimque Latine vertit ac recensuit Joh. Castillioneus; Laus. et Genev. 3 vols, 4to.

NEWTON, (Richard,) a learned divine, founder of Hertford college, Oxford, was born in 1676 at Yardley-chase, in Buckinghamshire, and educated at Westminster school, and at Christ church, Oxford, where he distinguished himself as a tutor. In 1710 he was inducted principal of Hart hall, by Dr. Aldrich, and took the degree of D.D. in the same year. He was received into lord Pelham's family, to superintend the education of the duke of Newcastle, and his brother, Mr. Pelham, both of whom became eminent statesmen; and the latter, when minister, more than once employed Newton to write the king's speeches. Bishop Compton collated him to the rectory of Sudbury, in Northamptonshire. His application for a charter to take Hart hall from under the jurisdiction of Exeter college, and erect it into an independent college, occasioned a most ably sustained controversy between him and Dr. Conybeare, then rector of Exeter, and afterwards bishop of Bristol and dean of Christ Church. In August 1740, however, he obtained the charter for raising Hart hall into a perpetual college, for the usual studies. In 1752 he was promoted to a canonry of Christ Church. He died in 1753. Besides some single sermons, he published, in answer to Wharton on pluralities, a volume entitled, Pluralities Indefensible, 1744; University Education; and in 1752 he issued Proposals for Printing by Subscription 4,000 copies of the Characters of Theophrastus, for the benefit of Hertford college. In 1784 a volume of his Sermons was published by his grandson.

NEWTON, (Thomas,) an English prelate, was born in 1704, at Lichfield, where his father was a brandy and cider merchant, and educated at the free-school of Lichfield, at Westminster school, and at Trinity college, Cambridge, of which he was chosen fellow. He then took orders, came to London, and was appointed curate, and afterwards assistant preacher, at St. George's, Hanover-square. His first regular employment was that of reader and afternoon preacher at Grosvenor-chapel, in South Audley-street. By this appointment he became well known in the parish, and was soon taken into Lord Carpenter's family, to be tutor to his son, afterwards created earl of Tyrconnel. In 1738 Dr. Pearce, afterwards bishop of Rochester, but then vicar of St. Martin's, appointed him morning preacher at the chapel in Spring Gardens. He was next introduced to the acquaintance of Mr. Pulteney, who, when lord Bath, appointed him his chaplain, and in 1744 presented him to the rectory of St. Mary-le-Bow, Cheapside. In 1745 he took his degree of D.D. In 1747 he was chosen lecturer of St. George's, Hanover-square. In 1749 he published his edition of Milton's Paradise Lost, with notes of various authors, 2 vols, 4to. His design in this edition was to publish the Paradise Lost, as the work of a classic author, *cum notis variorum;* and his first care was to print the text correctly, according to Milton's own editions, that is, the two printed in his lifetime. In his preface he criticizes with freedom, and generally, it must be admitted, with justice, Milton's annotators and editors, Patrick Hume, Dr. Bentley, Dr. Pearce, who, with the earl of Bath, first engaged him in this undertaking, and gave him much assistance, Richardson the painter, Warburton, and some anonymous commentators. He was assisted by Dr. Heylin, Dr. Jortin, Dr. Warburton, a copy of Bentley's edition with Pope's MS. notes, Mr. Richardson, jun., Mr. Thayer of Manchester, and some others. The preface is followed by a life of Milton, compiled from the best authorities, and with a defence of Milton's religious and political principles, as far as in Dr. Newton's opinion they are capable of being defended. This is followed by Addison's papers on

the Paradise Lost, taken from the Spectator. The plates were designed by Hayman, and engraved by Grignion, &c., and have very considerable merit. What perhaps distinguishes this edition from all others, is an elaborate verbal index, which was compiled by the indefatigable Alexander Cruden, author of the Concordance to the Bible. Sometime after, Dr. Newton was prevailed upon to publish the Paradise Regained, and Milton's smaller poems, upon the same plan, which accordingly appeared in one volume, 4to, 1752. The first volume of Dissertations on the Prophecies, which have remarkably been fulfilled, and are at this time fulfilling in the world, 8vo, was published in 1754. The second and third volumes were not published until 1758; and, as an encouragement to the work, he was in the interim appointed to preach the Boyle Lectures. In 1756 he was appointed one of the king's chaplains, and permitted at the same time by her royal highness the princess of Wales to retain that rank in her service; and he held both stations during the rest of that reign and the beginning of the next. In 1757 he was made prebendary of Westminster, and sub-almoner, by the interest of Dr. Gilbert, archbishop of York, who conferred on him the precentorship of the church of York. In 1761 he was promoted to the bishopric of Bristol, and the residentiaryship of St. Paul's. In 1768 he was promoted to the deanery of St. Paul's. He died in 1782.

NEWTON, (John,) a zealous divine, was born in London in 1725, and after attending a school at Stratford, in Essex, for about two years, was at the age of eleven taken to sea by his father, who was for many years master of a ship in the Mediterranean trade, and in 1748 went out as governor of York Fort, in Hudson's Bay, where he died in 1750. After various adventures, marked by great irregularity of conduct, young Newton, in 1748, appears to have been for the first time awakened to a proper sense of his past life, which gradually improved into a real reformation. After this he was concerned in the African slave-trade, and acquired that knowledge which many years afterwards enabled him to contribute, by his evidence before parliament, to the abolition of that detestable traffic. During the whole of his earlier career he appears to have had a thirst for knowledge, and especially a taste for Latin, which he cultivated with uncommon diligence. He next became a tidewaiter at Liverpool, and acquired a competent knowledge of Greek and Hebrew, with a view to the Church. In April 1764 he was ordained by Dr. Green, bishop of Lincoln, to the curacy of Olney, in Buckinghamshire, which he held for sixteen years. Here he became acquainted with Cowper, the poet, and with the benevolent John Thornton, Esq. who in 1779 presented him to the living of the united parishes of St. Mary Woolnoth and St. Mary Woolchurch Haw, Lombard-street, where he continued to reside till his death, in 1807. His principal works, of which a complete edition was published soon after his death, consist of sermons, preached and published at various times; the Narrative of his life, published in 1764; Review of Ecclesiastical History, on the plan which Mr. Milner afterwards pursued; Hymns, some of which are by Cowper; Cardiphonia; Omicron's Letters on religious subjects; and, The Messiah, a series of sermons on the words of the celebrated oratorio. His Life was written by the Rev. Richard Cecil; and several of his Letters to Cowper appear in the Life and Works of that poet, published by Southey in 15 vols, 12mo, 1835-1836.

NEY, (Michael,) one of the most distinguished of Buonaparte's maréchals, was born at Sarre Louis in 1769. When very young he entered as a private into a regiment of hussars, and had attained the rank of a subaltern at the beginning of the Revolution. He was soon after made captain, and attracted the notice of La Marche, Kleber, and Hoche, the last of whom appointed him general of division, in which quality he commanded the French cavalry in 1798, during the invasion of Switzerland. The following year he distinguished himself under Massena; and in 1800 he shared in the victories gained by Moreau at Möskirch and Hohenlinden. In 1804 he was made maréchal of the empire; and the following year he gained the victory to which he owed the title of duke of Elchingen. He was next employed against the Prussians and the Russians, when he greatly contributed to the success of the French at Friedland. He was then sent to the Peninsula, where, after he had effected a junction with Massena, he was compelled to retreat before the impetuous onset of the duke of Wellington, who drove the French out of Portugal. In 1812 he accompanied Buonaparte to Russia, and his services at the terrible battle of Mojaisk, where he commanded the centre of the French army, procured him the title of prince of Moskwa, and

the epithet of "the bravest of the brave." Having afterwards lost the battle of Dennewitz, in the campaign in Germany, the dissatisfaction of Napoleon induced him to retire to Paris in disgrace. He was, however, again employed in 1814; and he afterwards contributed to induce the emperor to resign his authority, and was one of the first of the imperial generals who offered submission to the Bourbons. He preserved, therefore, all his titles and pensions, and was created a peer of France. In February 1815, when Buonaparte escaped from Elba, Ney hastened to Paris, where he made strong protestations of his loyalty to Louis XVIII. He then proceeded with some regiments towards Lyons; but instead of attacking the invader, he joined his standard. After the battle of Waterloo he went to Paris, and thence fled to Auvergne, where he was arrested on the 24th of July. He was carried to Paris, and was tried and convicted of treason, before the chamber of peers, by whom he was condemned to death December 6, 1815. He was shot on the following morning, near the Luxembourg

NICAISE, (Claude,) a divine and antiquary, was born, of a good family, at Dijon in 1623, and educated at the university of Paris: he also studied theology in the college of Navarre. In 1655 he visited Rome, where he took priest's orders, and formed connexions with all the eminent literati and artists of that capital. After a residence in Italy of several years, he returned to France, where he devoted himself entirely to literary pursuits, and especially to a correspondence with the learned of different nations. No man in Europe of his time seems to have had so much occupation of that kind; and he was regarded as the general intelligencer for all matters of lettered curiosity upon the continent. He died in 1701. He wrote, De Nummo Pantheo; Les Sirenes, ou Discours sur leur Forme et Figure; and, A Dissertation on the Schools of Athens and Parnassus—Raphael's Pictures so named.

NICANDER, a Greek physician, grammarian, and poet, flourished in the time of Attalus III., surnamed Galatonices, the last king of Pergamus, B.C. 140, and was a native of Claros, near Colophon. He is said to have been a priest of the Clarian Apollo. He was the author of a variety of works, historical, poetical, and medical, of which there remain only two poems, entitled, Theriaca, and Alexipharmaca. The first describes serpents and other venomous animals, with the remedies for their bites; the second describes poisons of all kinds, and their supposed antidotes. They have been very frequently published in the originals and in translations. They are contained in the Corpus Poet. Græc. Genev. 1606; and Bandini published an edition at Florence in 1769 in Greek, Latin, and Italian, with various notes and commentaries. An excellent edition of the Alexipharmaca was given by J. Gottl. Schnieder, Halle, 1792, 8vo. Bentley says that he studiously affected obsolete and antiquated words, and must have been an obscure writer even to his contemporaries. The Theriaca was published in the Cambridge Musæum Criticum, with Bentley's Emendations, vol. i. 370, &c.

NICANDER, (Karl August,) a celebrated Swedish poet, was born at Stregnäs, in 1799, and educated at the university of Upsal. In 1820 he published his Runesvärdet, eller den förste Riddarn, The Runic Sword, or the First Knight. His next production, which was illustrated with designs by his friend baron von Hamilton, was entitled Runor. His Enzio, an historical lyric, appeared in a collection of poems by him in 1825-6; and in each of those years he obtained a prize medal from the Swedish academy, the latter of which was for his poem on the Death of Tasso, which was translated into German by Mohnike. In 1827 he visited Italy, and published, Recollections of the South, after a Tour through Denmark, Germany, Switzerland, and Italy. Of his minor poetical compositions, that on Silence is greatly admired. He died in 1839.

NICCOLA DI PISA, or PISANO, one of the earliest restorers of sculpture, the precise date of whose birth or death none of his biographers have been able to ascertain. He must, however, have been born near the commencement of the thirteenth century, as he was greatly advanced in years in 1273. In 1225 he was employed to execute the *arca* or tomb of San Domenico at Bologna, which he embellished with an admirable series of bas-reliefs and figures. Several of these subjects are given by Cicognara, in his Storia della Scultura, and many of the heads and countenances are finely expressed. In 1231 he began the celebrated church of San Antonio, or Il Santo, at Padua, which acquired for him no less fame as an architect. He was next engaged to erect the church Dei Frari at

Venice; and his reputation as an architect became so great, that he was successively employed at Florence, Pistoja, Volterra, Naples, and in his native city. Of the works which he executed at Florence, the most celebrated is the church and monastery of Santa Trinita, which edifice was highly extolled by Michael Angelo as one of surpassing excellence for its simple grandeur and the nobleness of its proportions. He began the cathedral of Pistoja in 1240, and likewise improved and embellished that at Volterra. At Arezzo, the convent of S. Domenico; and at Naples, the church of Lorenzo, besides the magnificent abbey on the plain of Tagliacozzo, erected by Charles I. of Anjou (1268) in commemoration of his decisive victory over Corradino, and thence called Santa Maria della Vittoria, the campanile of S. Niccola, and the pulpit in the Baptistery, at Pisa, as well as that in the cathedral at Sienna, attest his skill and genius as an architect and sculptor.—His son and pupil, GIOVANNI DI PISA, born about 1235, was the architect of the renowned Campo Santo, at Pisa. The edifice is of marble, and forms a cloister of sixty-two arches, inclosing the inner area, or burial-ground. After this Charles I. of Anjou invited him to Naples, where he erected the Castel Nuovo, and built Santa Maria Novella. In 1286 he was employed to erect the high altar in the Duomo at Arezzo. This work, and his Virgin and Child, on one side of the cathedral at Florence, are reckoned by Cicognara as his best productions. He also executed the marble pulpit in the church of S. Andrea, at Pistoja, besides many of the sculptures of the Duomo of Orvieto. He died in 1320.

NICCOLI, (Niccolo,) a meritorious contributor to the restoration of learning in Italy, was the son of a merchant of Florence, in which city he was born in 1364. After studying under Luigi Marsigli, he went to Padua, for the sole purpose of copying the Latin works of Petrarch, which were then in high esteem. Transcribing manuscripts was a great part of the labour of a scholar before the invention of printing; and a number of works copied or corrected by Niccoli are still extant. With these, and others that he purchased, he formed a select and copious library for that age; and with a liberality superior to that of many collectors, he granted the free use of his stores to all who requested it. He also purchased coins, gems, and other monuments of antiquity. He was greatly instrumental in promoting that discovery of ancient authors, which was the most important service then to be rendered to letters. Poggio has recorded the pecuniary assistance afforded to himself in his learned researches by Niccoli, who was also the patron of Leonardo Bruni, Aretino, Carlo Marsuppini, and Ambrogio Camaldolese. It was likewise chiefly through his means that Manuel Chrysoloras, Guarino Veronese, Aurispa, and Filelfo, were invited to Florence as professors; and he consulted the interests of literature after his death by the bequest of his library to the public. This is said to have been the first public library opened since the times of antiquity. He died in 1437, at the age of seventy-three.

NICEPHORUS I., emperor of the East, surnamed the Logothete, a native of Seleucia, was great treasurer and chancellor of the empire, when a revolt of the nobility deposed the empress Irene, A.D. 802. The nobles invested Nicephorus with the purple, and he was solemnly crowned at St. Sophia, whilst Irene was banished to the isle of Lesbos, where she died in a state of destitution. After suppressing the revolt of Bardanes, the governor of one of the provinces, whom the troops in Asia had proclaimed emperor, Nicephorus strengthened his throne by the association of his son Stauracius. Having by an embassy to the khalif Aaron al Rashid declared his intention no longer to pay the accustomed tribute to the Saracens, that prince made an incursion into Phrygia. Nicephorus, who advanced to meet him, was entirely defeated in a pitched battle, and with difficulty made his escape. In the following year Aaron again invaded his dominions with a much more numerous host, and spread desolation through a great part of Lesser Asia, as far as Heraclea of Pontus, which city he took and destroyed. Nicephorus, unable to contend with him in the field, was obliged to submit to a treaty, by which he agreed to pay a yearly tribute in a coin stamped with the image of the Saracen, and promised not to repair his demolished fortresses. A violation of this last condition produced a new invasion, in which the Saracens ravaged the provinces with more cruelty than before. Nicephorus was slain in an engagement with the Bulgarians on the 28th July, 811, and was succeeded by his son Stauracius.

NICEPHORUS II., (Phocas,) emperor of the East, was the son of Bardas Phocas, commander of the imperial army in Asia.

He defeated the Saracens on various occasions in the reign of Constantine Porphyrogenitus; and in that of Romanus II. he recovered the island of Crete. He was then sent against the Saracen khalif of Syria, whom he defeated, and he afterwards took the city of Beræa. On the death of Romanus he returned to Constantinople, where, through the favour of the empress-dowager Theophano, he obtained the honour of a triumph. In 963 he returned to Constantinople, where he was crowned by the patriarch. In the next year he took the dowager-empress for his wife. His warlike disposition was manifested in the continued assaults which, in person or by his generals, he made upon the Saracens, whom he drove out of Cilicia, Cyprus, and a part of Syria. His avarice, however, made him unpopular; and the unprincipled Theophano, who was either disgusted by his homeliness, and desirous of indulging her loose passions with John Zimisces, an Armenian officer, or who suspected him of bad designs against her two sons, took part in a conspiracy for his destruction. Through her contrivance, Zimisces, with a band of assassins, was admitted by night into the palace, and Nicephorus, cruelly mangled by their daggers, was put to death, 11th December, 969.

NICEPHORUS III., (Botoniates,) emperor of the East, was commander of the Asiatic forces of the empire, when the contemptible character of Michael Ducas encouraged him to revolt, and make an alliance with the Turks. He marched to Chalcedon with a body of Turkish auxiliaries, and Michael having retired into a monastery, Nicephorus was recognised as emperor, and crowned by the patriarch in the church of St. Sophia, on the 3d April, 1078. Alexius Comnenus, one of his generals, deposed him; whereupon, being deserted by all his friends, he retired to a monastery, where he died in 1081.

NICEPHORUS, (St.) patriarch of Constantinople, was born in that city about 750. He attended at the second council of Nice in 787, where he zealously exerted himself in defence of image-worship. In 806, upon the death of the patriarch Tarasius, he was elected his successor. In 814, an edict having been promulgated by the emperor Leo, the Armenian, for the suppression of the worship of images, the patriarch made use of all the means in his power to prevent it from being carried into execution. The emperor, finding that neither advice nor admonition had any effect in inclining the patriarch to submission, passed a decree of deposition and banishment against him in the course of the following year. The chief part of his exile was spent in a monastery, which had been founded by himself in an island of the Propontis, where he was confined till his death, in 828. He is honoured as a confessor by both the Greek and Latin churches. The most considerable of his works are, An Abridgment of History, commencing with the death of the emperor Mauritius, and ending with the reign of the empress Irene; it was first published at Paris by father Petau, in Greek and Latin, with his own version and notes, 1616, 8vo; and it is inserted in the first volume of the Corpus Historiæ Byzantinæ, 1648, fol., and also subjoined to Theophylact Simocatta's history; A chronological Catalogue of all the Patriarchs, Kings, and Princes of the Jews, Kings of Persia and Macedon, Roman Emperors, &c. from the beginning of the world; this first appeared in a Latin version, by Anastasius the librarian; the original Greek was first given by Scaliger, at the end of his edition of Eusebius's Chronicon; and father James Goar published it, in Greek and Latin, at the end of Syncelli Chronicon, 1652, fol.; The Stichometry; of the genuineness of this work some critics have entertained doubts, and in particular Dr. Pearson, as appears from the first part of his Vindic. Ignatii; but Fabricius, Cave, Mill, and Lardner, are in its favour; of this piece there are various editions, the most accurate of which is given by Montfaucon, in his Bibl. Coislin; it contains a catalogue of the books of Scripture, which is of use to show that the Jewish canon was generally esteemed sacred by Christians; and that the other books of the Old Testament, which are now called Apocryphal, were not of equal authority, though they were read sometimes in some churches, and often quoted by Christian writers. The Stichometry is inserted in the viiith vol. of the Critici Sacri.

NICEPHORUS, (Blemmidas,) a learned Greek priest and abbot of a monastery at Mount Athos in the thirteenth century. In 1256, on the death of the patriarch Germanus, the emperor Theodore Lascaris, whose tutor he had been, was desirous of raising him to that dignity; but this honour Nicephorus steadily refused, preferring the peaceful retirement of the cloister to the pomp and grandeur of that exalted station. He

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was more favourable towards the Latin church than any other celebrated Greek during this century, and defended some of its dogmas, in opposition to the members of his own communion. It is sufficiently apparent, however, from those very pieces which have been brought forward by the Romanists, to prove his coincidence with them in sentiment, that he differed widely from them on many points. His two treatises concerning the procession of the Holy Ghost were printed at Rome in 1659.

NICEPHORUS CALLISTUS, the son of Callistus, surnamed Xanthopulus, a learned monk of Constantinople, who flourished in the fourteenth century. In the appendix to Cave's Hist. Lit. he is placed by Gery under the year 1327; but that we ought to assign to him a somewhat earlier date is satisfactorily shown by Lardner, who places him under 1325. He wrote an Ecclesiastical History, collected, as he informs us, out of Eusebius, Socrates, Sozomen, Philostorgius, Theodoret, Evagrius, and others; and he completed his work before he was quite thirty-six years of age. It is divided into twenty-three books, extending from the birth of Christ to the death of the emperor Leo the philosopher, in 911. Only eighteen of these books have reached our times, which bring down the history to the death of the emperor Phocas (610). On account of the elegance with which it is written, the author has been honoured with the title of the ecclesiastical Thucydides, by some critics; while others, from the marvellous tales and fables which are interspersed in it, have given him the name of the theological Pliny. It was first published in 1553 by John Lange, Basle, fol.; and it was republished by him in 1561, fol., with notes. Besides this work, Nicephorus was the author of A Catalogue of the Constantinopolitan Emperors; Catalogue of the Constantinopolitan Patriarchs; and, an Abridgment of the Scriptures, all in Greek iambics. Hody has attributed to him a little piece, which he published at Oxford, in Greek and Latin, during his controversy with Dodwell, under the title of Anglicani Schismatis Redargutio, &c., 4to, 1691.

NICEPHORUS GREGORAS, one of the Byzantine historians, flourished in the fourteenth century. He was a favourite of Andronicus Palæologus the Elder, who made him librarian of the Constantinopolitan church, and sent him on an embassy to the prince of Servia. He afterwards went to the court of Andronicus the Younger, where he was the cause of the refusal of the Greeks to enter into a conference with the legates of John XXII. In the disputes between Barlaam and Palamas, he took the part of the former and of Acyndinus, whom he warmly supported in the council held at Constantinople in 1351. On this account he was put in prison, but was liberated on the return of John Palæologus. Nicephorus wrote eleven books of the Byzantine history, comprehending a period of 145 years, from Theodore Lascaris I. to the death of the younger Andronicus in 1841. This was first printed at Basle in 1561, with a Latin version by Jerome Wolff. A more correct edition, with a new version, was published from the Louvre press in 1702, by M. Boivin, junior. Gregoras also wrote the life of his uncle John, metropolitan of Heraclea, and composed scholia on Synesius De Insomniis.

NICERON, (John Francis,) a mathematician, was born at Paris in 1613, and in 1632 entered into the order of Minims. The science of optics principally engaged his attention; and he devoted to it all the time he could spare from the duties of his profession. He was twice sent on business to Rome, and was appointed regent of the philosophical classes. The similarity of their taste proved the means of introducing him to the acquaintance of Descartes. Niceron was prematurely cut off at Aix, in Provence, in the autumn of 1646, when he was only thirty-three years of age. He wrote, The Interpretation of Cyphers, or, a Rule for the perfect Understanding and certain Explanation of all Kinds of simple Cyphers, taken from the Italian of the Sieur Anthony Maria Cospi, Secretary to the Grand-duke of Tuscany; enlarged, and particularly accommodated to the French and Spanish Languages; Curious Perspective, or, artificial Magic produced by the wonderful Effects of Optics, Catoptrics, and Dioptrics; Thaumaturgus Opticus, sive, admirandæ Optices, Catoptrices, et Dioptrices, Pars prima, de iis quæ spectant ad visionem directam, 1646, fol. The work was completed, from Niceron's papers, by Mersenne and Roberval.

NICERON, (John Peter,) a laborious compiler, and biographical writer, was born at Paris in 1685, and entered into the congregation of Barnabites, in which he took his vows at the age of twenty; and, after completing his course of studies at Montargis, he was sent to Loches in

Touraine, as professor, first of the languages, and then of theology. He took priest's orders in 1708, and passed some years in teaching rhetoric and philosophy at Montargis, at the same time performing the pastoral duties of his function. In 1716 he was recalled to Paris, where he thenceforth occupied himself in literary pursuits. His principal work is his Mémoires pour servir à l'Histoire des Hommes illustres de la République des Lettres, avec un Catalogue raisonné de leurs Ouvrages; the first volume appeared at Paris in 1727, 12mo, and the rest were printed in succession to the forty-third; but in the three last there are several articles not written by Niceron. This is considered as a valuable addition to literary biography, although the style is negligent, and no great degree of sagacity is shown in characterising the different persons who are its subjects. The number of articles contained in it do not amount to quite 1,600. The author had proceeded only as far as the thirty-ninth volume at the time of his death; the remaining volumes were written by Oudin, Michault, and the abbé Goujet. He also published, Le Grand Fébrifuge; or, a dissertation to prove that common Water is the best remedy in Fevers, and even in the Plague; translated from the English of John Hancock, minister of St. Margaret's, London; The Voyages of John Ovington to Surat, and divers parts of Asia and Africa; containing the history of the Revolution in the kingdom of Golconda, and some observations upon Silk-Worms; The Conversion of England to Christianity, compared with its pretended Reformation; a work translated from the English, and written by an English Roman Catholic, Paris, 1729, 8vo. Niceron died in 1738, in the fifty-third year of his age.

NICETAS, (David,) a Greek historian, a native, as some relate, of Paphlagonia, flourished about the end of the ninth century. He wrote the Life of St. Ignatius, Patriarch of Constantinople, translated into Latin by Frederic Mutius, bishop of Termoli, and made use of by cardinal Baronius: but we have another version, by father Matthew Raderi, Ingoldstadt, 1604. This Nicetas composed also several panegyrics in honour of the apostles and other saints, which are inserted in the last continuation of the Bibliotheca Patrum, by Combefis.

NICETAS, (surnamed Serron,) deacon of the church of Constantinople, and contemporary with Theophylact in the eleventh century, and afterwards bishop of Heraclea, composed several Funeral Orations upon the death of Gregory Nazianzen; also a Commentary, which is inserted in Latin among the works of that father. There are ascribed to him, a Catena upon the Book of Job, composed of passages taken from several of the fathers, which was printed by Junius, London, 1637, fol.; Catenæ upon the Psalms and Canticles, Basle, 1552; and, Commentary upon the Poems of Gregory Nazianzen.

NICETAS, a physician of Constantinople, supposed to have lived in the reign of Isaac Comnenus, about the middle of the eleventh century. His collection of surgical works exists at present only in MS. of which there are three copies, one at Florence and two at Paris; but part of it was published at Florence, 1754, fol. with the title Græcorum Chirurgici Libri.

NICETAS ACOMINATUS, surnamed Choniates, a Greek historian, was born at Chone (Colosse), in Phrygia, and flourished in the beginning of the thirteenth century. He filled the part of grand logothete in the court of Constantinople. At the capture of that city by the Franks, in 1204, he withdrew to Nice, in Bithynia, where he died in 1206. He wrote a period of Byzantine history from the death of Alexius Comnenus, where Zonaras ceases, to the year 1203, being eighty-five years, in twenty-one books, which are still extant. They were printed, with the Latin version of Jerome Wolff, at Basle, in 1557, and at Geneva in 1593; and they were inserted in the Louvre edition of the Byzantine Historians, 1647. To this writer also are attributed the five first books of the Treasure of the Orthodox Faith, translated by Peter Morel, of Tours, 1580.

NICHOLAS I. pope, surnamed the Great, was raised to the pontificate on the 24th April, 858, after the death of Benedict III. He sent legates to Constantinople to urge Michael III. to restore Ignatius to the patriarchal see, into which Photius had intruded himself. He then excommunicated Photius, who, in turn, anathematized Nicholas at a council assembled at Constantinople: hence arose the schism between the Greek and Latin churches. Nicholas died on the 13th Nov. 867, and was succeeded by Adrian II. He was a resolute defender of the papal power and pretensions. His Letters are inserted in Coleti's Collection of Councils.

NICHOLAS II. Gerard of Burgundy, a native of Savoy, became bishop of Florence, and was elected pope at Sienna, on

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the 28th December, 1058, after the death of Stephen IX. An opposite faction chose John, bishop of Velletri, under the name of Benedict X., but Nicholas soon overturned the power of his rival. He extended the papal authority over some of the Norman princes in Lombardy and Naples, and bestowed on Robert Guiscard the duchy of Apulia and Calabria, as a fief of the Roman see. He died at Florence on the 22d July, 1061, and was succeeded by Alexander II.

NICHOLAS III. (Giovanni Gaetani Orsini,) was elected pope at Viterbo, on the 25th November, 1277, after the death of John XXI. He essayed in vain to effect an union between the Greek and Latin churches, for which purpose he had carried on negotiations with Michael Palæologus. Nicholas, who is accused of nepotism, died on the 22d August, 1280, and was succeeded by Martin IV.

NICHOLAS IV. (Girolamo d'Ascoli,) general of the order of the Friars Minors, was elected pope on the 15th February, 1288, after the death of Honorius IV. Chagrin, occasioned by the ill success of his efforts to effect a crusade, is supposed to have hastened his death, which took place on the 4th April, 1292. He was a learned man, and left some Commentaries on the Scriptures. He was succeeded by Celestine V.

NICHOLAS V. (Tomaso Parentucelli, or Sarsana,) succeeded pope Eugenius IV. on the 6th March, 1447. He succeeded in restoring peace to the Western Church, by persuading Felix V., who had been elected pope by the council of Basle in 1439, to resign in his favour in 1449. In the following year he proclaimed, in celebration of this happy event, a Jubilee, which attracted to Rome a vast multitude of people. He was an eminent patron of learning, and a diligent collector of valuable MSS. He founded the Vatican library, enlarged the university, and restored the bridges as well as the aqueduct of Acqua Vergine. The taking of Constantinople by the Turks affected him so deeply, that he died of grief the 24th March, 1455, in the fifty-seventh year of his age. This distinguished pontiff was succeeded by Calixtus III.

NICHOLAS, surnamed the Grammarian, patriarch of Constantinople in the eleventh century, whose remains are held in esteem by the Greek church, was raised to that dignity in 1084, according to most writers; though Riccioli and Baronius place that event under the year 1089. He died in 1111. Two of his Synodal Decrees are inserted in Greek and Latin, in Leunclav. Jus Græc. Rom. lib. iii.

NICHOLAS of CLAIRVAUX, a monk of the Cistercian order in the twelfth century, was the disciple and secretary of St. Bernard. He afterwards quitted the monastery whence he derived his surname, and removed into Italy, where he died in the monastery of Montiramey, about 1180. He was the author of a volume of Letters, published by John Pickard, a canon regular of St. Victor, at Paris, and inserted in the twenty-second volume of the Bibl. Patr.

NICHOLAS, (Eymericus,) a famous Spanish inquisitor-general, was born at Girone, in Catalonia, about 1320, and embraced the monastic life in the order of St. Dominic, and, after distinguishing himself as a preaching friar, was made inquisitor-general of the kingdom of Arragon in 1356 by Innocent VI. In the year 1371 he came to Avignon, and was created his chaplain, and judge of heresies, by Gregory XI. He died in 1393. He was the author of an extraordinary work, entitled, Directorium Inquisitorum, first printed at Barcelona in 1503, and afterwards at Rome in 1578, with the corrections and commentaries of Francis de Penna. It was made use of by Limborch, in drawing up his History of the Inquisition. There is a French translation of it by Morellet, 1762, 12mo.

NICHOLAS, (Henry,) a German mystic in the sixteenth century, and founder of the fanatical sect known by the name of "the House or Family of Love," was a native of Munster; but we have no account of the time either of his birth or of his death. He resided a long time at Amsterdam, and some time at Embden. He first drew the notice of the public about the year 1540, and pretended that he had a commission from Heaven to teach men that the essence of religion consisted in the feelings of divine love; and that all other theological tenets, whether they related to objects of faith, or modes of worship, were of no moment. He pretended that he was greater than Moses and Christ, because Moses had taught mankind to hope, Christ to believe, but he to love; and he said that Moses abode in the court of the sanctuary, Christ had the ministration of faith in the holy place, and he himself that of love in the holy place. He also gave out that the kingdom of Israel was to be raised and established in the time of his ministry; applying to himself those prophecies of Scripture that refer to our

Lord. He had many disciples in Holland, chiefly from the fanatical branches of the sect of Anabaptists; and his notions spread to England, where his followers had private assemblies for devotion, and felt the severity of government under the reign of Elizabeth. Nicholas was the author of The Looking-glass of Righteousness; The Gospel of the Kingdom; The Earth of Peace, &c. The most learned of all the authors who wrote against the Family of Love, was Dr. Henry More, in his Grand Explanation of the Mystery of Godliness.

NICHOLLE DE LA CROIX, (Louis Anthony,) a geographfcal writer, born at Paris in 1704. He published a French version, from the Italian, of Ballerini's Method of Study, deduced from the works of St. Augustine; Modern Geography; and, An Abridgment of Geography for the Use of Young Persons. He died in 1760.

NICHOLLS, (Frank,) an anatomist and physiologist, was born in London in 1699, and educated at Westminster school, and at Exeter college, Oxford. He was appointed by the university to deliver lectures on anatomy. After visiting Paris, he settled in London, and gave anatomical lectures. He was admitted into the Royal Society in 1728, and took the degree of M.D. at Oxford in 1729. He married a daughter of Dr. Mead in 1743; and on the death of Sir Hans Sloane in 1753, he succeeded him as one of the king's physicians. He spent the latter part of his life in literary retirement, and died in 1779. He published, Compendium Anatomico-œconomicum, ea omnia comprehendens quæ ad Corporis humani œconomiam pertinent; De Animâ Medicâ Prælectio; in this he endeavours to support the hypothesis maintained by Helmont, Stahl, and others, of a vital soul or principle acting spontaneously and rationally in the preservation of health and the cure of diseases; and, An Enquiry concerning the Motion of the Heart and the Circulation of the Blood. He also inserted several papers in the Philosophical Transactions, of which the most remarkable is an account of the appearances in the body of George II., whose death was occasioned by the unusual circumstance of a rupture of the right ventricle of the heart. He read the Gulstonian lectures in 1734 and 1736; and delivered the Harveian oration in 1739. His life was written by Dr. Thomas Lawrence, who had succeeded him in his professorship at Oxford.

NICHOLS, or NICCOLS, (Richard,) a poet, was born in London in 1584, and educated at Magdalen college, and at Magdalen hall, Oxford. The date of his death is uncertain; but he appears to have been alive in 1616, and was then but young. His principal works are his additions to The Mirror for Magistrates, a popular book in its time, containing a series of pieces by Sackville, Baldwyne, Ferrers, Churchyard, Phayer, Higgins, and Drayton. It was ultimately completed, and its contents newly arranged by Nichols, whose supplement to the edition of 1610 is entitled, A Winter Night's Vision. To this likewise is improperly subjoined, England's Eliza, or the victorious and triumphant Reigne of that Virgin Empress, &c. Elizabeth, Queen of England, &c. His other writings are, The Cuckow, a poem; Monodia, or Waltham's Complaint upon the Death of the most vertuous and noble Lady, late deceased, the Lady Honor Hay; London's Artillery, briefly containing the noble Practice of that worthie Society; The Three Sisters' Tears, shed at the late solemne Funerals of the royal Henry, Prince of Wales; and, The Furies, with Vertue's Encomium, &c. in two books of epigrammes, satirical and encomiastic. Specimens of his poetry are given in Headley's Beauties, and in the Bibliographer.

NICHOLS, (William,) a learned divine and indefatigable writer, was born at Donington, in Buckinghamshire, in 1664, and educated at St. Paul's school, London, and at Magdalen hall, Oxford. He removed afterwards to Wadham college, where he took the degree of B.A. in 1683; but being admitted probationer-fellow of Merton college in October 1684, he completed his degree of M.A. there on June 19, 1688. About that time he entered into holy orders, became chaplain to Ralph earl of Montague, and in September 1691, rector of Selsey, near Chichester. He was admitted B.D. in 1692, and D.D. in 1695. It appears from a letter of his to Robert earl of Oxford, that he was disappointed in his expectations of a promised prebend of Westminster. He wrote, An Answer to an Heretical Book called The naked Gospel; A short History of Socinianism; A Practical Essay on the Contempt of the World; The Advantages of a learned Education, a Sermon preached at a school-feast; The Duty of Inferiors towards their Superiors, in five practical discourses; An Introduction to a Devout Life, by Francis Sales, Bishop and Prince of Geneva, translated and reformed from

the Errors of the Romish Edition; to which is prefixed, a Discourse of the Rise and Progress of the Spiritual Books in the Romish Church; A Treatise of Consolation to Parents for the Death of their Children; God's Blessing on Mineral Waters; A Conference with a Theist, a Machiavelian, and an Atheist; The Religion of a Prince, showing that the Precepts of the Holy Scriptures are the best maxims of Government, 1704, 8vo, in opposition to Machiavel, Hobbes, &c.; Defensio Ecclesiæ Anglicanæ; A Paraphrase on the Common Prayer, with Notes on the Sundays and Holidays; Afflictions the Lot of God's Children; A Comment on the Book of Common Prayer, and Administration of the Sacraments, &c. 1710, fol.; this still continues to be printed in 8vo; A Supplement to the Commentary on the Book of Common Prayer, 1711, fol.; Historiæ Sacræ Libri VII. Ex Antonii Cocceii Sabellici Eneadibus concinnatum, in usum Scholarum et Juventutis Christianæ; A Commentary on the first fifteen, and part of the sixteenth Articles of the Church of England; and, A Defence of the Doctrine and Discipline of the Church of England, first written in Latin, for the use of foreigners, and translated into English by the author. A volume of his correspondence with Jablonski, Ostervald, Wetstein, &c., in Latin, was presented by his widow Catharine Nichols to the archbishop of Canterbury in 1712, and is now among the MSS. at Lambeth. He died in April 1712, and was buried in St. Swithin's church, in the city of London.

NICHOLS, (John,) an eminent printer and bibliographer, was born at Islington in 1744, and having received a liberal education, became at the age of twelve an apprentice to Bowyer, the learned printer. In 1766 he was admitted into partnership with his master; on whose death, in 1777, he succeeded to the sole management of the printing-office. In 1778 he became coadjutor to Mr. David Henry, in the publication of the Gentleman's Magazine; and on the decease of that gentleman the duties of editor devolved on Mr. Nichols. In 1804 he was chosen master of the Stationers' Company. On the 8th of February, 1808, his printing-office was destroyed by fire, when a great number of valuable works perished in the flames. Among his numerous literary publications may be mentioned, Anecdotes, literary and biographical, of William Bowyer, 1778, 8vo, which formed the basis of his Literary Anecdotes of the Eighteenth Century, 13 vols, 8vo; Illustrations of the Literature of the Eighteenth Century, 3 vols, 8vo, supplementary to the preceding work; The History and Antiquities of Leicestershire, 1795—1811, 6 vols, fol.; The Progression and Processions of Queen Elizabeth; Illustrations of the Manners and Expenses of Ancient Times in England; and, Bibliotheca Topographica Britannica. He died in 1826.

NICHOLSON, (William,) a writer on chemistry and natural philosophy, was born in London in 1758, and went to India at an early age, in the maritime service. In 1776 he became agent on the continent for Mr. Wedgwood, and afterwards settled in London as a mathematical teacher. He published, Introduction to Natural Philosophy; Dictionary of Chemistry; and, Journal of Natural Philosophy, Chemistry, and the Arts, which was continued for several years. He died in indigent circumstances in 1815.

NICHOMACHUS, the father of Aristotle, was a physician of Stagira, in Macedonia, and one of the family of the Asclepiadæ, and flourished about B.C. 400. He was the friend and physician of Amyntas, king of Macedonia.

NICIAS, an Athenian general, celebrated for his valour and for his misfortunes. When Athens determined to make war against Sicily, he was appointed, with Alcibiades and Lamachus, to conduct the expedition, which he reprobated as impolitic. In Sicily he behaved with great firmness; but he often blamed the quick and inconsiderate measures of his colleagues. The success of the Athenians remained long doubtful. Alcibiades was recalled by his enemies to take his trial, and Nicias was left at the head of affairs. Failing in the siege of Syracuse, he demanded of the Athenians a reinforcement, or a successor. Demosthenes, upon this, was sent with a powerful fleet; but the advice of Nicias was despised, and the admiral, by his eagerness to come to a decisive engagement, ruined his fleet and the interest of Athens. The fear of his enemies at home prevented Nicias from leaving Sicily; and when, at last, a continued series of ill success obliged him to comply, he found himself surrounded on every side by the enemy. He gave himself up to the conquerors with all his army; but the assurances of safety which he had received soon proved delusive, and he was put to death with Demosthenes, B.C. 413.

NICIAS, a physician of Pyrrhus, king

of Epirus, who made an offer to the Romans to poison his master for a sum of money. Fabricius, the Roman general, disdained his offers, and acquainted Pyrrhus with the treachery of his physician. Nicias was put to death, and his skin was used to cover the seat of a chair. He is often called Cineas.

NICOLAI, (Philip,) a Lutheran divine, was born at Mengershusen, in the county of Waldeck, in 1556, and studied in the principal German universities. In 1576 he was called to the exercise of the ministry at his native place; and in 1583 he was presented to the abbey of Hardeck. In 1594 he was admitted to the degree of D.D. by the university of Wittemberg. Two years afterwards he settled in the pastoral office at Unna, in Westphalia. In 1601 he was appointed pastor of the church of St. Catharine at Hamburgh. He died in 1608. He published an edition of The Greek Testament, in 8vo; Commentariorum de Regno Christi, Vaticiniis Propheticis et Apostolicis accommodatorum, Lib. II.; Tractatus de Cœnâ Domini; Theoria Vitæ Æternæ; and, Commentariorum de Rebus Antiquis Germanicarum Gentium Lib. VI.

NICOLAI, (Melchior,) a learned Lutheran divine, was born at Schorndorf, in the duchy of Wirtemberg, in 1578, and educated at Tübingen, where he was made professor in ordinary of divinity; and in 1638, after the death of Luke Osiander, he succeeded him in the offices of vice-chancellor and superintendent, which he retained till 1650. He was then removed to Stuttgard, where he was appointed provost of the whole duchy of Wirtemberg, privy-counsellor to the duke, and visitor of the university, schools, and convents. He died in 1659. He was the author of a variety of controversial works in Latin and German, many of which are enumerated in Freheri Theatrum Vir. Erud. Clar., and in Moreri.

NICOLAI, (John,) a learned French Dominican monk, was born at Monza, in the diocese of Verdun, near Stenay, in 1594. He took the vows, in a monastery of his order, at the age of sixteen. Afterwards he was sent to Paris, where he was admitted to the degree of D.D. by the faculty of the Sorbonne in 1632. For twenty years he filled, with high reputation, the chair of professor of divinity in the house belonging to his order in the Rue St. Jacques, of which he was elected prior in 1661. He died in 1673. In 1657 he published, S. Thomæ Aquinatis Expositio continua super Quatuor Evangelistas, &c. fol., with numerous notes; and he proceeded to publish the other works of that doctor, in succeeding years, till at length he edited the whole, in 19 vols, fol. He also published the Pantheologia of father Rainier of Pisa, which is a theological dictionary, having the subjects arranged in alphabetical order. With the corrections and supplementary matter of Nicolai, it made its appearance at Lyons in 1655, in 3 vols, fol.; and again, at the same place, in 1670, in 3 vols, fol., with new additions. Nicolai was also the author of Galliæ Dignitas adversus præposterum Catalaniæ assertorem vindicata, &c. 1644, 4to, written by way of reply to father Mesplede's Catalania Galliæ vindicata.

NICOLAI, (Christopher Frederic,) a miscellaneous writer and bibliographer, was born in 1733 at Berlin, where his father was a bookseller, to which business he was himself brought up; but a passion for study overcame every obstacle which his position in life threw in his way, and he acquired by uncommon diligence a large store of useful information. In 1755 he produced his Letters, in which he impartially discussed the pretensions of the two literary sects headed by Bodmer and Gottsched. This work led to his intimacy with Lessing and Moses Mendelsohn. In 1757 he commenced, in conjunction with Mendelsohn, the Bibliothek der Schönen Wissenschaften, one of the earliest and best belles-lettres journals in the language, which was afterwards continued, till the end of 1805, under the title of the Neue Bibliothek, &c. With Lessing and Mendelsohn he established, in 1759, the Briefe der Neuesten Litteratur; and in 1765 he projected the Allgemeine Deutsche Bibliothek, of which periodical he continued to be editor till it reached its 107th volume. He wrote also, Anecdotes of Frederic the Great; Description of Berlin and Potsdam; Life and Opinions of Sebaldus Nothanker; this is a species of novel, which had great success, and was translated into English, French, Dutch, Danish, and Swedish; Life and Opinions of Sempronius Gundibert; in this the writer sets the doctrines of Kant and his disciples in a ridiculous light; Essay on the Templars; Remarks on the History of the Rosicrucians and Freemasons; and, Tour through Germany. He died in 1811.

NICOLAS of Cusa, son of a fisherman, rose by his merit, and assisted at the council of Basle in 1431, and showed such eloquence that Eugenius IV. em-

ployed him as his ambassador at Constantinople, in Germany, and France. He was patronized by succeeding popes, and made bishop of Brixen. He died at Todi in 1454, aged fifty-three. He wrote several works on theological subjects.

NICOLAS of LYRA, so called from the place of his birth, near Evreux, in Normandy, was a Jew, but was converted to Christianity in 1291, and took the habit of the Friars Minors. He taught divinity with great reputation at Paris, and obtained the confidence of Jane, queen of Philip V., and was one of the executors of her will. He died in 1340. He wrote, Commentaries on the Bible, edited at Antwerp, 1634, in 6 vols, fol.; A Disputation against the Jews, fol.; and, Treatise against a Jewish Rabbi.

NICOLAUS DAMASCENUS, a poet and historian, born at Damascus about B.C. 74. He was a learned philosopher of the Peripatetic sect, and was highly esteemed by the emperor Augustus. His General History, in Greek, including that of Herod the Great, is quoted by Josephus and Strabo, and is referred to by Suidas and Athenæus. Valesius published at Paris, in 1634, the collections made by Constantine Porphyrogenitus from the works of this author, and brought by Peiresc from Cyprus. A fragment of his Life of Augustus is also extant.

NICOLAUS MYREPSUS, a medical writer, who flourished at the close of the thirteenth century, and is the author of a work, De Compositione Medicamentorum, written in Greek, but of which hitherto only a Latin translation has been published. He appears to have lived at Nicæa, and at Alexandria (whence he is sometimes called Nicolaus Alexandrinus). He afterwards settled at Constantinople, where he attained the dignity of Actuarius. He appears from his work to have been very superstitious. He orders the patient in some places to repeat three Paters, Credos, and Aves; he often prescribes the baptismal water as a powerful medicine; and he directs a verse out of the Psalms to be employed as an antidote. His work was translated from the Greek by Leonhardus Fuchsius, Basle, fol. 1549; it is inserted in the second volume of the Medicæ Artis Principes, Paris, fol. 1567.

NICOLAUS PRÆPOSITUS, called also Salernitanus, was at the head of the famous medical school at Salerno about the beginning of the twelfth century, and has left a treatise on the composition of medicines under the title of Antidotarium. It has been several times reprinted; the first edition was published, Venet. 1471, folio.

NICOLAY, (Ludwig Heinrich, baron,) a German poet, born at Strasburg in 1737. He wrote, Romantic Tales, the subjects of which are chiefly derived from Ariosto and Bojardo; Poetical Epistles; Fables; and, Minor Tales. He resided for the greater part of his life at Petersburg, whither he had been invited in 1769, to undertake the office of preceptor to the grand-duke, afterwards the emperor Paul. He was made director of the Imperial Academy of Sciences in 1798; and in 1801 he was raised to the rank of imperial privy-counsellor. He died in 1820.

NICOLE, (Claude,) a French poet, born at Chartres in 1611. He became one of the king's council, and president in the elections of Chartres. He died in 1685. He was a good Greek, Latin, and Italian scholar, and had a talent for French poetry. He published a collection of poems at Paris, 1660, in 2 vols, 12mo. They consist chiefly of translations from Ovid, Horace, Persius, Martial, Seneca the tragedian, Claudian, and others; a translation of an Elegy and Ode of Anacreon, and of a poem upon the Loves of Adonis, by the cavalier Marin, &c.

NICOLE, (Peter,) a celebrated French divine and moralist, was born at Chartres in 1625, and, after receiving his earlier instruction under the care of his father, was sent to Paris, where he commenced a course of philosophy; and he afterwards studied divinity at the Sorbonne; and, during this course, learned Hebrew, improved himself in Greek, and acquired a knowledge of Spanish and Italian. He also devoted part of his time to the instruction of the youth put under the care of the solitaires of messieurs de Port Royal. When he had spent three years, the usual period, in the study of divinity, he proceeded bachelor in that faculty in 1649, on which occasion he maintained the theses called the Tentative. He afterwards prepared himself to proceed a licentiate; but he was diverted from this by the dispute which arose about the five famous propositions of Jansenius, and by his connexion with Arnauld, whom he assisted in several pieces which that celebrated divine published in his own defence. They both went to M. Varet's house at Chatillon, near Paris, in 1664, and there continued to write in concert. Nicole afterwards resided at several places, sometimes at Port Royal, sometimes at Paris, &c. He was solicited to take holy orders; but, after an examination of three weeks,

and consulting with M. Pavillon, bishop of Aleth, he remained only a tonsured priest. He continued at Paris till 1677, when a letter which he wrote, for the bishops of St. Pons and Arras, to Innocent XI. against the relaxations of the casuists, drew upon him a storm that obliged him to withdraw. He went first to Chartres, and thence to Beauvais. In 1679 he retired to Brussels, thence to Liege, and, after that, visited Orval, and several other places. A letter, dated July 16, 1679, which he wrote to Harlay, archbishop of Paris, facilitated his return to France; and Robert, canon of the church of Paris, obtained leave of that archbishop, some time after, for Nicole to come back privately to Chartres. In 1683 he obtained permission to return to Paris, where he employed his time in the composition of various works. In 1693, finding his infirmities greatly increased, he resigned a benefice, of a very moderate income, which he had at Beauvais, and, after remaining for about two years more in a very languishing state, died of apoplexy, November 16, 1695. He was a man of profound learning, of unaffected simplicity of manners, and unpractised in the customs of the world. He was also a man of such timidity, that he scarcely dared to stir from his house, for fear of accident. His arduous application to polite literature enabled him to imitate the style of the best Latin authors, particularly that of Terence; but he is most admired as an elegant writer in his own language. In France he suffered much by undertaking the defence of Jansenius, whose opinions were condemned by the Sorbonne, the clergy of France, and indeed the whole church. The chief of his numerous works are, Letters and Reflections on the Epistles and Gospels; Theological Instructions on the Sacrament, the Creed, the Lord's Prayer, and the Decalogue; Treatise on Prayer; these form the 23 volumes of what are called Moral Essays; Les Imaginaires et les Visionnaires; The small Perpetuity of the Faith, with a defence of it; The large Perpetuity, written in conjunction with Arnauld; Les Préjugés légitimes contre les Calvinistes; Traité de l'Unité de l'Eglise, against Jurieu; Les Pretendes Réformés convaincus de Schisme; and, Réfutation des principales Erreurs des Quiétistes. He also published, Epigrammatum Delectus; and, a Latin translation of the Provincial Letters, with notes, &c. under the assumed name of Wendrock. He had likewise a share in the composition of the Greek and Latin Grammars, and the Logic, known under the name of Port Royal.

NICOLE, (Francis,) an able mathematician, born at Paris in 1683. His early attachment to the mathematics induced Montmort to initiate him in the higher geometry. He first distinguished himself by detecting the fallacy of a pretended quadrature of the circle. A native of Lyons, named Mathulon, was so confident that he had discovered this quadrature, as to deposit in the hands of a public notary at Lyons, the sum of 3,000 livres, to be paid to any person who, in the judgment of the Academy of Sciences, should demonstrate his solution to be erroneous. Nicole having undertaken the task, the Academy's judgment was, that he had plainly proved that the rectilineal figure, which Mathulon had given as equal to the circle, was even greater than the polygon of 32 sides circumscribed about the circle. Nicole presented the prize to the Hôtel Dieu of Lyons. The Academy, in 1707, nominated him assistant mechanician; in 1716 adjunct; and pensioner in 1724. He died in 1758. His principal works, all of which were inserted in the different volumes of the Mémoires of the Academy of Sciences, are, A General Method for determining the nature of Curves formed by the Rolling of other Curves upon any given Curve; Treatise of the Calculus of finite Differences; Treatise of the Lines of the third Order; Manner of determining the nature of Roulettes formed upon the convex surface of a Sphere, and of determining which are Geometric, and which are Rectifiable; and, On the Tri-section of an Angle.

NICOLINO, or NICOLINI, (Grimaldi,) a celebrated singer and actor, born at Naples. In 1697 and 1698 he was the principal singer in the Neapolitan operas; and in 1699 and 1700 he performed at Rome. From this period till his arrival in England, in 1708, he sung at Venice, Milan, and other cities of Italy, where the musical drama was established. Steele noticed his appearance on the stage in the Tatler; and Addison, who on other occasions so justly ridiculed the absurdities of the Italian opera, commended his acting in the Spectator, No. 13. In 1715 he performed in Handel's opera of Rinaldo. In 1717 he returned to Italy. The date of his death is not known.

NICOLO. See ABBATE.

NICOLOSIO, (Giambattista,) a Sicilian geographer, who died at Rome in

1670. He wrote, Hercules Siculus, sive Studium Geographicum; Guida allo Studio Geographico; La Theorica del Globo Terrestre; Orbis Descriptio; A Description of the Dominions of the Church; A Description of the Kingdom of Naples; and, Maps and Charts, with notes, illustrative of the History of Alexander by Quintus Curtius.

NICOLSON, (William,) a learned prelate and antiquary, was born in 1655 at Orton, near Carlisle, in Cumberland, where his father was rector, and educated at Queen's college, Oxford, of which he became fellow in 1679. In the preceding year he had been sent by Sir Joseph Williamson, secretary of state, to study the northern languages at Leipsic; and from his observations in this tour he was enabled to draw up a description of Poland, Denmark, and Germany, printed in Pitt's Atlas, 1680-81. On his return from his travels he took the degree of M.A., and was made chaplain to the bishop of Carlisle, who gave him a prebend and an archdeaconry, with a vicarage in his diocese. In 1696 he published the first part of his English Historical Library, a work intended to give a short view and character of most of our national historians whose writings are extant either in print or manuscript. It was followed by a second part in 1697, and a third in 1699; and all the parts were published together, corrected and augmented, in 1714, fol. In 1702 he published a Scottish Historical Library. In the same year he was promoted to the bishopric of Carlisle. An attack having been made upon his English Library by Atterbury, then preacher at the Rolls, in his work, On the Rights, Powers, and Privileges of an English Convocation, Dr. Nicolson replied to it in A Letter to the Rev. Dr. White Kennet, 1702. In 1705 he was chosen a fellow of the Royal Society. In 1715 he was appointed lord high almoner by George I. In 1718 he was translated to the see of Londonderry. His inquiries in Ireland gave rise to his Irish Historical Library, Dublin, 1724. He manifested his attention to the interests of his see by erecting a building in the palace-garden for the preservation of the records and other manuscripts relating to it. On the 9th of February, 1727, he was translated to the archbishopric of Cashel; but before he could take possession of it, he died at Londonderry on the 14th of that month. The three Historical Libraries, with the Letter to Dr. Kennet, were published together in 1736, fol. They form a valuable work to the students of national history, though they are not without considerable errors and omissions, especially in the Irish part, on account of the author's ignorance of the Irish language. He published, besides the works already mentioned, Leges Marchiarum, or Border Laws, with a preface, and an appendix of Charters and Records relating thereto; An Essay, or Discourse, to be affixed to Chamberlayne's Collection of the Lord's Prayer in one hundred different Languages; and, A Preface to the third edition of Dr. Wilkins's Leges Anglo-Saxonicæ. His Letters have been published by Mr. Nichols. He left also in manuscript a History of Cumberland, from which large materials were taken for the History and Antiquities of that county, published by Joseph Nicolson, Esq. and Richard Burn, LL.D. in 1778.

NICOMEDES I. king of Bithynia, succeeded his father Ziphœtes, B.C. 278. His succession was disputed by his brother Zibœas. Apprehensive of the ambitious designs of Antiochus, king of Syria, he invited the Gauls to support him; but from being his allies, they became his masters, and overran the whole of Asia Minor, and they at length settled in that district which was called, from them, Galatia. Nicomedes died about B.C. 250. He built a town which he called Nicomedia.

NICOMEDES II., surnamed Epiphanes, accompanied his father Prusias to Rome, B.C. 167, where he appears to have been brought up under the care of the senate. (Liv. xlv. 44.) Prusias becoming jealous of the popularity of his son, and anxious to secure the succession to his children by a second marriage, formed a plan for his assassination; but Nicomedes, having gained intelligence of his purpose, deprived his father of the throne, and put him to death (B.C. 148.) Nicomedes assisted the Romans in their war with Aristonicus, brother of Attalus, king of Pergamus, B.C. 131; and during the latter part of his reign he was involved in a war with Mithridates. He died B.C. 89. His life has been ably dramatized by Corneille.

NICOMEDES III., son of the preceding, was driven from his throne in the first year of his reign by his younger brother, Socrates, who was supported by Mithridates. Nicomedes was restored, however, soon after by the Romans, who sent an army under Aquilius to support him. At the breaking out of the Mithridatic war, B.C. 88, Nicomedes took part with the Romans; but his army was completely defeated by the generals of Mith-

ridates, near the river Anmias, in Paphlagonia; and he himself was again expelled from his kingdom, and obliged to take refuge in Italy. Sylla afterwards effected a reconciliation between the two kings, and restored Nicomedes to his capital, B.C. 84. Nicomedes died B.C. 75, without children, and, by his will, left his kingdom to the Romans, and it thenceforth became a province.

NICOMEDES, an ancient Greek geometer, who flourished about B.C. 100, celebrated as the inventor of the curve called conchoid, which serves equally for the resolution of the two problems relating to the duplication of the cube, and the trisection of an angle. It was much used by the ancients in the construction of solid problems, as appears from what Pappus says. Newton also approved of it for trisecting angles, or finding two mean proportionals.

NICON, a saint in the Greek and Roman calendars, lived in the tenth century, and acquired the surname of Metanoeite, from the frequent introduction into his discourses of the Greek word μετανοειτε, "repent." He entered a monastery on the borders of Pontus and Paphlagonia, and gained a reputation for extraordinary sanctity. In 961 he was sent on a mission into Armenia, where his labours are said to have been eminently successful. From Armenia he went to Crete, and thence to Lacedæmon, whence he was called to Corinth. He died in 998. His life, which was written by a Lacedemonian abbot, father Sirmond translated into Latin, and Baronius has freely made use of it in the tenth volume of his Annals, under the years 961—998. To Nicon is attributed a treatise in the Greek language, On the impious Religion of the most wicked Armenians, which is inserted in Latin, in the twenty-fifth volume of the Bibl. Patr., and in Cotelerius's Patr. Apostol, vol. ii. —There was another NICON, a monk of Palestine, who, under the reign of Constantine Ducas, about 1060, collected a Pandect of Interpretations of the Divine Commands, in two books, which has never been published. A MS. of this is still preserved in several libraries, and, among others, in the Royal Library at Paris.

NICON, patriarch of the Russian empire, was born near Nischnj Novogorod, of mean parentage, in 1605. He had a strong prejudice in favour of a monastic life; and the loss of his children led him to assume the habit of a monk, and to send his wife to a convent. His austerities, as well as his learning, by degrees raised him to public consequence; he was patronized by his sovereign, and at last made archbishop of Novogorod, and patriarch of Russia. Some innovations which he introduced into the Church, and the publication of the Bible in the Russian language, raised him enemies among the clergy; and at last by intrigue and violence he was obliged to abdicate his high office (1658), and was imprisoned; but the emperor Feodor permitted him to retire to the privacy of his original cell. He died in 1681, after enduring much undeserved persecution. He is the author of a Chronicle of Russian Affairs, to the Reign of Alexiowitz, printed at Petersburg, 2 vols, 4to, 1767.

NICOT, (John,) seigneur de Villemain, was born at Nismes in 1530. He went to Paris early in life; and in 1559 he was made master of requests in the king's household, and sent ambassador to Portugal. He was the means, while in that country, of introducing the use of tobacco into Europe. Of this herb, then called Petun, he received some seeds from a Dutchman, who had them from Florida. It then became an object of cultivation or importation in France, and the name *Nicotiana* was given to it in honour of him. After his return from Portugal, in 1561, he devoted himself to literary employment. In 1566 he published an edition of the history of Aimoin, a Benedictine of the abbey of Fleury, which Dupin has improperly attributed to Pithou. He also improved Aimar Ranconnet's French Dictionary. It did not appear, however, until after his death, when it was entitled, Trésor de la Langue Françoise tant Ancienne que Moderne, 1606, fol., and was reprinted at least four times. He died in 1600.

NIEBUHR, (Carsten,) a celebrated traveller, born in 1733, at Ludingsworth, in the duchy of Lauenburg. Owing to the narrow circumstances in which he was left by the death of his parents while he was young, he passed several years in the condition of a mere peasant. But in his twenty-first year he resolved to qualify himself for the office of a land surveyor, and for this purpose he applied himself to geometry, and he afterwards studied the science at Hamburg and in the university of Göttingen. In 1758, under the reign of Frederic V., he received an offer from the Danish government of employment in a scientific expedition to Arabia, which had been suggested to the minister count von Bernstorff by Michaëlis, for the pur-

pose of illustrating some passages in the Old Testament. [See MICHAELIS.] Modestly declining the title of professor, he accompanied the expedition only as a lieutenant of engineers, in the capacity of mathematician, or geographer; to which the Danish minister added the responsible office of treasurer to the mission. Its other members were Frederic Christiern von Haven, as professor of the Oriental languages, Peter Forskäl, as naturalist, Christiern Charles Cramer, as physician, and George William Baurenfeind, as painter or draughtsman. The expedition sailed from Copenhagen on the 7th January, 1761, for Constantinople. Thence the party proceeded in a vessel to Alexandria, ascended the Nile, and reached Cairo on the 10th November. Having carefully explored the pyramids and other antiquities of Lower Egypt, they crossed the desert to Mount Sinai, and Suez, embarked at that port in an Arab vessel, and landed at Loheia, in Arabia Felix, the destined seat of their mission, in December 1762. They then proceeded to Mocha, where Von Haven unfortunately died. The survivors proceeded to Sana, the capital of Yemen; but the naturalist Forskäl died on the road. Returning to Mocha, the travellers embarked in an English vessel for Bombay, on the voyage to which place the painter Baurenfeind expired; and at Bombay, Niebuhr buried the last of his fellow-travellers, the physician Cramer. Niebuhr sailing from Bombay, visited Persia; ascended the Euphrates; proceeded by way of Bagdad and Aleppo to the Syrian coast; embarked for Cyprus; returned from that island to the continent; visited Jerusalem and Damascus; passed through Aleppo, and over Asia Minor to Constantinople; and returned to Copenhagen in November 1767. The whole of the travels of the mission, which occupied six years, is said to have cost the Danish government the incredibly small sum of 4,000*l*. The government undertook the expense of engraving all the plates of Niebuhr's travels; and he published the result of his labours for his own profit. He printed his excellent and well-known Description of Arabia in 1772. This work was followed, 1774-1778, by his Travels in Arabia and circumjacent Countries, in 2 vols. The third volume was published in 1837, under the title of Reisebeschreibung nach Arabien und andern umliegenden Ländern. He also contributed to a German periodical journal, among other papers, two on the Interior of Africa, and the Political and Military State of the Turkish Empire. He likewise published the Descriptiones Animalium, and Flora Ægyptiaco-Arabica of his deceased friend and ill-fated fellow-traveller, Forskäl. He obtained, in 1778, a civil situation under the government at Meldorf, a town of Ditmarsh, in Holstein, to which he withdrew, and where he died in 1815.

NIEBUHR, (Barthold George,) son of the preceding, was born at Copenhagen, in 1776, and evinced from his earliest years a passion for study, which was carefully cultivated and directed by his father, who instructed him in geography, in English, in the elements of mathematics, and in Latin. In 1789 he was sent to the public school of Meldorf, in Holstein, where his family then resided. At Michaelmas 1790, he became the private pupil of the head-master, Dr. Jäger. He also received some advice with regard to the prosecution of his classical studies from J. H. Voss, the celebrated translator. He next went to Kiel, where he studied for two years. In January 1796 he became private secretary to Count Schimmelmann, the Danish minister of finance; but he exchanged that office in May 1797 for that of supernumerary secretary to the Royal Library, which he held till April 1798, when he paid a visit of two months to his family in Holstein, and then sailed for England. He resided in London and Edinburgh for about a year and a half, and returned to Holstein towards the end of 1799. In April 1800 he went to Copenhagen, where he obtained the appointment of assessor in the college of commerce for the East India department, and of secretary and accountant to the African consulate. In 1803 he visited Germany on public business connected with the administration of the Danish finances. In October 1806 he became joint-director of the first bank at Berlin: but the battle of Berlin, which took place shortly after, compelled him to quit the Prussian capital, and he resided till April 1807 at Memel and Königsberg, and then became one of the secretaries of the prime-minister Hardenberg. This office kept him with the head-quarters of the army till the battle of Friedland, when he went to Riga, and thence to Amsterdam, where he resided till April 1809. In December 1809 he was nominated privy-counsellor, and he returned to Berlin. He soon after exchanged his public situation for the post of historiographer to the king, vacant by the death of J. von Müller. About the same time he was elected member of the Royal Academy

of Sciences. On the opening of the university of Berlin, at Michaelmas 1810, he was appointed lecturer on Roman history. The lectures which he delivered in this and the following year were published in 1811. At Berlin he formed a philological society, consisting of Spalding, Buttmann, Heindorf, Schleiermacher, Ancillon, Süvern, Savigny, Schmedding, and Nicolovius. He took an active part in the events connected with the war of liberation in 1813-14; and he was chiefly with the head-quarters of the allied army till February 1814, when he was again sent to Holland on public business. In 1816 he was sent as ambassador to the court of Rome, where he wrote, besides some political tracts, a biography of his father, and some essays for the Royal Academy of Sciences. For his diplomatic services on this occasion he received from the king of Prussia the order of the Red Eagle of the second class, to which the emperor of Austria added the first class decoration of the Leopold order of knighthood. After visiting Albano, Tivoli, and Naples, he returned in May 1823 to Berlin, whence he went to Bonn, where a university had been recently established, and to that institution he was attached as an adjunct professor, and gave lectures on Roman antiquities and various other subjects. Here he set on foot the Rheinisches Museum, a philological repository, in which the shorter essays and scattered thoughts of learned men might be given to the world. The first volume appeared in 1827, under the joint editorship of Böckh, Niebuhr, and Brandis. In 1827 he published the first volume of the new edition of his History of Rome. The publication of the second volume was delayed by a fire, which burned his house to the ground and consumed all the manuscript with the exception of a leaf that he happened to have lent to a friend, and it did not appear till the end of 1830. Niebuhr was much affected by the revolution which took place in Paris in the July of that year, and by the subsequent revolt of Belgium. He expected a renewal of that devastating war which had been the result of the first French revolution, and feared that his own happy dwelling-place by the Rhine would be the first to suffer from the invaders. He sunk under the continued agitation of mind produced by these painful apprehensions, and died on the 2d of January, 1831. His works are, Römische Geschichte, 2 vols, 8vo, Berlin, 1811; this edition was translated into English by Mr. Walter, London, 1827; Frontonis Reliquiæ, ab A. Maio primum editæ, notis variorum editit B. G. Niebuhrius; accedunt C. Aurel. Symmachi octo Orationum Fragmenta; Cicero pro Fonteio et Rabirio; Flavii Merobaudis Carmina, St. Galli, 1823, 2d edition, Bonnæ; Römische Geschichte, Erstor Theil, Berlin, 1827; Zweitei Theil, Berlin, 1830; Dritter Theil, 1832; Corpus Scriptorum Historiæ Byzantinæ; of this edition Niebuhr published the Agathias, and joined with Bekker in publishing Dexippus, Eunapius, and other shorter histories, which appeared together in one volume; and, Kleine Historische und Philologische Schriften, Erste Sammlung. Besides these works, which he published in his own name, Niebuhr conferred an important benefit on Roman jurisprudence by his discovery, at Verona, of the fragments of Gaius.

NIELD, (James,) a distinguished philanthropist, was born at Knutsford, in Cheshire, in 1744. He was designed for agriculture; but in his sixteenth year he was apprenticed to a goldsmith in London, and when out of his time commenced business in St. James's-street, where he made a handsome fortune. Having been much impressed by a visit which he paid, early in life, to the King's Bench prison, and, possibly, moved by the example of Howard, he explored all the prisons of the country with a view to the alleviation of the misery of his fellow-creatures under confinement. He was the projector of the Society for the Relief and Discharge of Prisoners confined for Small Debts, formed in 1773, to which he was treasurer. He died in 1814. Besides his communications to the Gentleman's Magazine on the subject to which his life was devoted, he was the author of the interesting reports of the Society just mentioned.

NIEMCEWICZ, (Julian Ursyn,) a Polish writer. As nuntius of Lithuania, he displayed his political talents in the diet, 1788-92; and in 1794 became the friend of Kosciusko, with whom he was taken prisoner and sent to Petersburg. He afterwards accompanied Kosciusko to the United States, where he became acquainted with Washington. He wrote, Fables; Narratives, and Miscellaneous Pieces; and Spiewy Historycne, a series of historical songs, wherein the poet-patriot chants the heroic deeds of his countrymen. His dramatic productions consist of several comedies and tragedies; among which may be mentioned, Wlady-

slaw, a tragedy; Casimir the Great, a prose drama; Jadwiga, Queen of Poland, an historical opera. His prose works consist of Oriental Tales; A History of the Reign of Sigismund III.; Memoirs relative to the earlier History of Poland; Lejbe i Siora, or Letters of two Jewish Lovers; and, Jan y Teczyna, an historical romance.

NIEMEYER, (Augustus Herman,) chancellor of the university of Halle, was born in that city in 1754, and educated there. He began to give instructions in the university on the 18th of April, 1777; and the fiftieth anniversary of that event was commemorated by an assemblage of vast multitudes of his scholars from all parts of Germany. He wrote, besides many other works, The Principles of Teaching and Instruction for Learners, Tutors, and others; A Legacy to Helen from her Father; Philotas; and, Poems. He died in 1828.

NIEREMBERG, (John Eusebius de,) a learned Spanish Jesuit, descended from a noble Tyrolese family, was born at Madrid in 1590, and educated at Salamanca, where he entered the society in 1614. Natural history, divinity, and the Scriptures, were the subjects to which his chief attention was devoted. He filled the chair of natural history in the royal school at Madrid for fourteen years, with very high reputation; and afterwards, during three years, read lectures illustrative of the Scriptures. At the same time he was held in high estimation as a director of consciences, and was attended in his confessional by vast numbers of distinguished characters, in the highest ranks. During the last sixteen years of his life he was affected by complaints which kept him in incessant pain; but he sustained his afflictions with admirable fortitude and submission, till released by death in 1658. He was the author of a prodigious number of works, in Latin and Spanish, several of which have been translated into French, and some into Arabic. The principal are, De Arte Voluntatis Lib. VII.; De Adoratione in Spiritu et Veritate; Historia Naturæ maximè Peregrinæ Lib. XVI.; De Origine Sacræ Scripturæ Lib. XII. in quibus multa Scripturæ Loca explanantur, et Antiquitates ex Sacrâ Profanâque Eruditione eruuntur; Stromata Scripturæ Sacræ, in quibus enarrantur Vitæ variorum, &c.; Homiliæ Catenatæ ex vetustis Patribus, S. S. Doctoribus, et eruditis Scriptoribus; Hieromelissa Bibliotheca, de Doctrina Evangelii, Imitatione Christi, et Perfectione Spirituali; Succus Prudentiæ Sacro-politicæ; Silva Catechistica; and, Sylloge Axiomatum, et, Institutionum Spiritualium Christianæ Philosophiæ.

NIEUHOFF, (John de,) a Dutchman, who went on an embassy from the Dutch East India Company to the emperor of China, in the middle of the seventeenth century, of which he wrote an interesting account, translated into French by Le Carpentier. It is also to be found in Churchill's Collection.

NIEUPOORT, (William Henry,) a learned writer on classical archæology, born in Holland about 1670. He applied himself especially to the study of ancient history, of which he became professor in the university of Utrecht. He wrote, Rituum qui olim apud Romanos obtinuerunt succincta explicatio; this has been often printed; and, Historia Reipublicæ et Imperii Romanorum, contexta ex Monumentis veterum. He died about 1730.

NIEUWELANDT, (William van Den,) a Dutch author and artist, was born at Antwerp in 1584, and was a pupil of Paul Bril, whom he accompanied to Italy. After his return he settled at Amsterdam, where he chiefly painted ruins, baths, mausoleums, triumphal arches, and other subjects of that class. He also possessed considerable skill in engraving and etching. His literary works consist of six tragedies, namely, Saul, Claudius Domitius, Nero, Livia, Cleopatra, and Sophonisba. He also wrote a poem entitled, Von den Mensch. He died in 1635.

NIEUWENTYT, (Bernard,) a celebrated Dutch philosopher and mathematician, born in 1654, at Westgraafdyk, in North Holland, where his father was minister. After studying logic and the mathematics, he entered upon the study of medicine, and the branches of knowledge more immediately connected with that science; and he afterwards went through a course of reading on jurisprudence. He was counsellor and burgomaster of the town of Purmerende. He died in 1718. He wrote, Considerationes circa Analyseos ad Quantitates infinitè parvas applicatæ Principia; Analysis Infinitorum, seu Curvilineorum Proprietates, ex Polygonorum deductæ; Considerationes Secundæ circa Calculi Differentialis Principia, et Responsio ad Virum nobilissimum G. G. Leibnitium, &c.; A Treatise on the new Use of the Tables of Sines and Tangents, 1714; The proper Use of the Contemplation of the Universe,

for the Conviction of Atheists and Unbelievers, 1715, 4to, of which a French translation was published in 1725, 4to, entitled, L'Existence de Dieu demontrée par les Merveilles de la Nature; and an English one, by Chamberlayne, in 1718, 1719, and 1730, under the title of, The Religious Philosopher, or, The right Use of contemplating the Works of the Creator, 3 vols, 8vo. About a month before his death he put the finishing hand to an excellent refutation of Spinosa, which was published in Dutch at Amsterdam, in 1720, 4to.

NIEUWLAND, (Peter,) a mathematician, philosopher, and poet, was born in 1764, at Diemermeer, near Amsterdam, where his father was a carpenter. After reading all the books which the house contained, at the age of seven he began to display a turn for versification. His verses caused him to be greatly noticed by many, and especially by Bernardus de Bosch, by whom the boy was taken into his own house, and placed under the tuition of his brother, the celebrated Jeronimo de Bosch, by whom he was instructed in Greek and Latin. He was then sent to the Athenæum at Amsterdam, where, in 1780, he produced a dissertation on Terence, and another on the Stoic philosopher Musonius. After attending Ruhnkenius's lectures at Leyden, he became head-master at the school of Utrecht. In the following year he published his excellent poem, entitled Orion. In conjunction with Van Swinden he published a nautical almanac; and he also wrote a treatise on the means of ascertaining the longitude at sea, which has been frequently reprinted. He had begun a work on Navigation, of which only the first volume appeared. In 1789 he was lector in navigation and natural philosophy at Amsterdam; in 1792 he became head teacher at Leyden, in the mathematical and physical sciences; and in 1793 professor of mathematics, physics, architecture, hydraulics, and astronomy. He also made some translations from Anacreon. He died in 1794, in the thirtieth year of his age.

NIFO, (Agostino,) Lat. *Niphus*, a celebrated philosopher, was born in 1473 at Sessa, in the Terra di Lavoro, and educated chiefly at Tropea, in the Abruzzo; and quitting his father's house, which was rendered uncomfortable to him by a step-mother, he went to Naples, where he undertook the instruction of youth. He accompanied some of his scholars to Padua, where, in 1492, he was chosen professor extraordinary of philosophy. He afterwards was advanced to the professorship in ordinary, and to the first chair. During his abode at Padua, he had imbibed from Niccolo Vernia the opinion of Averroes concerning the unity of spiritual substance, and that there is only one soul and intellect which animates all nature. This he maintained in a treatise, De Intellectu et Dæmonibus, which brought upon him a formidable attack from the theologians. Leaving Padua, he resided for some time at Sessa; and he regarded this place so much as his home, that he usually styled himself Sessanus. The prince of Salerno engaged him to teach philosophy for some time in that city. About 1510 he appears to have held a chair in the university of Naples. In 1513 he was invited to Rome by Leo X., who honoured him with the title of count Palatine, and conferred upon him the extraordinary privilege of using the name and arms of the Medici. He was a professor at Rome in the college della Sapienza, and for some time he occupied a chair at Bologna. In 1519 he removed to Pisa; and in 1525 to Salerno. He died at Sessa in 1538. He wrote a great number of works relative to the Peripatetic philosophy, astronomy, medicine, rhetoric, ethics, politics, together with commentaries and translations of the works of Aristotle and Averroes. His work, De Auguriis libri duo, has been often reprinted; and his Opuscula moralia et politica were edited by Gabriel Naudé.

NIGER, (Caius Pescennius Justus,) a celebrated Roman general, who became emperor after the murder of Pertinax, A.D. 193. He appears to have been of humble origin; but his great military talents recommended him successively to the notice of Marcus Aurelius, Commodus, and Pertinax. He was consul with Septimius Severus, and obtained the government of Syria. When Pertinax was assassinated, Septimius Severus commanded in Illyria and Pannonia, Clodius Albinus in Britain, and Pescennius Niger in Syria; these three generals refused to acknowledge as emperor Didius Julianus, who had purchased the imperial dignity from the Prætorian guards; and each claimed the empire. Of these Niger was the most popular; but he quietly remained at Antioch, while Severus marched to Rome, dethroned Didius, and made active preparations for prosecuting the war against him in Asia. Niger crossed over to Europe, and esta-

blished his head-quarters at Byzantium; but his troops in Asia were defeated near Cyzicus by the generals of Severus. Being again defeated near Nicæa, and at Issus, he abandoned his troops, and fled towards the Euphrates with the intention of seeking refuge among the Parthians. But before he could reach the Euphrates, he was overtaken by a detachment of the enemy, and put to death on the spot, A.D. 194. His head was cut off, and fixed to a long spear, and carried in triumph through the streets of Rome. He reigned about one year. He enforced the strictest discipline in his army, and punished every violation of it with the greatest rigour.

NIGHTINGALE, (Joseph,) a Dissenting minister, born at Chowbent, in Lancashire, in 1775. After officiating for some short time to a congregation in the Wesleyan connexion at Macclesfield, he settled in London, where he supported himself principally by his literary exertions. He published, Beauties of England and Wales; English Topography; A Portraiture of Methodism,—this last work he published in 1807, having previously become a convert to Unitarianism; Sermons preached at Hanover-street and Worship-street Chapels; A Portraiture of Catholicism; and, Refutation of a recent Anonymous Pamphlet, entitled, A Portraiture of Hypocrisy. He died in 1824.

NIGIDIUS FIGULUS, (Publius,) one of the most learned men of ancient Rome, was the contemporary and friend of Cicero, and a professed advocate for the doctrine of Pythagoras. He was also a considerable proficient in mathematical and astronomical learning, and, after the example of his master, applied the knowledge of nature to the purposes of imposture. He likewise engaged in civil affairs, and filled the posts of prætor and senator. To his assistance Cicero acknowledged himself much indebted in defeating Catiline's conspiracy; and he also received important services from him in the time of his adversity. In the civil war between Pompey and Cæsar, Nigidius attached himself to the party of the former; and, upon Cæsar's accession to the supreme power, he was banished from Rome, and died in exile, B.C. 45. It was on the occasion of his banishment that Cicero wrote to him that beautiful and affecting Letter (ad Familar. lib. iv. 13,) which is so well known. Lucan alludes to his skill in astrology. He wrote several books upon various subjects; but only fragments of them have reached our times, which may be seen in the third book of Janus Rutgers's Variæ Lectiones, and Anthony Ricoboni's Comment. de Hist. &c.

NIHUSIUS, (Barthold,) a German Roman Catholic bishop, who acquired reputation by his writings, born at Wolpe, in the duchy of Brunswick, in 1584. He was educated in the Lutheran religion, and, after studying for some time in the colleges of Verden and Goslar, went to the university of Helmstadt about 1607. He afterwards obtained a recommendation to the patronage of the bishop of Osnaburgh, who allowed him a pension. He took his degree of master of philosophy in 1612. In 1616 he was appointed tutor to two gentlemen, whom he attended to the university of Jena; and when the term of his engagement with them expired, he obtained a similar employment, with a handsome stipend, at the court of Weimar. Here he conceived a disgust against the Lutheran church, owing, it is said, to some affronts which he received, or his being disappointed of preferment, and he retired to Cologne, where he became a convert to the Romish religion about 1622. His first employment was that of director of the college of proselytes; and he afterwards entered the lists in defence of the Popish cause, against Horneius and Calixtus, two celebrated Protestant divines at Helmstadt. An account of the articles which he published in this controversy may be seen in Bayle. About 1626 he returned to the duchy of Brunswick, to be director of a convent of nuns; and in 1729 he was made abbot of Ilfield. From this abbey he was driven by the Swedes in 1633; when he withdrew into Holland, where he continued to reside till 1649. Returning afterwards into Germany, he was made suffragan of the archbishop of Mentz, with the title of bishop of Mysia. He died in 1657. He was the author of Tractatus Chorographicus de nonnullis Asiæ Provinciis, ad Tygrim, Euphratem, et Mediterraneum ac Rubrum Mare; Comment. Logic. de Enunciationibus et Syllogismis Modalibus; Epigrammata, &c.; but his principal works were controversial, and are enumerated by Bayle.

NISSELIUS, (John George,) a native of the Palatinate, who settled at Leyden, where he published, at his own expense, a Hebrew Bible, in 8vo. It is divided into verses, and has Latin titles to the chapters. He also printed some books of the Old and New Testament in Ethiopic and Arabic, with Latin versions, which,

however, are far from being correct. He died in 1662.

NITHARD, a French historian, born in 790, was the son of Angilbert, abbot of St. Riquier, and of Bertha, daughter of Charlemagne, at whose court he was probably educated. It is supposed that he succeeded his father in the post of duke or count of the maritime coast, and that, in this quality, he served in the armies of Charlemagne. He was much attached to Louis le Debonnaire, and likewise to his son, Charles the Bald, in whose service he fought. He died of a wound received in battle in 858, or 859. He wrote a valuable work, containing the history of the divisions between the sons of Louis le Debonnaire. It was divided into four books, of which the three first were written in 842; the fourth is lost. His Latin style is obscure and embarrassed, but his narrative is methodical, and he was well informed in all he relates. This history was first published by M. Pithou, in his Annalium et Historiæ Francorum Scriptores coetanei, 1594; and afterwards more correctly by Duchesne and Bouquet in their collection of French historians. It was translated into French by Cousin in his History of the Western Empire. In his history Nithard gives the text of the treaty between Charles the Bald and his brother Louis the Germanic, which was sworn to by them at Strasburg, and is dated on the 16th kalends of March, A.D. 842. This treaty was written both in the Latin and Romance languages, and is the oldest existing monument of the latter.

NIVELLE, (Gabriel Nicholas,) a French ecclesiastic, and esteemed writer in the Jansenist controversy, was born at Paris about 1687, and educated at the seminary of St. Magloire, belonging to the congregation of the Oratory, where he continued till that community was dispersed in 1723. Afterwards he was nominated prior commendatory of St. Geréon, in the diocese of Nantes. In 1730 he was imprisoned for four months in the Bastile, on account of his opposition to the bull Unigenitus. He died in 1761. He was the author of An Account of the Proceedings in the Faculty of Theology at Paris, on the Subject of the Constitution Unigenitus, in 7 vols, 12mo; The Cry of the Faith; The Constitution Unigenitus submitted to the Judgment of the Universal Church, or, a General Collection of the Acts of Appeal, &c. 1757, in 4 vols, fol.

NIVELLE DE LA CHAUSSEE, (Peter Claude,) a dramatic writer, was born at Paris in 1692, and educated at the Jesuits' college, and at Plessis. He early contracted an acquaintance with La Motte, who encouraged him in the cultivation of his talents. When that eminent author, however, published his Fables, Nivelle was one of his critics; and on the publication of La Motte's system of prose-poetry, he attacked him more warmly in his Epître de Clio à M. de Berey, a poem which was much applauded. His dramatic pieces are, La Fausse Antipathie; Le Préjugé à la Mode; L'Ecole des Amis; and, Maximian. His reputation gained him admission into the French Academy, and had also made him an object of that envy which seems more than ordinarily active among the French men of letters. He therefore chose to bring out his next comedy of Melanide as the work of a young unknown author. By this artifice he eluded opposition, and obtained a success well merited by the performance, which is reckoned his master-piece. His Ecole des Mères is, indeed, by some preferred to it; and his Gouvernante is the favourite with others. Of all these pieces it is, according to D'Alembert, the peculiar and distinguishing character, that they form a school of morals, that they breathe virtue and inspire the love of it. They were, however, ridiculed by the author's rivals, under the title of "comedies larmoyantes." He died in 1754. His works were published at Paris in 5 vols, 12mo, 1763.

NIVERNAIS, (Louis-Jules Mancini Mazarini, duc de,) a statesman and polite writer, was born at Paris in 1716. After serving some time in the army, he was nominated ambassador to Rome, and then to Berlin, where he made himself very acceptable to Frederic the Great. In 1763 he was entrusted with the important negotiation of the definitive peace at London. On all these occasions he maintained the character of a prudent and enlightened minister, who united amenity of manners with the dignity of his station. After his return to Paris he devoted himself to literature, and made himself advantageously known by several ingenious publications in prose and verse, which obtained for him admission into the French Academy, and into that of Inscriptions. His most considerable performance was a collection of Fables, many of which are equal to those of La Motte, which they resemble in their general character. An English translation of them,

very ably executed, was published in 1799. His reflections on the genius of Horace, Boileau, and Rousseau, are highly esteemed; and his Dialogues of the Dead, Moral Letters, Lives of the Troubadours, &c. are distinguished proofs of an acute and well-cultivated mind. He was very conversant in English literature, and translated the fourth book of Paradise Lost, Pope's Essay on Man, and Horace Walpole's Modern Gardening. He likewise translated the Agricola of Tacitus. Didot, while the author was alive, printed a fine edition of his works, in 1796, 8 vols, 8vo. This amiable nobleman lived to be a sufferer from the Revolution, and was committed to the Bastile in the tyrannical reign of Robespierre. He recovered his liberty on the fall of that monster, (9th Thermidor,) and died in 1798.

NIZAMI, or NIDHAMI, a celebrated Persian poet, who flourished in the twelfth century of the Christian era. The first part of his poem, entitled Escander Nameh, or History of Alexander, was printed in 1812, at Calcutta, with a Persian Commentary. Mr. Lumisden had also published a part of the poem there in 1810, in his Selections for the Use of the Students of the Persian Class. He died in 1180.

NIZAM UL MULK, (Khodjah Hassan,) a Persian, born in 1017. He rose from obscurity to be vizier to the sultan Alp Arslan, and his son Melek Schah Jel al ed deen. This high office he held till 1092, when he was assassinated at Nehawend. Nizam was one of the most extraordinary characters of his age. He was an able statesman, a consummate general, and a liberal patron of learning. He founded and endowed numerous seminaries, particularly the noble college of Bagdad. He also wrote a valuable history of his own times, which abounds in curious facts and descriptions.

NIZZOLI, (Mario,) Lat. *Nizolius*, an elegant scholar, born in 1498, in or near Brescello, in the Modenese. In 1522 he was invited to reside with the count Gianfrancesco Gambara of Brescia, a munificent patron of letters. His work, entitled Thesaurus Ciceronianus, was undertaken at the instance of this patron, and printed in his house in 1535. Another edition of it was published at the press of Aldo Manuzio, at Venice, in 1570, by the author's nephew, Michele Nizzoli. Cellarius edited the work at Frankfort in 1613; but the best edition is that of Facciolati, published at Padua in 1734. Nizzoli was for some time private tutor to the marquis di Soragna, and was next professor of eloquence in the university of Parma. He was in this situation during his angry controversy with Majoragio concerning the merits of Cicero, and he there wrote his work, De veris Principiis et verâ Ratione Philosophandi, published in 1553. From Parma he removed in 1562 to Sabionetta, where prince Vespasiano Gonzaga had founded a new university. To this institution he was appointed director and professor. He died in 1575. His Thesaurus Ciceronianus, several times republished with additions, and entitled, Apparatus Latinæ Locutionis, is acknowledged to be a very useful work, though severely criticized by Henry Stephens. In his work on The True Principles of Philosophizing, he vehemently attacked the Peripatetic doctrines, and particularly exposed the barbarisms of the scholastics, to which, from his great love of Ciceronian purity, he was a bitter enemy. Of this performance a new edition was given by Leibnitz, with an illustrative preface, and notes, 1670, 4to.

NOAILLES, (Louis Anthony de,) archbishop of Paris, and cardinal, was the second son of Anne, first duc de Noailles, and was born in 1651. Being inclined to the clerical profession, he studied at the university of Paris, and after taking the degree of licentiate at the Sorbonne, was admitted to the degree of doctor in the same faculty in 1676. In 1679 he was presented to the see of Cahors, from which he was translated in the following year to that of Châlons sur Marne. In 1695, on the death of Francis de Harlay, Louis XIV. appointed the bishop of Châlons to succeed him as archbishop of Paris. He soon became involved in the disputes between the Jansenists and the Jesuits; and he earnestly applied himself to the rooting out of Quietism, which was gaining ground in his diocese. By an ordinance in 1703, he condemned the resolution of the Case of Conscience, which had been signed by forty doctors of the Sorbonne, in favour of Jansenius, the same year, respecting the distinction between the *fact* and the *right*. These maintained, that the Five Propositions, though rightfully condemned by the decrees of the popes, yet were not in fact taught by Jansenius, as was declared in those decrees. When, in 1702, the celebrated father Simon published his French version of the New Testament, with a paraphrase and notes, which were thought by the archbishop to

have an evil tendency, he prohibited the reading of the book. In 1700, at the instance of Louis XIV. he was preferred to the dignity of cardinal. The manner in which, while bishop of Châlons, he had sanctioned the Moral Reflections of Quesnel on the New Testament, was now remembered to his prejudice by the Jesuits, who accused him of heresy and schism. After appeals to Clement XI., that pontiff, at the request of the French monarch, in 1713, issued the famous bull Unigenitus, in which Quesnel's work was condemned, and an hundred and one propositions contained in it were pronounced heretical. The dissensions and tumults excited in France by this edict were violent in the highest degree. A numerous body of bishops being assembled at Paris, some declared their readiness to accept it, purely and simply; others were willing to receive it with certain modifications and restrictions; while others, with the cardinal de Noailles at their head, unmoved by the authority of the pontiff and the resentment and indignation of Louis XIV., by avowing their unqualified rejection of it, and appealing from the pope to a general council, made a noble stand against the despotic proceedings of the court of Rome. Upon this the king, who was governed by Le Tellier, his confessor, prohibited the cardinal from appearing at court, and sent the bishops who joined him to their dioceses. At length the strong hand of despotism bowed the parliament and the Sorbonne into submission, and the bull Unigenitus was registered among the laws of the state. The triumph of the cardinal's enemies, however, was not of long duration; for upon the death of Louis XIV. in 1715, the duke of Orleans, regent of the kingdom, recalled the cardinal to court, placed him at the head of the council of conscience, and sent Le Tellier into exile. At length the cardinal, in 1728, retracted his appeal to a general council, and received the bull Unigenitus without any reserve or qualification. He died in the following year. His learning, in general, was very respectable; and he had paid particular attention to the study of the Scriptures, the fathers, and divinity, positive and moral. Of society he was an useful and amiable member; in conversation he was interesting and entertaining; and he had a heart sensible to friendship, and full of candour, frankness, and benevolence. So numerous were the objects of his charitable attention, that they swallowed up the whole of his income. He was a true ornament to the French church. In right of his archbishopric of Paris he was duke of St. Cloud and peer of France; and he was also commander of the order of the Holy Ghost, patron of the house and society of the Sorbonne, and superior of the college of Navarre.

NOAILLES, (Adrian Maurice de,) son of Anne Julius, duc de Noailles, (who was a peer and maréchal of France, and served in the armies of Louis XIV., and died in 1708,) was born at Paris in 1678. He early devoted himself to the military service, and attended his father in the campaigns of Catalonia in 1693 and 1694. He was afterwards employed under Vendome, and then served in Flanders in 1696; and in 1700 he accompanied the young king of Spain to Madrid, and in the war of the Spanish Succession maintained the honour of his nation and the prowess of his family. His intimacy and alliance with Madame de Maintenon secured his favour with Louis XIV., and in 1708 he was named general of the French armies in Roussillon, where he obtained some important advantages. He took the strong town of Geron in 1710, and contributed to the submission of all Arragon, and for his services he was made a Spanish grandee by Philip V. After the death of Louis XIV. he was made, by the regent d'Orleans, president of the council of the finances, and admitted into the council of the regency. He afterwards commanded the French armies in Germany and Italy in 1733-5, and again in 1741-3. He died at Paris in 1766. His wife was Françoise d'Aubigné, niece of madame de Maintenon. Millot published after his death Mémoires Politiques et Militaires pour servir à l'Histoire de Louis XIV. et Louis XV., composés sur les Pièces Originales recueillies par Adrien Maurice, duc de Noailles.

NOBLE, (Mark,) a writer on history, biography, and genealogy. He was rector of Barming, in Kent, to which living he was presented by George III. in 1784. He was a fellow of the Antiquarian Societies of London and Edinburgh, and wrote several papers inserted in the Archæologia. He also wrote, Memoirs of the Protectorate House of Cromwell; Memoirs of the illustrious House of Medici, with Genealogical Tables; The Lives of the English Regicides; History of the College of Arms; and a supplementary continuation of Granger's Biographical History of England. He died in 1827.

NOBREGA, (Manoel da,) the head of

the first Jesuits that landed in South America, was a Portuguese by birth, and studied at Coimbra, afterwards at Salamanca, and then, returning to Coimbra, graduated in canon law. He entered the newly established order of Jesuits in 1544. In 1549 he sailed, with his five companions, for Brazil, where in the following year he was nominated vice-provincial, and provincial in 1553, when that country was made a separate province. He died in 1570.

NOCETI, (Carlo,) an Italian Jesuit, who flourished in the eighteenth century, was born at Pontre-Moli. He was appointed professor of divinity in the college belonging to the Society of Jesus at Rome. He died in 1759. He was the author of Veritas Vindicata. This is a criticism on the Theologia Christiana of father Concina, and has excited considerable attention among the Italian divines. He also cultivated poetry, and published, Eclogues, and poems, On the Rainbow, and On the Aurora Borealis.

NOEHDEN, (George Henry,) a learned German writer, was born in 1770, at Göttingen, and educated at the grammar-school and at the university of that place, where he applied himself to the study of Greek and Roman antiquities, having for his instructor the learned Heyne, whom he assisted in his edition of Homer. In 1791 he came to England, in the capacity of private tutor, and made the acquaintance of Jacob Bryant, Herschel, &c. He wrote, De Porphyrii Scholiis in Homerum; and, German and English Grammar. In 1820 he was appointed librarian of the British Museum. In the following year he published a translation of Göthe's Observations on the Last Supper of Leonardo da Vinci, with a prefatory essay and notes. He soon after succeeded to the superintendence of the numismatic department in the British Museum, for which his essay on the Northwick Coins show that he was well qualified. In 1823 he was elected president of the Asiatic Society. He died in 1826. Among his papers after his decease were found a translation of Winckelman's History of Art; another part of Lessing's Laocoon; some memoranda of his travels; and, An Introduction to Numismatology.

NOETUS, the founder of the sect of Noetians. Basnage places him about A.D. 240; Fabricius, A.D. 245. Epiphanius, in his work against heresies, says that he was of Ephesus in Asia; but in his summary, or recapitulation, he says that he was of Smyrna. Augustine ascribes to him the notion, "that Christ was also the Father himself and the Holy Ghost." The sum of his heresy is this: that there is one God and Father, the Creator of all things, not appearing when he thinks fit, appearing when he pleaseth; and that the same is invisible and visible, begotten and unbegotten; unbegotten from the beginning, begotten when he pleased to be born of a virgin; impassible and immortal, and again passible and mortal. For when he was impassible, he willingly suffered on the cross. Him he calls both Son and Father, as occasion offers. Lardner thinks that Noetus, and others who agreed with him, believed in one divine person only, and denied a distinct and proper personality of the Word and Spirit; or, in other words, that the Noetian creed was the same with the Sabellian.

NOGAROLA, (Luigi,) an Italian divine, statesman, and man of letters, was born at Verona in 1509. He applied himself to the study of the Greek language, and acquired a high reputation by the various Latin versions of books written in that tongue. He was sent to the council of Trent, where he gained much applause by a discourse pronounced by him before that assembly. He died at Verona in 1559. In 1549 he published at Venice, Apostolicæ Institutiones in parvum Libellum collectæ, to which he annexed his discourse delivered before the council of Trent. He also published Timotheus, sive de Nilo; Platonicæ Plutarchi Quæstiones in Latinum versæ, et Annotationibus illustratæ; a translation of a work of Ocellus Lucanus, De universâ Naturâ; Letter to Adam Fumano, Canon of Verona, on the Persons of illustrious Italian Families who have written in Greek; this is given in the Supplementa et Observationes ad Vossium de Historicis Græcis et Latinis, by John Albert Fabricius, published at Hamburg in 1709; Scholia ad Themistii Paraphrasim in Aristotelis Librum Tertium de Animâ, with a Latin translation of that work; and, Disputatio super Reginæ Britannorum Divortio.

NOGAROLO, (Isotta,) a lady of Verona, celebrated for her beauty and mental accomplishments, and especially for her acquaintaintance with philosophy, theology, and the learned languages. She died in 1466, in the thirty-eighth year of her age.

NOIR, (John le,) an ecclesiastic of Seez, who was persecuted for his here-

tical opinions, and at last condemned to perpetual imprisonment. He died in the Castle of Nantes, 1692, in the seventieth year of his age. His works, which are numerous, are all on subjects of divinity and ecclesiastical discipline, and possess great merit, notwithstanding the charge of heresy alleged against them.

NOLAN, (Michael,) an eminent lawyer, born in Ireland about the middle of the last century. After finishing his studies, he was called to the English bar, where he soon distinguished himself; and he ultimately attained the office of chief justice of the Brecon circuit, in Wales. He published Reports of Cases relating to the Duty and Office of a Justice of the Peace; and, A Syllabus of a Course of Lectures on the Laws of England. He also edited Strange's Reports, with notes. He died in 1827.

NOLDIUS, (Christian,) a learned Danish divine, born at Hoybia, in Scania, in 1626, and educated at Lunden, and at the university of Copenhagen, where he distinguished himself by his rapid proficiency, and was enrolled among the citizens of the metropolis. In 1650 he was nominated rector of the college of Landscroon; and in the following year he took his degree of M.A. In 1654 he resigned his charge at Landscroon, determined on travelling into foreign countries for further improvement. He visited Germany, Holland, England, and France. In 1657 he returned to his native country, to settle his family affairs. Within three months he set out for Holland a second time, and pursued his studies for nearly three years in the universities of Franeker and Leyden. In 1660 he accepted the post of tutor and governor of the sons of the lord of Gerstorff, grand master of the palace to the king of Denmark; and four years afterwards he was ordained minister, and was called to fill the divinity chair, and the office of rector, in the university of Copenhagen. He died in 1683, at the age of fifty-seven. He was incessantly occupied in his studies; and subjects requiring the most profound research had for him peculiar attractions. He was the author of Concordantiæ Particularum Hebræo Chaldaicum, &c., an excellent work, of which the best edition is that of Jena, 1734, 4to; Sacrarum Historiarum et Antiquitatum Synopsis; Leges distinguendi, seu, de Virtute et Vitio Distinctionis Opus; Historia Idumæa, seu, de Vitâ et Gestis Herodum Diatribe; Logica; and, a New Edition of Josephus's History.

NOLIN, (Denis,) advocate of the parliament of Paris, quitted his profession for the study of divinity. He wrote, Letters of N. Indes, (the anagram of Denis N.) on the Septuagint Version, &c.; Dissertations on the French Bibles, &c. He died in 1710.

NOLLEKENS, (Joseph Francis,) a painter, was born in 1706, at Antwerp, and was the son of a painter who had resided a long time in England. Joseph came over here when young, studying first under Tillemans, and afterwards copying the works of Watteau and Paolo Pannini. He was employed by lord Cobham, at Stowe, and also by lord Tilney; and died in St. Anne's parish, Soho, in 1748.

NOLLEKENS, (Joseph,) son of the preceding, a celebrated sculptor, was born in London in 1737. He became a pupil of Scheemakers, on leaving whom he went to Italy, and studied there for some time under Ciavetti. While at Rome he gained a gold medal from the Academy of Painting, Sculpture, and Architecture. He remained nine years in Italy, during which time he executed the busts of many Englishmen of distinction, and among others, those of Garrick and Sterne. Here also he turned his attention to a lucrative, if not particularly dignified branch of the art—that of manufacturing antiques, by vamping up fragments, finding either heads and limbs for bodies, or bodies for heads and limbs. One of the statues thus compounded was the Minerva, afterwards purchased for a thousand guineas, and now in the Newby collection in Yorkshire. His skill in repairs of this kind was subsequently displayed in some of the Townley Marbles. While at Rome he also purchased, for a mere trifle, from the workmen by whom they were discovered, a number of fine terra-cottas, which he afterwards disposed of to Mr. Townley, and which are now let into the walls at the British Museum. He also obtained the patronage of lord Yarborough and the earl of Besborough, for the first of whom he executed a group of Mercury and Venus chiding Cupid. In 1770 he returned to England, and soon after married Mary, the youngest daughter of Mr. Justice Welch, with a handsome fortune, and speedily took the lead in his profession. Among his pieces of poetic sculpture were no fewer than five Venuses, one of them since known by the name of the Rockingham Venus; and one representing the goddess anointing her hair; which last was reckoned by the artist himself to be

his masterpiece, and hardly inferior to the antique. Among his groups were a Pætus and Arria, and a Cupid and Psyche. His best monumental sculpture was executed for the tomb of Mrs. Howard, of Corby Castle. This artist, who was a great favourite with George III., was eccentric in many points of his character, and in particular was distinguished by that sort of avarice, which, while rigidly penurious in small matters, is capable of occasional expensive acts of generosity. He became a Royal Academician in 1772. He died in 1823, in the eighty-sixth year of his age, and in the possession of a fortune amounting to nearly 200,000*l*. He had been left a widower (without issue) in 1817: nearly the whole of his vast property he bequeathed to his friends, Francis Palmer, and Francis Douce, the antiquary.

NOLLET, (Dominic,) a painter, was born at Bruges in 1640, and was a scholar of Jacob van Oost the Elder. He painted history, but was more distinguished as a painter of landscapes, battles, and sieges. His talents recommended him to the patronage of Maximilian, duke of Bavaria, the governor of the Low Countries, who appointed him his principal painter. He was made a member of the Society of Painters at Bruges in 1687. His landscapes are painted in a grand style, and his figures and horses are correctly drawn, and touched with freedom and spirit. There is a great similarity between his pictures and those of Vander Meulen, to which they are little inferior. In the church of the Carmelites at Bruges is an altar-piece representing St. Louis embarking for the Holy Land. There are several of his battle-pieces and landscapes in the collections in Flanders. He died in 1736.

NOLLET, (John Anthony,) a French abbé, was born of parents in narrow circumstances at Pimpré, in the district of Noyon, in 1700, and educated at Clermont, Beauvais, and Paris, and with such success, that he soon became known to men of science and celebrity. Though an ecclesiastic, he devoted himself assiduously to philosophical pursuits. He visited England with Dufay, Duhamel, and Jussieu, in 1734, and was admitted into the Royal Society; and in a subsequent excursion to Holland he was honoured with the friendship of Desaguiliers, s'Gravesande, and Musschenbroeck. On his return to Paris he gave lectures on experimental philosophy, with illustrations of chemistry, anatomy, and natural history, and with such effect, that, in 1738, cardinal Fleury, at the request of Maurepas, established a professorial chair of experimental philosophy purposely for him. He was in 1739 admitted member of the Academy of Sciences; and a few months after he was invited by the king of Sardinia to fill the philosophical chair in the university of Turin. He was in 1744 recalled from Turin by the court, to instruct the young dauphin in experimental philosophy; and in reward for his services he was appointed, in 1753, first professor of experimental philosophy in the college of Navarre, and in 1757 philosophical instructor to the royal family. He died in 1770. He was a member of the Institute of Bologna, of the Academy of Sciences at Erfurt, and of other philosophical societies and academies. In addition to a multitude of papers inserted in the different volumes of the Mémoires of the Academy of Sciences, from 1740 to 1767, both inclusive, the abbé Nollet was the author of Lessons on Experimental Philosophy; a Collection of Letters on Electricity; An Essay on the Electricity of Bodies; Enquiries into the particular Causes of Electric Phænomena; and, The Art of making Philosophical Experiments.

NOMSZ, (Jan,) a Dutch poet, born at Amsterdam in 1738. His historical poem of William I., or the Foundation of the Freedom of the Netherlands, in twenty-four books, was published in 1779. His tragedies, Cora, Zoroaster, the Duchess of Coralli, and Maria van Lalain, were well received; and the last-mentioned was exceedingly popular. His miscellaneous pieces and translations, among which is that of La Fontaine's Fables, display considerable talent. He died in indigence, at Amsterdam, in 1803.

NONIUS, (Marcellus,) a grammarian and Peripatetic philosopher, born at Tibur, now Tivoli. He wrote a treatise, De Proprietate Sermonum, sive de variâ Significatione Verborum. He is supposed to have flourished in the fourth century. His work is valuable only because he introduces several fragments of ancient writers not to be found elsewhere. The best edition is that by Mercer, Paris, 1614, 8vo, with notes; this was reprinted at Leipsic, in 1826.

NONIUS, or NONNIUS, (Pedro Nuñez, better known under his Latin name,) an eminent Portuguese mathematician and physician, born in 1492, at Alcacer do Sal, anciently a remarkable city, known by the name of Salacia,

whence he was surnamed Salaciensis. He was professor of mathematics in the university of Coimbra. He was also mathematical preceptor to Don Henry, son to king Emanuel of Portugal, and principal cosmographer to the king. He was very serviceable to the designs which the Portuguese court entertained of carrying on their maritime expeditions into the East, by the publication of his book, Of the Art of Navigation, and various other works. He died in 1577. His Notes upon Purbach's Theory of the Planets are very valuable: he therein explains several things, which had either not been noticed before, or not rightly understood. In 1542 he published a treatise, De Crepusculis Liber unus, which he dedicated to John III., king of Portugal, to which he added what Alhazen, an Arabian author, has composed on the same subject. He also corrected several mathematical mistakes of Orontius Finæus. But the most celebrated of all his works, or that, at least, which he appeared most to value, was his Treatise of Algebra, which he had composed in Portuguese; but he translated it into Castilian.

NONIUS, NONNIUS, or NUNNEZ, (Lewis,) a learned physician and philologist, was the son of a Spanish surgeon, settled at Antwerp, where he was born about 1560. He was the author of a curious treatise, entitled, Dieteticon, sive de Re cibariâ; containing several remarks illustrative of those passages in the Latin Roman poets, particularly Horace, Juvenal, and Persius, which relate to the luxury of the old Roman tables. It was published in 4to, in 1646, at Antwerp. He also printed a large commentary in 1620, upon the Greek medals, and those of Julius Cæsar, Augustus, and Tiberius, which had been engraved about fifty-five years before by Goltzius, and published in folio at that time by James de Bye, another celebrated engraver. Besides these he wrote, Hispania; seu de Oppidis Fluminibusque Hispaniæ; Ichthyophagia, seu de Usu Piscium; and, Epicedium Justo Lipsio.

NONNUS, a Greek poet, who flourished in the fifth century, was a native of Panopolis in Egypt. Towards the close of his life he embraced the Christian faith. His Dionysiaca, a poem of forty-eight books, contains a history of the birth, adventures, victories, and apotheosis of Bacchus, and comprehends a vast miscellany of heathen mythology and erudition. It is wild and rhapsodical in its plan, inflated in its diction, and generally characterised by the false taste which accompanied the declining age of literature. It appears probable that this work was written before Nonnus became a Christian. The best edition of the Dionysiaca is that by Graefe, 2 vols, 8vo, Leip. 1819-1826. D. Heinsius wrote a dissertation on this author, which was published at Leyden in 1610, with the text of the Dionysiaca. Six books of this poem, from the eighth to the thirteenth inclusive, were published by Moser, with a preface by Creuzer, Heidel. 1809. His other work is a metrical Paraphrase of the Gospel of St. John. In the matter of his explanations he chiefly follows Chrysostom, and it is thought that he has rather obscured than elucidated his author. Of his style very different judgments have been formed; for while Du Pin charges it with being turgid and dithyrambic, like that of his Dionysiaca, others have praised its clearness and Attic elegance. This work is valuable as affording some important various readings, which have been collected by editors of the New Testament, and especially by Mill, Wetstein, and Griesbach. It is remarkable that he omits the incident of the woman taken in adultery, chap. viii. Of his Paraphrase there have been several editions, of which the best is that of Dan. Heinsius, L. Bat. 1627.

NONNUS, or NONUS, a Greek physician, (whose real name is supposed by Freind, Sprengel, and Bernard, to be Theophanes,) is the author of a medical work still extant, entitled, Compendium totius Artis Medicæ, which he composed at the express command of the emperor Constantinus Porphyrogenitus. There are only two editions of this work: the first was published Argentor. 1568, 8vo, Gr. and Lat.; the last and best was edited by J. S. Bernard, and published after his death, in 2 vols, 8vo, Gotha and Amsterdam, 1794, 1795, Gr. and Lat., with copious and learned notes by the editor.

NOODT, (Gerard,) one of the most distinguished jurists of modern times, was born in 1647 at Nimeguen, and educated at the university of his native city, where he studied jurisprudence under the professor of law, Peter de Greve. He afterwards visited the universities of Leyden, Utrecht, and Franeker, at the last of which he took the degree of doctor of law in 1669. After his return to Nimeguen he was chosen ordinary professor of law, at the age of twenty-four. In 1679 he was placed in the chair of law at Fra-

neker; and after twice declining an invitation from Utrecht, he at length accepted the professorship of law in that university in 1684. In 1686 he removed to the same station at Leyden. He was twice rector of that university, and died there in 1725. Gerard Noodt was a man of a pacific and tranquil disposition, extremely laborious, and animated with a truly philosophical spirit. He suffered patiently all objections to his opinions from his students; and in cases where no satisfactory solution of difficulties could be found, he frankly confessed his ignorance. His writings, upon some of the most important topics of jurisprudence, were published collectively by himself at Leyden in 1713, 4to, and afterwards with additions, in 1724, fol. A more correct and complete edition was given at Leyden in 2 vols, fol. in 1735, with the author's life by Barbeyrac. Their style is remarkably pure. His two treatises, De Jure Summi Imperii et Lege Regiâ, and, De Religione ab Imperio, Jure Gentium, liberâ, were translated into French by Barbeyrac. His works display a deep acquaintance with the law and social state of the Romans.

NORADIN. See NOUR ED DEEN.

NORBERG, (Matthias,) a learned Swedish Orientalist, was born in 1747 in Angermania, and educated at Upsal, where he was appointed professor of Greek and theology. He travelled for his improvement, and in 1778 devoted much of his time to the examination of the Oriental MSS. in the Royal Library at Paris, where he translated the Liber Adami, a Syriac version of the Second Book of Kings. At Milan he transcribed the Codex Syriaco-Hexaplaris, which he found in the Ambrosian Library; and he afterwards published a Latin version of the work. He next visited Constantinople; and during a visit to Göttingen he published his treatise, De Religione et Linguâ Sabæorum. On his return to Sweden (1781) he was appointed successor to Björnstal at the university of Lund. He also published, Lexicon et Onomasticon Codicis Nazaræi; Gihan Numa, Geographia Orientalis, e Turcico in Latinum versa. He died in 1826.

NORBERT, a saint in the Roman calendar, and founder of the Premontré order of Augustinian monks, was descended, on his father's and mother's side, from some of the most illustrious families of Germany, and born at Santen, a village belonging to the duchy of Cleves, in 1082. He was educated in the palace of Frederic, archbishop of Cologne, and was afterwards called to the court of the emperor Henry V. to whom he was related. Having made choice of the ecclesiastical life, he received deacon's and priest's orders in the same day, and was made a canon of his native place. He zealously devoted himself to the office of preaching, wandering about from city to city, and from country to country, for the purpose of combating heretics, and reforming the vicious and profligate. Having in the course of his rambles arrived at Laon in Picardy, Bartholomew, bishop of that see, to whom he had been formerly known, bestowed on him a sequestered dale, named Premontré, to which he retired in 1120, and there founded an institution of canons-regular, which took its title from the name of the secluded spot. Hither he attracted vast crowds by the popularity of his sermons, and gained many disciples, who submitted to his code of discipline, formed on the regulations of St. Augustine, with the severe injunction of perpetual silence, and permission to have only one frugal meal each day. This order was confirmed in 1126, by Honorius II. Soon afterwards Norbert succeeded in founding eight other monasteries, which adopted his discipline. He died at Magdeburg in 1134, when only fifty-two years of age. Gregory XIII. placed him in the catalogue of saints in 1584.

NORBERT, a Capuchin friar, famous for his adventures and his hostility to the Jesuits, was the son of a weaver at Barle-Duc, of the name of Parisot, and was born there in 1697. He embraced the monastic life at the abbey of St. Michael in 1716; and in 1734, when the provincial went to Rome, to assist at the election of a general of the order, he was selected to accompany him, in the capacity of secretary. In 1736 he went to Pondicherry, in the East Indies, where he was well received by M. Dupleix, the governor. Here he quarrelled with the Jesuits; upon which he removed from the East Indies to America. In 1744 he returned to Rome, and employed himself in drawing up an account of the religious rites of the Malabar Christians, which he published, under the title of Historical Memoirs relative to the Missions into the Indies. To escape from the hostility of the Jesuits, which he had provoked by his strictures upon the proceedings of their missionaries, he retired to Venice, whence he went to Holland, and from that country to England, where

he established, within three miles of London, two manufactories of tapestry, one in imitation of the tapestry of the Gobelins, and the other of that of Chaillot. Afterwards he went to Prussia, and thence to Brunswick, where he received, in 1759, a brief from the pope, which permitted him to assume the habit of a secular priest. Taking the name of the abbé Platel, he went to France, and thence to Portugal, where his quarrel with the Jesuits, and their hatred to him, recommended him to the court. Having completed in this asylum his great work against the Jesuits, he revisited France, where he committed it to the press, in 6 vols, 4to. Afterwards he re-entered the order of Capuchins at Commercy. He died in 1770.

NORDBERG, (Joran,) the biographer of Charles XII. of Sweden, was born at Stockholm in 1677, and educated at Upsal. After entering the Church, he was appointed an army chaplain, and accompanied the troops for some years. Having had many opportunities of acquiring the necessary knowledge and information, he was selected to write the life of Charles XII., which was published at Stockholm in 1740, in 2 vols, fol., and afterwards translated into German and French. Voltaire, who also wrote a life of Charles XII. speaks with little respect of Nordberg's labours; and, indeed, the work seems rather a collection of useful materials than a well-digested narrative. He died in 1744.

NORDEN, (John,) an able topographer, surveyor to the king's lands in the reign of James I. He surveyed Essex, Hertford, and Middlesex; but the last of his county maps is that of Surrey. His printed works are, England, or a Guide for Travellers; A Topographical and Historical Description of Cornwall; An Historical and Chorographical Description of Middlesex and Hertfordshire; A Delineation of Northamptonshire; and, The Surveyor's Dialogue. Some of his books had curious titles; as, The Sinful Man's Solace; Contrariety between the Wicked and the Godly set forth in a Pair of Gloves fit for every Man to wear. He wrote also, Labyrinth of Human Life, a poem; A Survey of Middlesex and of Hertfordshire, &c. He was, according to Wood, born in Wiltshire, in 1548, and educated at Hart hall, Oxford. He died about 1625.

NORDEN, (Frederic Lewis,) an eminent Danish geographer and traveller, born at Glückstadt, in Holstein, in 1708. He was educated, at Copenhagen, for the naval service, and displayed in the profession great assiduity, and excelled in the mathematics, and particularly in correct drawing. In 1732 he was employed by Christiern VI. in travelling, and in examining the construction of ships, especially the galleys and vessels which navigate the Mediterranean. He visited, with the curiosity and the judgment of a philosopher and of a man of science, Holland, Marseilles, Leghorn, Florence, and Rome, and everywhere was received with marks of high distinction. From Italy he passed to Egypt; and on his return to Denmark, in 1738, he published an account of his Travels in Egypt and Nubia. In the war between England and Spain he came to London, where he was treated with great kindness; and he went on board the fleet of Sir John Norris as a volunteer; and afterwards, in 1740, he went with Sir Chaloner Ogle in the fleet to reinforce admiral Vernon, then besieging Carthagena. When he found his health declining, he passed over to France, but died at Paris in 1742. He was elected a member of the Royal Society, and, in return for the honour, he published drawings of some ruins and colossal statues at Thebes, with a descriptive memoir, 1744. His papers and drawings concerning Egypt were arranged by his friends, and published in French, Voyage d'Egypte et de Nubie, 2 vols, fol. Copenhagen, 1752-5. The first volume consists entirely of plates, being a series of maps of the course of the Nile from Cairo to Derr, and a succession of views of the scenery along the banks of the river, forming a kind of panorama of the Nile; besides plans and sections of the pyramids, temples, and other remarkable buildings. The second volume contains Norden's journal, which is written in a plain, unpretending style. His work was translated into English, and published in London, in 2 vols, fol. Langlès published a new edition of the original French, in 3 vols, 4to, Paris, 1795-8, with corrections, especially in respect to Arabic names.

NORDEN FLEICHT, (Hedwige Charlotte,) a native of Stockholm, celebrated among the Swedes for her elegant poems. Besides an ingenious Apology for Women, a poem, she wrote, The Passage of the Belts, two straits in the Baltic, over which, when frozen, king Charles Gustavus marched his army in 1658. She died in 1763, in the forty-fourth year of her age.

NORDENSCHOLD, a Swede, governor

of Finland, and knight of the order of the Sword, is known for his extensive knowledge of political economy, which he evinced in the many valuable communications made to the Academy of Stockholm. He died in 1764.

NORES, (Jason de,) a native of Nicosia, in Cyprus. He left his country when it was ravaged by the Turks in 1570, and settled at Padua, where he taught moral philosophy. He wrote various works in Latin and Italian. His Interpretatio on Horace's Art of Poetry, in which he attacked the pastor Fido of Guarini, was much esteemed. He died in 1590.

NORGATE, (Edward,) an ingenious artist, was the son of Robert Norgate, D.D. master of Bene't college, Cambridge, and was distinguished for his skill in illuminating the initial letters of patents. He was employed by the earl of Arundel to purchase pictures for him in Italy. He was afterwards one of the clerks of the signet to Charles I.; in which capacity he attended the king to the North in 1640. He was also made Windsor herald, in which office he died, at the Heralds' College, in 1650. There is still preserved in the Stirling family a grant of the government of Nova Scotia by Charles I. to Alexander earl of Stirling, the celebrated poet, with the confirmation of the grant of that province made by James I. In the initial letter is a portrait of the king sitting on the throne, delivering the patent to the earl, and round the border are representations in miniature of the customs, huntings, fishings, and productions of the country, all in the highest preservation, and so admirably executed, that it was at first believed to be from the pencil of Vandyck.

NORIS, (Henry,) a very learned cardinal, a descendant of a family originally from Ireland, was born at Verona, in 1631. At the age of fifteen he was admitted a pensioner at the Jesuits' college at Rimini, where he first began to study the writings of the fathers, particularly those of St. Augustine; and having determined to embrace the ecclesiastical life, he took the habit in the convent of the hermits of St. Augustine at Rimini. When the term of his noviciate expired, the general of the order sent for him to Rome, where he spent his days, and sometimes his nights, in close application, usually studying for fourteen hours a day. While he was at Rome, and when at the age of twenty-six, he began his History of Pelagianism. He was next sent to Pesaro, and thence to Perugia, where he took the degree of D.D.; and he was removed from thence to Padua, where he finished his History of Pelagianism, which was printed at Florence in 1673. On the recommendation of his friend Magliabecchi, the grand duke of Tuscany invited him to Florence in 1674, where he honoured him with the title of his chaplain, and appointed him professor of ecclesiastical history in the university of Pisa. In the mean time his History of Pelagianism had attracted considerable notice; and while it was highly applauded by one party, it excited the most violent censures of others. It was, however, twice reprinted, and the author was honoured by Clement X. with the title of Qualificator of the Holy Office. In 1675 he published, Dissertatio Duplex de duobus Nummis Diocletiani et Licinii, cum Auctario Chronologico et votis decennalibus Imperatorum et Cæsarum, in 4to. He also published several pieces in chronology, of which the most learned is entitled, Epochæ Syro-Macedonum paræenesis ad Joannem Harduinum, 1689. This was followed by, A Dissertation on the paschal Cycle of the Latins. In 1681 he had given to the public, Cænotaphia Pisana Caii et Lucii Cæsarum, Dissertationibus illustrata. In 1692 Innocent XII. appointed him sub-librarian of the Vatican, and counsellor to the Inquisition. The famous father Hardouin, the most formidable of his assailants, vehemently attacked his History of Pelagianism, under the assumed title of A Scrupulous Doctor of the Sorbonne; to whose strictures Noris replied in 1695 in his Dissertatio de uno ex Trinitate in Carne passo, &c. So well satisfied was Innocent XII. with the manner in which he repelled the attack of his opponent, that he immediately raised Norris to the dignity of cardinal. In 1700 he was nominated librarian of the Vatican. Two years afterwards he received directions from His Holiness to apply himself to the reformation of the calendar; but while he was employed on this work, the attack of an incurable dropsy proved fatal to him in 1704, at the age of seventy-three. In his writings his style is sufficiently correct and pure, and it is frequently elegant. He was a member of the Academy of the Arcadi, in which he was distinguished by the name of Eucrates Agoretico. He was accused of Jansenism by the Jesuits, and was inclined to the doctrines of St. Augustine. His works were published at Verona, 1729—1732, in 5 vols, fol.

NORMANT, (Alexis,) advocate of the parliament of Paris, was born in that city in 1697, and acquired deserved celebrity in his profession by his love of justice, his wisdom, and his integrity. He died in 1745.

NORRIS, (John,) a learned Platonic philosopher and mystic divine, the son of a clergyman, who was minister of Collingbourne-Kingston, and afterwards rector of Aldbourne, in Wiltshire, was born in 1657, and educated at Winchester school, and at Exeter college, Oxford. He read attentively the works of Plato, Xenophon, and Aristotle; but of these celebrated philosophers, Plato was his favourite, whose writings he studied with extraordinary diligence, and whose peculiar notions he eagerly imbibed. In 1680 he took the degree of B.A., and soon afterwards was elected fellow of All Souls' college. He was easily led from the principles of Platonic philosophy into the visionary refinements of the mystic theology; and, after reading Malebranche's Search after Truth, he became a zealous disciple of that French philosopher, and commenced a professed idealist. In 1682 he published his translation of Robert Waryng's Effigies Amoris, under the title of The Picture of Love Unveiled; this is a philosophical rhapsody, founded on the Platonic notion that love is the sole principle in nature. In the same year he also published a translation from the Greek of Hierocles upon the Golden Verses of Pythagoras, 8vo. His next piece was printed in 1683, and entitled, An Idea of Happiness. This treatise was followed, in the same year, by a piece against the Calvinists, entitled, Tractatus adversus Reprobationis absolutæ Decretum, nova Methodo et succinctissimo Compendio adornatus, et in duos Libros digestus. In 1684 he was admitted to the degree of M.A., and soon afterwards entered into holy orders. In the year last mentioned appeared his Poems and Discourses occasionally written, &c. He was a warm admirer of the mystical writings of the celebrated Dr. Henry More, and corresponded with him, and with lady Masham, and with Mrs. Astell. In 1688 he published, The Theory and Regulation of Love, a moral Essay. In the following year he was presented to the rectory of Newton St. Loe, in Somersetshire, when he resigned his fellowship at All Souls' college. In 1691 he published a volume of Practical Discourses upon several subjects, 8vo. Soon after the publication of this volume he was presented to the rectory of Bemerton, near Salisbury. From this time he employed seven years in completing his principal philosophical work, entitled, An Essay towards the Theory of the Ideal or Intelligible World, designed to support the system of Malebranche against the Principles maintained in Mr. Locke's Essay on the Human Understanding. In 1708 he published, A Philosophical Discourse concerning the natural Immortality of the Soul, wherein the great Question of the Soul's Immortality is endeavoured to be rightly stated and fully cleared, in opposition to Mr. Dodwell. The last of his publications were, A Treatise concerning Christian Prudence, or, the Principles of Practical Wisdom fitted to the Use of Human Life, &c. 1710, 8vo; and, Letters, philosophical, moral, and divine, to the Rev. Mr. John Norris, with his Answers. He died, worn out with excessive application to his studies, in 1711.

NORRIS, (John,) a native of the county of Norfolk, born in 1734, and educated at Eton, and at King's college, Cambridge. He was a gentleman of good fortune, and at his death, in 1777, bequeathed to the university of Cambridge property to the value of 190*l.* per annum, for the endowment of a divinity professorship, and a theological prize essay, both which still bear his name. He was the intimate friend of Porson.

NORTH, (Dudley, third lord,) was born in 1581, and succeeded his grandfather Roger, second lord North, in 1600. Roger North, the biographer of the family, says, that "he was a person full of spirit and flame; yet after he had consumed the greatest part of his estate in the gallantries of king James's court, or rather his son, prince Henry's, retired, and lived more honourably in the country upon what was left, than ever he had done before." He is said, however, in another authority, to have carried into the country with him the dregs of an old courtier, and to have been capricious, vindictive, tyrannical, and unprincipled. In 1645 he appears to have acted with the parliament, and was nominated by them to the administration of the Admiralty, in conjunction with the earls of Northumberland, Essex, Warwick, and others. He died in 1666. He wrote, A Forest of Varieties, first part, 1645; a second part had the title of Exonerations; and a third part included Privadoes, or Extravagants. The whole were reprinted in 1659.

NORTH, (Dudley, fourth lord,) son of the preceding, was educated at Cambridge. He had been made knight of the Bath as early as 1616, at the creation of Charles, prince of Wales. He was then sent to travel; and afterwards served in the army as a captain under Sir Francis Vere. He sat in many parliaments, until secluded by that which condemned Charles I. After this he lived privately in the country, at Tostock, in Suffolk. He died in 1677. He wrote, Observations and Advices Œconomical; Passages relating to the Long Parliament; History of the Life of Edward Lord North, the first Baron; Light in the Way to Paradise; with other Occasionals.

NORTH, (Francis, lord Guilford,) lord keeper of the great seal in the reigns of Charles II. and James II., second son of the preceding, was born about 1640, and educated at Bury school, and at St. John's college, Cambridge, whence, after two or three years, he was removed to the Middle Temple, and was called to the bar. He usually attended the Norfolk circuit, and was soon employed as counsel in every important cause. In May 1671 he was made solicitor-general, and knighted. He was also chosen representative for the borough of Lynn. In 1673 he was appointed attorney-general, on the promotion of Sir Heneage Finch to the great seal; and in the following year, on the death of justice Vaughan, he succeeded him as chief justice of the Common Pleas. He had a great share in "The Statute of Frauds and Perjuries," of which the lord Nottingham said that every line was worth a subsidy. In 1679 the king, being under great difficulties from the parliament, in order to bring them to better temper, and that it might not be said he wanted good counsellors, made a reform of his privy-council, dissolved the old, and constituted a new one, which took in the lord Shaftesbury as president, and the heads of the opposition in both houses; but that he might not be entirely at their mercy, he joined some of his friends, in whose fidelity and judgment he had an entire confidence, among whom lord chief-justice North had the honour to be one. Not long after this he was taken into the cabinet, that he might be assistant, not only in the formal proceedings of the privy-council, but also in the more private consultations of his majesty's government. He was also often obliged to fill the office of speaker, and preside in the House of Lords, in the room of the chancellor Nottingham, who, towards the latter end of his time, was much afflicted with the gout and other infirmities; and on Nottingham's death, in 1683, the great seal was committed to North, on which occasion he was created a peer, by the title of lord Guilford, baron of Guilford, in the county of Surrey. He died in 1685, at his seat at Wroxton, near Banbury. Burnet and Kennett have given no very favourable character of him; and the author of The Lives of the Lord Chancellors accuses him of yielding too much to court measures. He wrote, An Alphabetical Index of Verbs Neuter, printed with Lilly's Grammar; this was compiled while he was at Bury school; a paper on the Gravitation of Fluids considered in the Bladders of Fishes, printed in Lowthorp's Abridgment of the Philosophical Transactions, vol. ii. p. 845; it appears that his hint was approved, and pursued, by Mr. Boyle and Mr. Ray, whose papers on that subject are entered in the same collection; An Answer to a paper of Sir Samuel Moreland on his Static Barometer; this was never published; but we may observe, to his honour, that it was through his means that barometers were first publicly sold in shops, which before were very rare; and, A Philosophical Essay on Music. He is also the author of some political essays and narratives, published in whole or in part in his Life by Roger North, and in his Examen, in lord Somers' Tracts.

NORTH, (John,) fourth son of Dudley lord North, and brother of the preceding lord Guilford, was born in London in 1645, and educated at Bury school, and at Jesus college, Cambridge, of which he was admitted fellow, Sept. 28, 1666, by the king's mandate. In 1671 he was admitted to holy orders. About the same time he assisted Dr. Gale in the Pythagorica Fragmenta, published in that learned author's Opuscula. In 1672 he was elected Greek professor at Cambridge. The first church preferment he had was the sinecure of Llandinon in Wales, given him by archbishop Sheldon; on this he quitted his fellowship, and was admitted of Trinity college, for the sake of being more nearly connected with the master, Dr. Isaac Barrow, for whom he had a great esteem. About this time he was appointed clerk of the closet to Charles II., who also bestowed on him a prebend in Westminster, in Jan. 1673; and on his majesty's visit to Cambridge he was created D.D. On the death of Dr. Barrow, in May 1677, he was ap-

pointed to succeed him as master of Trinity college. While he held this office he finished the library begun by his predecessor. He died in 1683. He published an edition of some pieces of Plato, whose philosophy he preferred to that of Aristotle, as more consonant to Christian morality. These were printed at Cambridge in 1673, 8vo, under the title, Platonis de Rebus divinis Dialogi selecti, Gr. et Lat. Socratis Apologia, Crito, Phædo, e libb. Legum decimus, Alcibiades secundus.

NORTH, (Roger,) brother of the preceding, and sixth son of Dudley lord North, was likewise brought up to the law, and was attorney-general to James II. and steward of the courts to archbishop Sheldon. He published an Examen into the credit and veracity of a pretended complete History, (Dr. White Kennett's History of England,) and also the lives of his three brothers, the lord keeper Guilford, Sir Dudley North, and the Rev. Dr. John North. He was also, says Dr. Burney, a dilettante musician, of considerable taste and knowledge in the art, and left a MS. entitled, Memoirs of Music. He died in 1733.

NORTH, (Frederic, second earl of Guilford,) more familiarly known as lord North, the eldest son of Francis, first earl of Guilford, was born in 1732, and educated at Eton, and at Trinity college, Oxford. On his return from his travels, he commenced his parliamentary career in 1754, as representative for the family borough of Banbury, in Oxfordshire. On June 2, 1759, during the administration of Mr. Pitt, afterwards lord Chatham, he was appointed one of the commissioners of the treasury, and continued in that office until 1763, when Mr. George Grenville succeeded the earl of Bute, as first lord. In the same year lord North began to contribute his more active services, as a statesman, by taking the management of the measures adopted in consequence of the publication of Mr. Wilkes's North Briton, and other parts of that gentleman's political conduct, to his final expulsion from the House of Commons. In the same year lord North was a supporter of the right of taxing American commodities, and of the memorable Stamp Act. In 1765, on the dissolution of Mr. Grenville's administration, which was succeeded by that of the marquis of Rockingham, lord North retired from office with his colleagues, but persisted in his sentiments respecting the taxation of the colonies, and divided with the minority against the repeal of the Stamp Act. The Rockingham administration scarcely survived this measure, and when succeeded by that of the duke of Grafton, lord North was, in August 1766, appointed joint receiver (with George Cook, Esq.) and paymaster of the forces; and in Dec. 1767 he was appointed chancellor of the exchequer, and a lord of the treasury. On the 28th Jan. 1770, on the duke of Grafton's retirement, he was made first lord of the treasury; and he held the office with that of chancellor of the exchequer during the whole of his administration, which terminated in March 1782. The Rockingham ministry, which succeeded lord North's, was soon followed by an administration under lord Shelburne, in which Mr. Pitt was chancellor of the exchequer, and which placed lord North by the side of his former adversary, Mr. Fox, in opposition. In a short time arose the well-known coalition. In April 1783, a ministry was formed by the duke of Portland, in which lord North and Fox were appointed secretaries of state. This unpopular ministry ended its career in December of the same year. It is said that the coalition was principally brought about by the agency of lord North's eldest son, and of Mr. Eden, afterwards lord Auckland; and it must be admitted that this league, formed against the peace which lord Shelburne had obtained, was hated by the whole country, and deeply injured the character of the parties. When lord North retired from the premiership in 1782, he had been appointed lord-warden of the Cinque Ports. He succeeded to the title of earl of Guilford and to the family estates in 1790. He died on the 5th August, 1792, in the sixtieth year of his age. In the last five years of his life he was afflicted with blindness. Though lord North was not a statesman of first-rate powers, his administration of the finances was generally approved of; and though he cannot lay claim to the title of a brilliant orator, he spoke clearly, sensibly, with much wit, and with an uniformly good humour, which made him the great favourite of the house. The sweetness of his temper also endeared him to his family; and his daughter, lady Charlotte Lindsay, has, in her account of her parent, placed his character in a very amiable light. In March 1756 he married Anne, daughter and coheir of George Speke, of White Lackington, in the county of Somerset, Esq. by whom he had a numerous issue. He was succeeded in titles and estate by

his eldest son, George Augustus, who dying without male issue in 1794, was succeeded by his brother Francis.

NORTH, (George,) an antiquary, was born in London in 1710, and educated at St. Paul's school, and at Bene't college, Cambridge.. In 1729 he was admitted into deacon's orders, and officiated as curate at Codicote, a small village near Welwyn, in Hertfordshire. In 1741 he published, without his name, An Answer to a scandalous Libel, entitled, The Impertinence and Imposture of Modern Antiquaries displayed. This led to his being elected, in 1742, a member of the Society of Antiquaries, of which he became a very useful member, and drew up in that year a catalogue of the earl of Oxford's coins. In 1743 he was presented to the vicarage of Codicote, and in 1744 was appointed chaplain to lord Cathcart. In 1752 he published, Remarks on some Conjectures, &c.; with, An Epistolary Dissertation on some supposed Saxon Gold Coins, read before the Society of Antiquaries, December 19, 1751. He wrote also, Remarks on the Money of Henry III. In 1755 he drew up the catalogue of Dr. Mead's coins for public sale; and in the following year meditated some account of the Cromwell family. In 1766 he addressed to the earl of Morton, then president of the Royal Society, some valuable observations on the introduction of Arabic numerals into this kingdom; these were afterwards communicated to the Society of Antiquaries by Mr. Gough, and are printed in the Archæologia, vol. x. In 1769, when this society determined to publish their Transactions, application was made to Mr. North for his materials towards compiling a history of its foundation. With this he complied; but the greater part of his collections for the purpose were burnt, with other papers, by himself. He died in 1772. He left in MS. an account of Saxon and English coins, with drawings by Mr. Hodsol.

NORTHCOTE, (James,) a painter, and writer on art, was born in 1746 at Plymouth, where his father was a watchmaker. Having been introduced to Sir Joshua Reynolds through Dr. John Mudge, a physician at his native place, he went to London at the age of twenty-five, and was for five years the pupil and inmate of that celebrated master. He then set up a portrait-painter; but his ambition prompted him to aspire to historical painting, and, accordingly, in 1777 he went to Italy, where he spent about five years, and was made a member of the academies of Florence, Cortona, and Rome. On his return he was encouraged by Boydell, who published many engravings after subjects painted by him. For the Shakspeare Gallery he produced two of his best works,—the Murder of the Two Princes in the Tower, and Hubert and Arthur. In 1786 he was elected an associate of the Royal Academy, and a Royal Academician in the following year. In the latter part of his life he was quite a recluse, and independent both in spirit and circumstances. He was apt to be somewhat cynical, though really kind-hearted. In 1813 he published his Memoirs of Sir Joshua Reynolds, with an Analysis of his Discourses. In 1828 he published his One Hundred Fables, original and selected, with numerous and exquisite wood-cuts, executed after his own designs. A second set was published after his death. He published, in his eighty-fourth year, his Life of Titian, in which he was assisted by Mr. Hazlitt. He died at his house in Argyle-street, July 13, 1831.

NORTON, (Thomas,) a native of Sharpenhaule, or Sharpenhoe, in Bedfordshire, was a barrister-at-law, and a zealous Calvinist in the beginning of Elizabeth's reign. He was counsel to the Stationers' Company, in whose books we find accounts of the fees paid to him set down, the last of which was between 1583 and 1584, within which period he is supposed to have died. He was contemporary with Sternhold and Hopkins, and assisted them in their version of the Psalms, twenty-seven of which he turned into English metre, and in all the editions of them, the initials of his name are prefixed. He also translated into English an epistle from Peter Martyr to Somerset the Protector, in 1550; and, under the same patronage, he made an English version of Calvin's Institutes, and of Nowell's Greater Catechism. Being an intimate friend and fellow-student of Thomas Sackville, Esq., afterwards earl of Dorset, he is said to have joined with him in composing a dramatic piece, of which Norton wrote the three first acts, entitled, Ferrex and Porrex; afterwards reprinted, with considerable alterations, under the title of Gorboduc. He wrote also, Epistle to the Queen's poor deluded Subjects of the North; and, A Warning against the Practices of the Papists; with other tracts against Popery.

NORTON, (John,) author of The Scholar's Vade Mecum, in which he

attempted to alter the orthography and structure of the English language in the most capricious manner, flourished in the reign of Charles II.

NORTON, (Lady Frances,) was descended from the Frekes of Dorsetshire, and married Sir George Norton of Somersetshire, by whom she had three children. On the death of her daughter, who had married Sir Richard Gethin, she wrote, The Applause of Virtue, 4to, 1705; and, Memento Mori, or Meditations on Death. She died in 1720.

NORWOOD, (Richard,) an English geometer, principally famous for having been one of the first who measured a degree of the meridian. In 1635 he measured the distance between London and York, taking the bearings as he proceeded along the road, and reducing all to the direction of the meridian and to the horizontal plane. He concluded the degree to be 367,176 feet English, or 57,300 toises according to Newton; 57,442 according to Bailly; or 57,424 according to Lalande. He wrote, Trigonometry, or the Doctrine of Triangles; Fortification, or Architecture Militaire; The Seaman's Practice, containing the Mensuration of a Degree of the Earth; Epitome, being the application of the doctrine of triangles in certain problems concerning the use of the plain Sea Chart; and, Logarithmic Tables. He also published letters and papers, in the Philosophical Transactions, on the tides, on his mensuration of an arc of the meridian, and on the whale fishery.

NOSTRADAMUS, or NOTRE DAME, (Michael,) a celebrated physician and astrological impostor, was born in 1503 at St. Remi, in the diocese of Avignon. He studied philosophy at Avignon, and medicine at Montpellier, whence he was driven by the plague in 1525; and he spent four years at Toulouse, Bourdeaux, and other places in the south of France, practising the medical profession. He then returned to Montpellier, and took the degree of doctor, in his twenty-seventh year. His great esteem for Julius Cæsar Scaliger induced him to fix at Agen, the residence of that learned man, where he married. The death of his wife and children caused him to quit that city, and he passed the ten or twelve following years in travelling through France and Italy. Returning to his native province about 1544, he settled at Salon, and married a second wife. His reputation caused him to be formally invited by the corporation of Aix, in 1546, to arrest the progress of a contagious disease. He complied, and remained in that city as long as the contagion lasted, using with good effect, it is said, a powder for the purpose of overcoming pestilential effluvia. He has left upon record a curious instance of the modesty of the women of Aix, who, as soon as they perceived themselves attacked by the contagion, began to sew themselves up in their winding-sheets, in order that their bodies might not be exposed to view after their decease. He received a similar invitation from Lyons in 1547, and resided for some time in that city. On his return to Salon he employed his leisure in composing some medical works, consisting chiefly of receipts and preparations. During his travels he had acquired the principles of judicial astrology, and had exercised himself in predictions. In 1555 he published at Lyons Seven Centuries of Prophecies, in rhymed quatrains of French verse. His success emboldened him to add three more centuries, which he dedicated to Henry II.; and this prince, with his superstitious mother, Catherine de Medicis, sent for him to Paris. He was then sent to Blois to inspect the young princes, and draw their horoscope; but the result was never made known. After his return to Salon he received a visit from Emanuel, duke of Savoy, and the French princess his wife. Charles IX. afterwards, on a progress into Provence, visited him, and gave him a considerable present, with the brevet and appointments of king's physician. Nostradamus died at Salon in 1566, and was buried in the church of the Cordeliers, under a monument inscribed with an epitaph asserting, in the most confident terms, his prophetic skill. Two more centuries were added after his death from his papers, and his collection of rhapsodies long continued to be consulted as the authentic record of futurity. The prediction of the death of Charles I. is one of the most singular in the whole collection; it occurs in the forty-ninth quatrain of the ninth century, and is as follows:

"Gand et Bruxelles marcheront contre Anvers;
Sénat de Londres mettront à mort leur Roi;
Le sel et le vin lui seront à l'envers;
Pour eux avoir le règne en désarroi."

In the dedication of his work to Henry II. he predicts that the Christian Church will suffer from a cruel persecution: "et durera ceste cy jusques à l'an mille sept cent nonante deux, que l'on cuidera estre une rénovation de siècle." The latter part

of this sentence is certainly remarkable, when we recollect that the French republic dated its existence from September 22, 1792; and that in all public acts time was reckoned from that day as from the commencement of a new era.

NOTKER, or NOTGER, surnamed the Stammerer, a celebrated Benedictine of the abbey of St. Gall, was born at Heiligau, a few leagues from that abbey, towards the close of the reign of Louis le Debonnaire. During several years he had the conduct of the schools dependent on that famous abbey. He died at an advanced age in 912. He was beatified by Julius II. There are still extant by him, a Martyrology in Basnage's Thesaurus Monumentorum Ecclesiasticorum et Historicorum; and several of his productions in the Novus Thesaurus Monumentorum, of D. B. Pez.

NOTKER, or NOTGER, bishop of Liege in the tenth and eleventh century, was a native of Suabia, and of noble birth. He became a monk of the abbey of St. Gall, and acquired such a reputation for learning, that Odillon, abbot of Stavelo, entrusted to him the superintendence of the schools belonging to that religious house. Some time afterwards he returned to St. Gall, where he was elected provost, or prior of that abbey. He now frequently attended at the imperial court, where he became a favourite with the emperor Otho I., who, upon a vacancy taking place in the bishopric of Liege, in 971, appointed him to that dignity. The emperor Otho III. to whom he had been tutor, made him his principal counsellor. He died in 1008.

NOTRE, (Andrew le.) See LENOTRE.

NOTT, (John,) a poet and philological writer, born at Worcester in 1751. After studying medicine at Paris, he went to China, as surgeon to an East Indiaman. While in the East he acquired an extensive acquaintance with the Persian language; and on his return to Europe he published some translations of the odes of Hafiz. In 1788 he graduated in medicine, and soon after attended the duchess of Devonshire to the continent, in quality of family physician. In 1793 he returned to England, and settled at Bristol Hotwells, where he resided till his death, in 1826. Among his writings are, Alonzo, a poetic tale; a translation of the Basia of Johannes Secundus; Leonora, an elegy; Poems from the Italian of Petrarch; the Cynthia of Propertius; Chemical Dissertation on the Springs of Pisa and Asciano; On the Hot-wells of Bristol, 8vo, 1793; an edition of Catullus, with an English version, and notes; The Odes of Horace, with the Latin text revised; Sappho, after a Greek romance; On the Influenza which prevailed at Bristol in 1803; A Nosological Companion to the London Pharmacopœia; and, an edition of Decker's Gull's Horn Book, with notes and illustrations. He also left unfinished a translation of Silius Italicus.

NOTTINGHAM. See FINCH.

NOUE, (Francis de la,) a gentleman of Brittany, born in 1531. He served in Italy with distinction, and on his return embraced the party of the Calvinists. He took Orleans in 1567, contributed to the victory of Jarnac two years after, and then took Fontenai, Oleron, Marennes, Soubise, and Bronages. At the siege of Rochelle he lost his left arm, and had one made of iron, in consequence of which he was called Iron Arm. In 1571 he served in the Low Countries, where he took Valenciennes; and he was afterwards employed at Rochelle. He entered into the service of the States-General in 1578, and took count Egmont prisoner at Ninove, in 1580; but he was himself taken in battle two years after, and remained in confinement for five years. He afterwards served against the League, and at last perished at the siege of Lamballe by a musket-ball, in 1591, universally and deservedly lamented. He wrote, Discourses, Military and Politic, 4to.—His son ODET served with distinction under Henry IV., and died in 1618. He is author of Christian Poems, &c.

NOUE, (Stanislaus Louis de la,) of the same family with the preceding, was count of Vair, and was born at Nazelles, near Chinon, in 1729. He served with great reputation in the French army in the campaigns of 1741 and 1756, and at last fell in the affair of Saxenhausen in 1760. When Louis XV. heard of his death, he exclaimed, "Then we have lost the Loudon of France." This brave warrior wrote, New Military Constitutions, &c., printed at Frankfort, 8vo, 1760, with plates. His life was written by Toustain.

NOUE, (Denis de la,) a printer of great eminence at Paris. He published a Concordance of the Bible, &c. He died in 1650.

NOUE, (John Sauve de la,) a native of Meaux, who acquired some celebrity as an actor. After playing at Rouen and Lisle, he went to Paris, and exhibited his powers at Fontainebleau in 1752. He was patronized by the duke of Orleans and by the court, and obtained a pension.

Voltaire wrote the Princess of Navarre on his account, that he might act the chief character of the piece. He died 15th Nov. 1761, aged 60. He wrote, Mahomet II., a tragedy; Zelisca, a comedy; The Return of May; The Corrected Coquette, &c. His works were collected together at Paris, 1765, in 12mo.

NOUR-ED-DEEN MAHMOUD, (Malek-al-Adel,) a celebrated Moslem ruler of Syria, born A.D. 1117 (A.H. 511), was a younger son of Amad-ed-deen Zenghi, the second of the dynasty of the Atabeks of Irak and Syria, whom he succeeded A.D. 1145 (A.H. 540). He continued the Holy War which his father had waged against the Latin Christians of Palestine; Josceline de Courtenay, whose capital of Edessa had been taken by Zenghi a few years previous, was signally repulsed in an attempt to recover it; and Nour-ed-deen levelled the fortifications of the town, to prevent it from ever again becoming a bulwark to the kingdom of Jerusalem. The recovery of this important fortress was the avowed object of the second crusade, undertaken A.D. 1148, under Louis VII. of France and the emperor Conrad: but the project of retaking Edessa was at length abandoned as hopeless, and this vast armament, which, if properly directed, might have crushed the rising power of Nour-ed-deen, only served by its failure to extend and confirm it. Immediately after the departure of the crusaders, he invaded the territory of Antioch, and in a pitched battle (June 27, 1149) routed and slew the prince Raymond. But in the following year he was defeated by Josceline de Courtenay, who, in his turn, fell into the hands of Nour-ed-deen, who soon after fixed his capital at Damascus, which he adorned with mosques, fountains, colleges, and hospitals. The death of Baldwin III. in 1162 released Nour-ed-deen from the ablest of his antagonists; the war however was prosecuted with unabated vigour and various success. Nour-ed-deen, desirous of obtaining a footing in Egypt, despatched a force under Shirakoh, who, after beheading the traitor Shawer, installed himself in the twofold office of vizier to the Fatimite khalif, and lieutenant of Egypt in the name of Nour-ed-deen; but dying the same year, he was succeeded in his dignities by his famous nephew, Salah-ed-deen (Saladin). Nour-ed-deen, as the champion of orthodoxy, received from Mostadhi, the Abbasside khalif, the direct investiture of Egypt and Syria as fiefs of the khalifate; two swords and two robes of honour were sent from Bagdad as emblems of his sway over two kingdoms; and he exchanged the title of emir, or sahib, for the higher appellation of sultan. But the ambition of Salah-ed-deen, though he was still ostensibly acting as his lieutenant, was planning the downfal of Nour-ed-deen, who, while he was preparing to march into Egypt against his refractory vassal, was carried off by an attack of quinsey at Damascus, on the 15th of May, 1174, in the fifty-eighth year of his age, and twenty-ninth of his reign.

NOUWAYRI, (Shehab-ed-deen Ahmed,) a celebrated Arabian historian, was born at Nouwayreh, a small town of the province of Bahnassá, in Egypt, in A.D. 1283-4 (A.H. 682). The work which has made him known among European scholars is his Nehâyetu-l-árab fí fonúni-l-adab, a sort of cyclopædia, consisting of thirty books, or volumes, and divided into five subjects, each of which is further subdivided into sections, containing each a certain number of chapters. The first four subjects embrace the physical sciences and the several branches of natural history and moral philosophy. The fifth and last is occupied with a history of the Mohammedan settlements, both in the East and West. Nouwayri died A.D. 1331 (A.H. 732). Complete copies of his work are exceedingly scarce. There is one, however, in the library of the university of Leyden. The Escurial library possesses one volume, containing parts xi. and xii. There are also several loose volumes at Paris belonging to different sets, and among them one supposed to have been written by Nouwayri himself. Reiske was the first who mentioned the work, in his Prodigmata ad Hagi Khalifæ Tabulas, Leyden, 1766. Albert Schultens next gave a slight notice of the historical part of the work, together with a few extracts from it, at the end of his Monumenta Vetustiora Arabum, published at Leyden, in 1740.

NOVARINI, (Luigi,) a learned Italian monk, was born at Verona, in 1594, and entered among the Theatins at his native city in 1612, and was sent to pass through his noviciate at Venice, where he took the vows in 1614. Afterwards he studied philosophy and divinity. He was well skilled in the Greek, Hebrew, and Syriac languages, and enjoyed the esteem of the princes and learned men of his time. He died at Verona in 1656. His principal works are, Commentarii in IV. Evangel. et Acta Apostol. in 4 vols, fol.; Adagia

Sanctorum Patrum; Electra Sacra, in quibus quà ex Latino, Græco, Hebraico, et Chaldaico fonte, quà ex antiquis Hebræorum, Persarum, Græcorum, Romanorum, aliarumque Gentium ritibus, quædam divinæ Scripturæ loca noviter explicantur et illustrantur; Electra sacra, in quibus quà ex Linguarum fontibus, quà ex priscis Gentium ritibus nonnulla Sacrorum loca novo explicatu donantur, aut nova luce vestiuntur.

NOVATUS, a presbyter of the church of Carthage in the third century. St. Cyprian accuses him of perfidy, adulation, arrogance, extreme covetousness, and of pillaging the funds of the Church, as well as the property of widows and orphans. Novatian, and one Felicissimus a deacon, maintained, in opposition to Cyprian, that such persons as fell from the faith through the fear of persecution, ought to be restored to church-communion, without undergoing the long course of penitential discipline enjoined by the ecclesiastical canons. Upon the return of Cyprian to Carthage, whence he had fled on the breaking out of the Decian persecution, he procured the excommunication of Novatus and his friends; but they, despising the sentence, formed a new church, and chose for their bishop one Fortunatus. Novatus left Africa for Rome in 251, and supported the interests of his namesake against Cornelius, when a vacancy took place in the Roman see upon the death of Fabianus.

NOVATUS, the first antipope, is called Novatian by many Latin writers. According to Philostorgius he was a native of Phrygia; but Photius, in the epitome which he has given of that writer's Ecclesiastical History, adds, that he knows not whence he had such information. He appears to have been born of heathen parents, and educated a philosopher. Cave says that he was of the sect of the Stoics. He became a presbyter of the Roman church, in which he acquired fame by his uncommon learning and eloquence. When a vacancy took place in the bishopric of Rome upon the death of Fabianus, Cornelius was chosen his successor with the approbation of a great majority of the clergy and people of that church. His election, however, was not unanimous, several of the clergy and of the people dissenting from it; by whom Novatus was chosen bishop. After their ordinations, both Cornelius and Novatus sent letters and deputies to foreign bishops and churches, notifying their election, and Novatus found many supporters in various places. As, however, Cornelius's letters and deputies met with the most favourable reception in general, he was approved of as the legitimate possessor of the Roman see; and Novatus is esteemed the first antipope. In 251 Cornelius convened a numerous council at Rome, which confirmed his election, and condemned Novatus and his adherents. What peculiarly distinguished him was, his refusal to re-admit to the communion of the church those who had fallen in the time of persecution; while other Christians were for receiving them after they had given tokens of repentance. Hence it was that he and his followers either assumed, or received from their adversaries, by way of derision, the denomination of Cathari, *i. e.* the pure, or puritans. They also obliged such as came over to them from the general body of Christians, to submit to be baptized a second time, as a necessary preparation for entering into their society. The Novatians in Phrygia condemned second marriages; those of Constantinople had no positive rule concerning this subject; while the Novatians in the West received bigamists to communion without scruple. With respect to the time and manner of Novatus's death, nothing can be affirmed with certainty. Socrates, indeed, asserts that he suffered martyrdom in the persecution under Valerian. Others, however, controvert this statement, and maintain, that if he suffered from the persecution of the heathens, he was not put to death. Among the small number of his works which have reached our times, are his Two Letters to Cyprian, which are to be seen among the letters of that father; a small treatise entitled, Of Jewish Meats; and, A Book concerning the Trinity. St. Jerome attributes to him two other pieces, entitled, Of Easter; and, Concerning Circumcision. The best collection of the works of Novatus (called by the editor Novatian) is that published by the Rev. John Jackson, entitled, Novatiani Romani Opera quæ supersunt omnia. Post Jacobi Pamelii Resensionem, ad Antiquiores Editiones castigata, 1728, 8vo.

NOWELL, (Alexander,) an eminent divine, and the last surviving father of the English Reformation, descended from an ancient family of Norman origin, was the son of John Nowell, Esq., of Read, in the parish of Whalley, and county of Lancaster, and was born in 1507 or 1508, at Readhall, anciently Rivehead, or Riverhead, a mansion on the Calder. He received his earlier education at Middleton,

near Manchester, whence, at the age of thirteen, he was removed to Brasennose college, Oxford, where he resided for thirteen years. He is said to have been chamber-fellow with Fox the martyrologist, and had perhaps the same tutor, Mr. John Hawarden, or Harding, who was afterwards principal of the college. He was not admitted B.A. until 1536, when he was of ten or twelve years' standing. He was elected fellow of the college shortly afterwards, and proceeded M.A. in 1540. He came to London, and obtained the office of second master of Westminster school, on the new foundation. While he filled this important post, he is said to have been diligent in teaching his pupils pure language and true religion: using for the former purpose Terence, and for the latter St. Luke's Gospel and the Acts of the Apostles, in the original Greek. He appears to have been licensed as a preacher in 1550. In 1551 he held an interesting conference with Redmayne, master of Trinity college, Cambridge, then on his death-bed, respecting the principal articles which separated the English from the Romish church. In that year also he succeeded Redmayne as one of the prebendaries of Westminster. In the first parliament of queen Mary, in 1553, Nowell was returned one of the burgesses for Loo, in Cornwall; but a committee being appointed to inquire into the validity of the return, they reported, that "Alexander Nowell being a prebendary of Westminster, and thereby having a voice in the convocation-house, cannot be a member of this house," and a new writ was directed to be issued accordingly. He soon afterwards found it necessary to join his countrymen who were exiles in Germany, from the persecuting spirit of popery. In 1554 we find him at Strasburg, with Jewell, Poinet, Grindal, Sandys, and other eminent men of the Reformed Church. In the unfortunate disputes which afterwards took place among these exiles, respecting church discipline, Nowell took a moderate part, sometimes for the sake of peace conceding to the Presbyterian party; but at last, with equal wisdom and firmness, pressing unity in essentials, and submission in smaller matters to authority duly appointed and legally exercised. On the accession of Elizabeth, Nowell returned to England, and was soon fixed upon, with Parker, Bill, Whitehead, Pilkington, Sandys, &c., to be promoted to the chief preferments then vacant. His first employment seems to have been that of one of the commissioners for visiting the various dioceses, in order to introduce such regulations as might establish the Reformation. In December 1559 he was appointed chaplain to bishop Grindal, who, in January 1560, collated him to the archdeaconry of Middlesex; in February archbishop Parker gave him the rectory of Saltwood, with the annexed chapel of Hythe, in Kent, and a prebend of Canterbury. Saltwood he resigned within the year, as he did a prebend of St. Peter's, Westminster, then erected into a collegiate church; but he was promoted to the deanery of St. Paul's in November 1560, and about the same time was collated to the prebend of Wildland, or Willand, in the same church. He now became a frequent preacher at St. Paul's Cross. In the course of the ensuing year (1561) Nowell was frequently in the pulpit on public occasions, before large auditories; but his labours in one respect commenced a little inauspiciously. On the new-year's day, before the festival of the Circumcision, he preached at St. Paul's, whither the queen resorted. "Here," says Strype, "a remarkable passage happened, as it is recorded in a great man's memorials (Sir H. Sidney) who lived in those times. The dean having met with several fine engravings, representing the stories and passions of the saints and martyrs, had placed them against the epistles and gospels of their respective festivals, in a Common Prayer-book; which he caused to be richly bound, and laid on the cushion for the queen's use, in the place where she commonly sat; intending it for a new-year's gift to her majesty, and thinking to have pleased her fancy therewith. But it had a quite contrary effect. For she considered how this varied from her late injunctions and proclamations against the superstitious use of images in churches, and for the taking away all such reliques of popery. When she came to her place, and had opened the book, and saw the pictures, she frowned and blushed; and then shutting the book (of which several took notice) she called for the verger, and bade him bring her the old book, wherein she was formerly wont to read. After sermon, whereas she used to get immediately on horseback, or into her chariot, she went straight to the vestry, and applying herself to the dean, thus she spoke to him: 'Mr. Dean, how came it to pass, that a new service-book was placed on my cushion?' To which the dean answered, 'May it please your majesty, I caused

it to be placed there.' Then said the queen, 'Wherefore did you so?' 'To present your majesty with a new-year's gift.' 'You could never present me with a worse.' 'Why so, madam?' 'You know I have an aversion to idolatry, to images, and pictures of this kind.' 'Wherein is the idolatry, may it please your majesty?' 'In the cuts resembling angels and saints; nay, grosser absurdities, pictures resembling the blessed Trinity.' 'I meant no harm; nor did I think it would offend your majesty, when I intended it for a new-year's gift.' 'You must needs be ignorant, then. Have you forgot our proclamation against images, pictures, and Romish reliques, in the churches? Was it not read in your deanery?' 'It was read. But be your majesty assured, I meant no harm when I caused the cuts to be bound with the service-book.' 'You must needs have been very ignorant to do this after our prohibition of them?' 'It being my ignorance, your majesty may the better pardon me.' 'I am sorry for it; yet glad to hear it was your ignorance rather than your opinion.' 'Be your majesty assured it was my ignorance.' 'If so, Mr. Dean, God grant you his Spirit, and more wisdom for the future.' 'Amen, I pray God.' 'I pray, Mr. Dean, how came you by these pictures? who engraved them?' 'I know not who engraved them, I bought them.' 'From whom bought you them?' 'From a German.' 'It is well it was from a stranger. Had it been any of our subjects, we should have questioned the matter. Pray let no more of these mistakes, or of this kind, be committed within the churches of our realm for the future.' 'There shall not.'" Strype adds to this curious dialogue, that it caused all the clergy in and about London, and the churchwardens of each parish, to search their churches and chapels, and to wash out of their walls all paintings that seemed Romish and idolatrous; in lieu whereof, suitable texts of holy Scripture were written. Towards the close of 1562 Nowell's patron Grindall, bishop of London, collated him to the valuable rectory of Great Hadham, in Hertfordshire. When the memorable convocation, in which the Articles of Religion were revised and subscribed, met in 1563, Nowell was chosen prolocutor of the lower house. Among other more important matters, rites and ceremonies were warmly agitated in this house. On this occasion, Nowell, with about thirty others, chiefly such as had been exiles during queen Mary's reign, proposed that some other long garment should be used instead of the surplice, or that the minister should, in the time of divine service, use the surplice only: that the sign of the cross should be omitted in baptism; and that kneeling at the holy communion should be left to the discretion of the ordinary; that saints' days should be abrogated, and organs removed. But the majority would allow of no alterations in the liturgy or rules of Edward the Sixth's Service-Book (knowing the wisdom, deliberation, and piety with which it had been framed), as it was already received and enforced by the authority of parliament, in the first year of the queen. During the plague, the ravages of which this year were very extensive, Nowell was appointed to draw up a homily suitable to the occasion, and a form of prayer for general use, both of which were set forth by the queen's special commandment, July 10, 1563. Attempts were made about this time by Rastell and Harding (see HARDING), to answer bishop Jewell's famous challenge to the Papists; and now Dorman published, A Proof of certain Articles in Religion, denied by Mr. Jewell. Against this, Nowell published, A Reproof of a Book entitled, A Proof, &c. 1565, 4to, reprinted, with some additions, in little more than a month. In the same year appeared Dorman's Disproof of Nowell's Reproof, followed in 1566 by Nowell's Continuation of his Reproof, and in 1567, by his Confutation as well of Mr. Dorman's last Book, intituled, A Disproof, &c., as also of Dr. Sanders's Causes of Transubstantiation, &c. In this controversy Nowell's learning and deep knowledge of ecclesiastical history were not more conspicuous than the candour with which he treated his adversaries. But Nowell's principal work is his celebrated Catechism, which was not published until June 1570, 4to. This is what is called his Larger Catechism, and in the preface it is announced that he intended to publish it, reduced into a shorter compass, as soon as possible. The abridgment accordingly came out the same year, and both in Latin. They were soon after, for the sake of more extensive usefulness, translated into English by Thomas Norton, and into Greek by the dean's nephew, Whitaker; but the Greek translation of the larger, which was first printed (along with the Latin), did not appear until 1573, and that of the smaller in 1575. In 1572 Nowell completed the endowment at one and the same time, of a free-school at

Middleton, in Lancashire, and of thirteen scholarships in Brasennose college. Campion, the great emissary from Rome, being apprehended, Nowell, and May dean of Windsor, held, in August 1581, a conference with him in the Tower, of which an account was afterwards published under the title of, A true Report of the Disputation, or rather private Conference, had in the Tower of London, with Ed. Campion, Jesuite, &c. London, 1583, 4to. In 1588 Nowell quitted the prebend (Willand) he had so long held in St. Paul's for that of Tottenham in the same church; and upon this occasion he resigned his living of Great Hadham. In the following year the queen gave him the next presentation to a canonry of Windsor, to which he succeeded in 1594; and in the following year he was elected principal of Brasennose college. He died February 13, 1601-2, in the ninety-fifth year of his age. He was twice married, but had no issue.

NOWELL, (Laurence,) younger brother of the preceding, and dean of Lichfield, was educated at Brasennose college, Oxford. After a little while, Wood says, he went to Cambridge, was admitted to the degree of B.A. in that university, and re-incorporated at Oxford in July 1542, where he proceeded M.A. March 18, 1544. In 1546 he was appointed master of the grammar-school at Sutton Colfield, in Warwickshire; but he was not ordained a deacon till 1550. During the troubles in Mary's days he was concealed for some time in the house of Sir John Perrot, at Carew-castle, in Pembrokeshire; but before the queen died, he joined his brother Alexander and the exiles in Germany. On his return he was made archdeacon of Derby and dean of Lichfield, in April 1559; had the prebend of Ferring in the cathedral of Chichester in August 1563, and of Ampleford in York in 1566, and the rectory of Haughton and Drayton Basset, in the county of Stafford. He died in 1576. "He was," says Wood, "a most diligent searcher into venerable antiquity." He revived and encouraged the neglected study of the Saxon language, so essential to the accurate knowledge of our legal antiquities, as well as to the elucidation of ecclesiastical and civil history. In these studies, while he resided, as is said, in the chambers of his brother, Robert Nowell, (the queen's attorney-general of the court of wards,) he had the celebrated William Lambarde for his pupil, who availed himself of his notes and assistance in composing his learned work on the ancient laws of England. He wrote a Saxon vocabulary or dictionary, still extant in MS., which he gave to his pupil Lambarde, from whom it passed to Somner, the learned antiquary of Canterbury, who made use of it in compiling his Saxon Dictionary. It then came into the hands of Selden, and is now, with other books of that great man, printed and manuscript, deposited in the Bodleian library at Oxford. There are also Collectanea by him, relating chiefly to ecclesiastical affairs, in the Cotton library, in the British Museum.

NOWIKOFF, (Nikolaj Iwanowitsch,) a Russian writer, distinguished among the most zealous and successful promoters of literature in that country, was born in 1744, at the village of Tichwensk, near Moscow. His parents, persons of some property, gave him his first education, which was, however, very defective, in their own house. At eighteen years of age he was sent to be employed in the state service at Petersburg. He soon, however, gave up the military profession, and occupied himself entirely with literature. In 1770 he published a satirical journal, called The Painter, which has not yet lost its high public estimation, although the subsequent editions of it have been incorrectly printed. The first labours of Nowikoff attracted the notice of the empress Catharine, and he soon afterwards went to Moscow, and there a wide field opened itself before him. From the year 1773 he edited, The ancient Russian Library, a collection of rare and remarkable monuments of Russian history at all periods. For the extension of useful knowledge in Russia he established, with the permission of the government, a Typographical Society, the object of which was to publish good and useful books in the Russian language, and to sell them at a very moderate price. To facilitate the means of getting books, he founded the first circulating library at Moscow. These exertions of Nowikoff for the general good were interrupted by the unhappy state into which Europe was plunged by the French Revolution. He spent his latter days at his country estate at Tichwensk, where he died in 1818. His works are, The ancient Russian Library, 10 vols, Petersburg, 1773—1775; the continuation of this forms 9 volumes more, Petersburg, 1786—1793; The Drone Bee; The Painter; The Muses' Pedlar; The Evenings; The Labourer at Rest; The Self-maintaining Citizen; The Dawn

of Day; The Evening Twilight; and, An Attempt at a Historical Dictionary of Russian Writers.

NOY, (William,) attorney-general in the reign of Charles I., was born at St. Burian, in Cornwall, in 1577, and educated at Exeter college, Oxford, whence he was removed to Lincoln's-inn, to study the common law, in the knowledge of which he became very eminent. He was chosen to represent the borough of Helston, towards the end of James's reign, in two parliaments; in both of which he showed himself a professed enemy to the king's prerogative. In 1625 he was elected a burgess for St. Ives, in which parliament, and in that which followed, he continued in the same sentiments, until he was made attorney-general in 1631, which produced a total change in his views, and he became not only a supporter of the prerogative where it ought to be supported, but carried his notions of this power so far as to advise the measure of ship-money, a tax levied without consent of parliament. Clarendon says he thought "he could not give a clearer testimony that his knowledge in the law was greater than all other men's, than by making that law, which all other men believed not to be so. So he moulded, framed, and pursued the odious and crying project of soap; and with his own hand drew and prepared the writ for ship-money; both which will be the lasting monuments of his fame. In a word, he was an unanswerable instance how necessary a good education and knowledge of men is to make a wise man, at least a man fit for business." Noy, however, did not live to see the full effect of his measures. In 1634 his health was much impaired by the fatigue arising from his professional duties, and he retired to Tunbridge Wells, where he died in August, and was buried at New Brentford. His will, which is dated June 3, about a month or six weeks before his death, contains the following singular clause: "All the rest of my estate I leave to my son Edward (who is executor to this my will), to be squandered as he shall think fit: I leave it him for that purpose, and I hope no better from him." Steele, in the Tatler, No. 9, observes that this "generous disdain, and reflection upon how little he deserved from so excellent a father, reformed the young man, and made Edward from an arrant rake become a fine gentleman." No such effect, however, followed; and within two years he was killed in a duel. The king is said to have been much affected with attorney-general Noy's death; and Laud paid him this compliment in his Diary: "I have lost a near friend of him, and the Church the greatest she had of his condition, since she needed any such." He wrote, A Treatise of the principal Grounds and Maxims of the Laws of England; Perfect Conveyancer, or, several select and choice Precedents; Reports of Cases in the Time of Queen Elizabeth, K. James, and K. Charles the First; containing the most excellent Exceptions for all Manner of Declarations, Pleadings, and Demurs, exactly examined and laid down; Complete Lawyer, or, a Treatise concerning Tenures and Estates in Lands of Inheritance for Life, and other Hereditaments and Chattels, real and personal; and, Arguments of Law and Speeches. He also left behind him several choice collections that he had made from the records in the Tower of London, reduced into two large paper books of his own hand-writing: one contained collections concerning the king's maintaining his naval power according to the practice of his ancestors; and the other about the privileges and jurisdiction of ecclesiastical courts.

NUCK, (Anthony,) a distinguished surgeon and anatomist, was born in Germany about 1660. He settled first at the Hague; whence he removed to Leyden, where he filled the office of professor of anatomy and surgery in the university, and was also president of the College of Surgeons. He acquired great celebrity by his skill in dissection, and his success in filling the minute vessels, especially the lymphatics, with quicksilver; and pursued his labours with indefatigable industry, till his premature death about 1692. In the Transactions of the Royal Society of London for 1682 there is an account of Nuck's discovery of a new salival duct; of the communication between the red veins and the lymphatics; and of a mode of making preparations of the lungs by inflation. He published, De Ductu Salivali novo, Ductibus Oculorum Aquosis, et humore Oculi Aqueo; this was reprinted after his death, under the title of Sialographia, Leyden, 1695, 1723, 8vo, with the addition of some new figures; Defensio Ductuum Aquosorum; Adenographia Curiosa; this contains much curious investigation of the lymphatic system, of which he may be reckoned the most accurate describer before the modern discoveries. His pupil, Tilling, published in 1692 his Operationes

et Experimenta Chirurgica, 8vo, often reprinted, and translated into German. All the works of Nuck were printed collectively in two volumes, 8vo, Leyden, 1733.

NUGENT, (Robert-Craggs, earl,) a nobleman of poetical celebrity, was a descendant from the Nugents of Carlanstown, in the county of Westmeath, and was a younger son of Michael Nugent, by Mary, daughter of Robert lord Trimleston. He was chosen member of parliament for St. Mawes, in Cornwall, in 1741; appointed comptroller of the household of Frederic, prince of Wales, in 1747; a lord of the treasury in 1754; one of the vice-treasurers of Ireland in 1759; and a lord of trade in 1766. In 1767 he was created baron Nugent and viscount Clare, and in 1776 earl Nugent. His second wife was Anne, sister and heiress to secretary Craggs, the friend of Pope and Addison, by whom he acquired a large fortune. Much of Pope's correspondence with this lady is inserted in the supplementary volume of that poet's works. Earl Nugent died in 1788. Lord Orford says that he "was one of those men of parts whose dawn was the brightest moment of a long life; and who, though possessed of different talents, employed them in depreciating his own fame, and destroying all opinion of his judgment, except in the point of raising himself to honours. He was first known by the noble ode on his own conversion from popery; yet, strong as was the energy and reasoning in it, his arguments operated but temporary conviction on himself, for he died a member of the church he had exposed so severely." A volume of his poems was published anonymously by Dodsley, and entitled, Odes and Epistles, Lond. 1739, 8vo, 2d edit. This contains the ode above mentioned on his religion, which is addressed to William Pulteney, Esq. There are also other pieces by him in Dodsley's collection, and the New Foundling Hospital for Wit. His Verses to the Queen, and his Faith, a poem, were the only ones published separately.

NUGENT, (Thomas,) a miscellaneous writer and translator, was a native of Ireland, who appears to have resided during the greater part of his life in London, where he was employed on various works for the booksellers, principally translations. In 1765 he received the degree of LL.D. from the university of Aberdeen. He died in 1772. The first of his translations was that of Burlamaqui's Principles of Politic Law, 1752, 8vo. This was followed by the abbé de Condillac's Essay on the Origin of Human Knowledge, 1756, 8vo. Macquer's Chronological Abridgment of the Roman History, 1759, 8vo; and Henault's Chronological Abridgment of the History of France, 1762, 2 vols, 8vo. In 1766 he travelled on the continent for the purpose of collecting materials for his History of Vandalia, which he completed in 3 vols, 4to, in 1776. This tour also occasioned his publishing Travels through Germany. He afterwards appeared as compiler or translator of a History of France; New Observations on Italy; The present State of Europe; the Life of Benvenuto Cellini; Grossley's Tour to London; a French Dictionary, &c. &c.—He has often been confounded with Christopher Nugent, M.D. and F.R.S. who died Nov. 12, 1775, and whose daughter became the wife of the celebrated Edmund Burke. Sir John Hawkins says he was an ingenious, sensible, and learned man, of easy conversation, and elegant manners. Dr. Johnson had a high opinion of him, and always spoke of him in terms of great respect. He wrote, Essay on the Hydrophobia, 1753.

NUMA, (Pompilius,) the second king of Rome, and a celebrated philosopher and legislator, born at Cures, a village of the Sabines, on the day that Romulus laid the foundation of Rome. He married Tatia, daughter of Tatius, king of the Sabines; and at her death he retired into the country to devote himself more freely to literary pursuits. At the death of Romulus the Romans chose him for their new king. The beginning of his reign was popular, and he dismissed the 300 body-guards, which his predecessor had kept around his person, observing that he did not distrust a people who had solicited him to reign over them. He was not, like Romulus, fond of war and military expeditions; but he applied himself to tame the ferocity of his subjects, to inculcate in their minds a reverence for the Deity, and to quell their dissensions by dividing all the citizens into classes. He established different orders of priests, and taught the Romans not to worship the Deity by images, and, from his example, no graven or painted statues appeared in the temples or sanctuaries of Rome, for upwards of 160 years. He forbade all costly sacrifices, and allowed no blood to be shed upon the altars. He encouraged the report which was spread of his paying regular visits to the nymph Egeria, and

made use of her name to give sanction to the laws and institutions which he had introduced. He established the college of the vestals, the flamines, and the Salii, and increased the number of the augurs. He dedicated a temple to Janus, which during his whole reign remained shut, as a mark of peace and tranquillity at Rome; and he built a temple to Faith. He died after a reign of forty-three years, B.C. 672. He forbade his body to be burnt according to the custom of the Romans, but he ordered it to be buried near mount Janiculum, with many of the books which he had written. These books were accidentally found about 400 years after his death, and as they contained nothing new or interesting, but merely the reasons why he had made innovations in the form of worship and in the religion of the Romans, they were burnt by order of the senate. He left behind him one daughter, called Pompilia, who married Numa Martius, and became the mother of Ancus Martius, the fourth king of Rome. Plutarch has instituted a comparison between him and Lycurgus. Numa is said to have been a pupil of Pythagoras.

NUMENIUS, a Greek philosopher of the Platonic school, who is supposed to have flourished under the reign of Marcus Aurelius, was born at Apamea, in Syria. He is mentioned with respect by Plotinus and Origen. Of the works which he wrote none are now extant, except some fragments preserved by Eusebius, Theodoret, and Clemens Alexandrinus. He is said to have maintained that Plato borrowed from Moses what he advanced concerning the Deity and the creation of the world.

NUMERIANUS, (Marcus Aurelius,) the second son of the emperor Carus, succeeded his father at the close of 283, conjointly with his elder brother Carinus. They had already been nominated Augusti by their father, whom Numerianus had accompanied in his expedition to Persia. This young prince was mild and affable, and from an early age had cultivated literature with success. The tragical death of his father, by whom he was greatly beloved, deeply affected him; and it is even said that his eyes were materially injured by the abundance of his tears. There is reason, too, to suppose that his health had suffered from the hardships of the campaign; and from both these causes, on the return of the army from the Persian frontier, he was conveyed in a close litter, unseen by any of the soldiers. All orders were given through the medium of his father-in-law, Arrius Aper, the Prætorian præfect, who alone, with his confidential servants, had access to the emperor. The army was eight months on its march from the banks of the Tigris to the Thracian Bosphorus, and during all that time the imperial authority was exercised in the name of Numerianus. Suspicions at length began to spread among the soldiery, that their emperor was no longer living, and at length they could not be prevented from breaking into the imperial tent, where they found his corpse. How or at what time he died was never ascertained; but the general voice accused Aper of being his murderer, and he was accordingly stabbed, without trial, by the hand of Diocletian.

NUNNEZ, (Pedro,) a painter, born at Seville in 1614. He visited Rome, and is said to have been a scholar of Guercino. He was a reputable painter of history and portraits, and, according to Palomino, was one of the artists employed to paint the portraits of the kings of Spain, in the saloon of the theatre at Madrid; and he painted some pictures for the church of the convent of La Merced. He was a correct designer, and a tolerable colourist, with a firm and vigorous execution. He died at Madrid in 1654.

NUVOLONE, (Pamfilo,) a painter, was a native of Cremona, and flourished about the year 1608. He was one of the ablest disciples of Giovanni Battista Trotti, called Il Molosso, and painted history in the style of that master. In the church of the monastery of S. S. Domenico and Lazaro, at Milan, is one of his principal works, representing the Rich Man and Lazarus: and in the cupola of the church of La Passione, the Assumption of the Virgin. He died in 1651.

NUVOLONE, (Carlo Francesco,) a painter, the eldest son of the preceding, was born at Milan in 1608, and received his first instruction from his father, but was afterwards a scholar of Giulio Cesare Procaccini. He abandoned the principles of that master to imitate the works of Guido Rheni, and some of his pictures, particularly those of the Virgin, approach so near to the elegant and graceful style of that master, that he acquired the appellation of the Guido of Lombardy. In the church of S. Vittore, at Milan, is a fine picture by him of St. Peter's Miracle at the Gate of the Temple. There are many of his pictures in the public edifices at Parma, Cremona, and Piacenza. He also painted portraits with great success. In 1649, when the queen of Spain visited

Milan, he was selected to paint the portrait of her majesty. He died in 1661.

NUVOLONE, (Guiseppe,) called Il Pamfilo, a painter, was the younger brother of the preceding, and was born at Milan in 1619. With the possession of a fervid imagination, and great facility of hand, his works form a striking contrast with those of his brother. His compositions are copious, and the opposition of his light and shadow is conducted with intelligence and vigour. His pictures are not confined to Lombardy. During a long life, he painted many altar-pieces for the churches at Brescia, and other cities, in the states of Venice. Lanzi mentions, as one of his best performances, his picture of St. Dominic resuscitating a dead Man, in the church dedicated to that saint, at Cremona. The composition is grand, and the figure of the saint is dignified and expressive. Towards the latter part of his life his powers became languid and feeble, which is not extraordinary, as he continued to paint till his eighty-fourth year. He died in 1703.

NUZZI, (Mario, called Mario de' Fiori,) a painter, was born at Penna, in the diocese of Fermo, in 1603, and was a scholar of Tomaso Salini, a flower-painter of some celebrity. He chiefly resided at Rome, where his pictures of fruit and flowers were held in the highest estimation, and were purchased at considerable prices. But from using something of a noxious quality in the preparation of his colours, his works soon lost their original freshness, and many of them have almost entirely perished. He died in 1673.

NYE, (Philip,) a nonconformist divine, born in Sussex about 1596. He entered at Brasennose college, Oxford, and removed to Magdalen-hall, where he was admitted M.A. in 1622, about which time he took orders. He was for some time curate of St. Michael's, Cornhill, in London; but, rejecting the doctrines of the Church of England, he retired to Holland in 1633, and resided at Arnheim, in Guelderland. On the decline of the royal power he returned to England (1640), and was made minister of Kimbolton, in Huntingdonshire, and afterwards was one of the Assembly of Divines; and he became a great champion of the Presbyterians, and an asserter of the Solemn League and Covenant. His services were rewarded with the living of Acton, near London; but he soon joined the Independents, and was confidentially consulted and flattered by them, while he converted his influence and popularity to his own aggrandizement, and the emolument of his family. He also obtained the living of St. Bartholomew, by the Exchange. At the Restoration he was forbidden to hold any offices whatever. He died in 1672. He wrote several sermons and political tracts; and his seditious views and hypocritical conduct are humorously alluded to by Butler, who mentions, in his Hudibras, Philip Nye's "thanksgiving beard."

NYMANN, (Gregory,) an eminent anatomist, born at Wittemberg in 1594. In his twenty-fourth year he gave lectures in his native place on anatomy and botany, which were attended by crowds of pupils. He died in 1638. He wrote, De Apoplexia Tractatus; and, Dissertatio de Vitâ Fœtus in Utero quâ demonstratur infantem in utero non animâ matris, sed suâ ipsius vitâ vivere.

O.

OATES, (Titus,) a noted character in the reign of Charles II., born about 1619, was the son of a ribbon-weaver, (who afterwards became successively an Anabaptist minister, and a clergyman of the Church of England,) and was educated at Merchant Tailors' school, and at the university of Cambridge. Having received ordination, he became chaplain to the duke of Norfolk, who also settled him in a small living. He subsequently became chaplain in one of the king's ships, from which he was disgracefully expelled. Shortly after he embraced the Roman Catholic religion, entered the college at St. Omer, and, though more than thirty years of age, resided for some time among the students. He joined the Jesuits, who, however, soon dismissed him from their seminary. He then returned to London, and rejoined the Church of England; but, failing in his expectations of immediate preferment, he embarked in his detestable and but too successful trade of a political calumniator, and concocted his well-known Popish Plot. In September 1678, he made a disclosure before Sir Edmundbury Godfrey, a justice of the peace, and afterwards before the council and the House of Commons, to the effect,

"that the pope felt himself entitled to the possession of England and Ireland on account of the heresy of prince and people, and had accordingly assumed the sovereignty of these kingdoms; that power to govern them had been delegated by the pope to the society of Jesuits, who, through Oliva, the general of their order, had issued commissions appointing various persons whom they could trust to the chief offices of state, both civil and military. All the dignities of the Church he alleged to be newly appropriated, and many of them to Spaniards and other foreigners. He alleged also that two men were hired to shoot the king; and that Sir George Wakeman, the queen's physician, had engaged to poison him, the queen herself being privy to the scheme. He also stated that the Roman Catholics were to rise in different districts of the kingdom, and that every means would be adopted for the extirpation of Protestantism." His evidence was confirmed by Tonge and Bedloe. Upon this evidence, believed at the time to be true, but afterwards shown to be utterly unfounded, several Jesuits and men of distinction suffered death or imprisonment. Lord Stafford, among others, was executed. Till the close of Charles II.'s reign Oates received a pension of 1,200*l.* a year, and a residence at Whitehall. Soon after the accession of James II. he was tried and convicted of perjury, sentenced to imprisonment for life, and to be whipped and stand in the pillory four times. From William III. he received a pension of 400*l.* a-year. There have been published under his name, A Narrative of the Popish Plot; the Merchandize of the Whore of Rome; and, Eikon Basilike, or a Picture of the late King James. He died in London in 1705.

OBEIDALLAH, (Abu Mohammed,) the first khalif of the Fatimide dynasty, said to be descended from Fatima, the daughter of Mahomet, and wife of Ali, was born A.D. 882. Having incurred the displeasure of Moktofi, the reigning Abbasside khalif, he was obliged to wander through various parts of Africa, till, through fortunate circumstances, he was raised from a dungeon in Segelmessa (A.D. 910) to sovereign power. He assumed the title of Mahadi, or director of the faithful, according to a prophecy of Mahomet that in the space of 300 years such an individual would arise in the West. He subdued the princes in the north of Africa, who had become independent of the Abbassides, and established his authority from the Atlantic to the borders of Egypt. He founded Mahadi on the site of the ancient Aphrodisium, a town on the coast of Africa, about a hundred miles south of Tunis, and made it his capital. He became the author of a great schism among the Mohammedans, by disowning the authority of the Abbassides, and assuming the title of Emir al Mumenin, prince of the faithful, which belonged exclusively to the khalifs. His fleets ravaged the coasts of Italy and Sicily, and his armies frequently invaded Egypt, but without any permanent success. He died A.D. 933.

O'BEIRNE, (Thomas Lewis,) an Irish prelate, was born of a Roman Catholic family, in the county of Longford, in 1747. He was intended for the priesthood; but, on leaving school, his views changed, and he turned Protestant. He then went to Trinity college, Cambridge, where he had Dr. Richard Watson, afterwards bishop of Llandaff, for his tutor. On entering into orders he obtained the appointment of chaplain in the fleet under lord Howe, with whom he sailed to America. After his return he distinguished himself so much by his political writings, that the duke of Portland took him to Ireland in 1782, as his private secretary; and when lord Fitzwilliam became viceroy, he was promoted to the bishopric of Ossory; from which he was afterwards translated to that of Meath. He died in 1822. His principal works are, The Crucifixion, a poem; The Generous Impostor, a comedy; A short History of the last Session of Parliament; Considerations on Courts Martial; and, Sermons and Charges.

OBEL. See Lobel.

OBERLIN, (Jeremiah James,) a learned antiquary and philologist, was born at Strasburg in 1735, and educated at the gymnasium and university of that town. He took the degree of doctor of philosophy in 1758, and afterwards devoted himself to the study of theology. In 1763 he was appointed a teacher in the gymnasium, and in 1764 was entrusted with the care of the library of the university of Strasburg, and was chosen by Schöpflin to give lectures on the Latin language. In 1770 he was appointed professor of rhetoric, and from this time was accustomed to give lectures on Greek and Roman archæology, ancient geography, &c., on which subjects he published elementary treatises, which have been introduced into most of the German seminaries. In 1778 he was appointed

extraordinary professor in the university, in 1782 ordinary professor of logic and metaphysics, and in 1787 director of the gymnasium. During the Revolution his labours were interrupted, and his life was in danger. He was imprisoned at Metz in November 1793, but obtained his liberty on the fall of Robespierre (9th Thermidor). He resumed his lectures at Strasburg, which he continued till his death, in 1806. He published good editions of several of the Latin classics, of which his Tacitus and Cæsar are considered the best. He likewise published, Observations concernant le Patois et les Mœurs des Gens de la Campagne; Essai sur le Patois Lorrain des Environs du Comté du Ban de la Roche; Dissertatio Philologica de Veterum Ritu condiendi Mortuos; Rituum Romanorum Tabulæ in usum Auditorum; Jungendorum Marium Fluviorumque omnis Ævis Molimina; and, Dissertations sur les Minnesingers.

OBERLIN, (John Frederic,) younger brother of the preceding, was born at Strasburg in 1740, and educated at the university of that city. In 1760 he took orders, and soon after became private tutor in the family of M. Ziegenhagen, an eminent surgeon at Strasburg. In the year 1767 he succeeded M. Stouber as Lutheran pastor of the Ban de la Roche, or, as it is called in German, the Steinthal (valley of stone), in the north-east of France, to the east of the Vosges. From the moment he set foot in his parish he directed all his energies to the civilization and religious improvement of his people. He made roads, improved the system of agriculture, promoted education, and introduced infant schools, of which useful institution he was the founder. His preaching was simple, impressive, and affectionate. In 1782 he founded a Christian Society for the religious improvement of his flock. At the time of the French Revolution, the Ban de la Roche was not only secured from molestation by the well-known character of the people and their pastor, but Oberlin was even able to afford an asylum to several proscribed persons. In 1795 he renounced his stipend on account of the poverty of his people, leaving each of them to contribute what they could to his support. He was a warm supporter of the Missionary Society, and the first foreign correspondent of the British and Foreign Bible Society. Louis XVIII. presented him with the decoration of the Legion of Honour; and in 1818 he received a gold medal from the Royal and Central Agricultural Society of Paris. He died in 1826, in the eighty-sixth year of his age.

OBRECHT, (Ulric,) a learned philologist and civilian, was born, of a noble family, in 1646, at Strasburg, where he had the first part of his education; and he thence proceeded to study the sciences at Montbeliard and Altorf. The study of Latin, Greek, and Hebrew, was almost the first amusement of his infancy; and he learnt, with equal facility, French, Spanish, and Italian. The method prescribed by his preceptors was, to suffer him to read only the ancient authors, and to derive the principles of eloquence from the purest sources,—Demosthenes, Cicero, Quintilian, Longinus, &c. He also pursued the same plan in his course of philosophy; Plato, Aristotle, and Pythagoras, being principally recommended to him. His general knowledge at length settled in jurisprudence and history; in both which he excelled, and filled the chairs of both in the university of Strasburg with great distinction. He gave an account of all ages as if he had lived in them; and of all laws as if he had been the maker of them. As soon as he had taken his licentiate's degree, he travelled to Vienna and Venice in the capacity of tutor to the son of Kellerman, the Russian ambassador, and visited the libraries and literati wherever he went. He commenced author at nineteen, when he published a kind of Commentary upon Scipio's Dream; and, A Dissertation upon the Principles of Civil and Political Prudence. Soon after his return to Strasburg he married the daughter of Böcler, the famous professor of eloquence and history, whom he succeeded in those chairs. Hitherto Obrecht had professed the Protestant religion; but when Louis XIV. made himself master of Strasburg (1684), he was induced to abjure his religion, before Bossuet, at Paris. Upon his return to Strasburg he resumed his profession in the law; and it was about this time that he wrote the notes which are inserted in some editions of Grotius De Jure Belli ac Pacis. In 1685 Louis XIV. appointed him to preside in the senate of Strasburg, with the title of prætor-royal, in imitation of the old Romans; and from that time Obrecht applied himself entirely to public affairs. He died in 1701, in the fifty-fifth year of his age. His principal works are, Epistola de Nummo Domitiani Isiaco; Prodromus Rerum Alsaticarum; Life of Pythagoras, from Jamblichus; An Edition of Dictys Cretensis;

Excerptorum Historicorum et Juridicorum de Naturâ Successionis in Monarchiam Hispaniæ; De Vexillo Imperii; and, Dissertationes. He also wrote notes to Quintilian, which are inserted in Burmann's edition of that author. A collection of his miscellaneous treatises was published in 1676, 4to.

OBSEQUENS, (Julius,) a Latin writer, supposed to have flourished in the fourth century, a little before the reign of Honorius. He wrote a work, De Prodigiis, from the subject of which he is conjectured to have been a heathen. It is an account of the prodigies occurring in the Roman history, such as those narrated by Livy, whose words he frequently borrows. The earlier part of this work is lost; that which is extant commences with the consulate of L. Scipio, and C. Lælius, from B.C. 254, to B.C. 11. Conrad Lycosthenes, a corrector of the press at Basle, added a supplement for the lost part. The supplementary articles were distinguished by different characters in the edition of Scheffer, Amst. 8vo, 1679. Subsequent additions are those of Hearne, 8vo, 1703; of Oudendorp, 8vo, 1720; and of Kappius and Erhard, 1772.

OBSOPŒUS. See OPSOPŒUS.

OCAMPO, (Florian d',) a Spanish historian, was born at Zamora in 1499, and educated at Alcala, where his tutor was the celebrated Antonio de Lebrixa. In 1539 he was appointed chronicler to the emperor Charles V. His Chronicle, which was originally printed in 1 vol. folio, comes down only to the death of the Scipios. Its title is, Los cinco libros primeros de la Coronica general de España. He began a commentary, De los hechos del Cardinal Cisneros, (Ximenes,) and is said to have designed to continue the brief biographies of Hernando del Pulgar, and Fernan Perez de Guzman. Ocampo edited the General Chronicle of Spain, which was compiled by order of Alfonso the Wise, and passes under his name. He died in 1555. Morales, his successor in the post of royal historiographer, republished Ocampo's Chronicle at Alcala, in 1578, and wrote a continuation of it.

OCARIZ or OCARITZ, (don Joseph, chevalier d',) a Spanish diplomatist, was born about 1750, in the little province of Rioxa, near the frontiers of Biscay, and educated at Madrid. He became secretary of the embassy at Turin, and then at Copenhagen. In 1788 he was sent to Paris as consul-general; and in August 1792 he held the post of chargé d'affaires. Shortly after he wrote to the French minister, Lebrun, a letter in favour of Louis XVI. which seems to have produced a strong impression in the National Convention; and on the 17th of January, 1793, he wrote a second letter, addressed to the Convention, in which he offered the mediation of his sovereign to engage Prussia and Austria to terminate the war with France, on condition of the suspension of judgment against the king. He died in 1805 at Varna, on his way to Constantinople, whither he was proceeding as ambassador from the court of Madrid.

OCCAM, or OCKHAM, (William of,) so called from the village of Ockham, in Surrey, where he was born, was, according to Wood, a fellow of Merton college, Oxford, in the thirteenth century, and was a renowned teacher of the scholastic doctrines at that university. He was a pupil of Duns Scotus, and was little inferior to his master in subtlety. The school of the Scotists had, till his time, followed the popular opinion of the Realists; but Occam, probably from an ambition of becoming the head of a separate body, revived the opinions of the Nominalists, and formed a sect under the name of Occamists, which vehemently opposed the Scotists, upon the abstract questions concerning universals, which had been formerly introduced by Roscelin. He was styled by the pope "the invincible doctor;" by others, "the venerable preceptor;" "the singular doctor;" and "the unparalleled doctor." He was chosen minister provincial of the friars minors of England, and afterwards diffinitor of the whole order of St. Francis, and in that capacity was present at the general chapter held at Perusium, in Tuscany, in 1322, where the fathers declared their adherence to the decree of Nicholas III. maintaining the poverty of Christ and his apostles, and that they had *nihil proprium*. This doctrine gave rise to that pleasant question, called the Bread of the Cordeliers. In this dispute Occam, supported by Michael de Cesena, the general of his order, boldly assailed the opinion of John XXII. who was so greatly offended, that Occam was obliged to fly from Avignon, in 1328, to Lewis of Bavaria, who assumed the title of emperor, and refusing the pope's order to return, was excommunicated in 1329. He at last, it is said, returned to his duty, and was absolved. He died in 1347. He wrote a Commentary upon the Predicables of Porphyry, and the Categories of Aristotle, and many treatises in scholastic

theology and ecclesiastical law. Occam deserves praise for the courage with which he opposed the tyranny of the papal over the civil power, in his book, De Potestate Ecclesiastica et Seculari. It was printed by Berthelet, with Henry VIII.'s privilege. His Summa totius Logicæ was published at Paris in 1488, and at Oxford in 1675, 8vo. Fox, in his Martyrology, says that Occam was "of a right sincere judgment, as the times would then either give or suffer." He was the only schoolman whom Luther studied, or kept in his library.

OCCO, (Adolphus,) celebrated for his skill in numismatics, was born in 1524. When he had finished his medical studies under his father, a physician of Augsburg, and at the university, he became noted as a practitioner, and in 1564 was appointed inspector of the apothecaries, and perpetual vicar to the dean of the College of Physicians. He died in 1605. He published a Pharmacopœia in 1574, which continued to be reprinted as late as 1734; and, Imperatorum Romanorum Numismata a Pompeio M. ad Heraclium, Strasburg, 4to and fol. This is an excellent book of general reference, being a list of all the coins in every reign, digested into the years in which they were apparently struck. It was first printed in 1579, and again in 1600; the latter is the best edition.

OCELLUS LUCANUS, a native of Lucania, was a philosopher of the Pythagorean school, and lived about the time or soon after Pythagoras first opened his school in Italy, B.C. 500. He wrote a book On the Universe, which is still extant, and from which Aristotle seems to have borrowed freely in his treatise On Generation and Corruption. This work, as we learn from the extracts in Stobæus, was originally written in the Doric dialect, and appears to have been transferred in later times into the common Greek dialect. Its chief philosophical topic is to maintain the eternity of the universe (το Παν); Ocellus also attempts to prove the eternity of the human race. His work was first printed at Paris in 1539; and editions have since been given by Commelin, Vizzanius, Gale, the abbé Batteaux, and Rudolphi; there are French versions by Batteaux and the marquis d'Argens. Gale's edition is given in his Opuscula Mythologica, Ethica, et Physica, with the Latin translation of Louis Nogarola.

OCHINUS, (Bernardin,) a celebrated Italian, was born at Sienna in 1487, and first took the habit of a Cordelier; but throwing it off in a short time, and returning into the world, he applied himself to the study of physic, and acquired the esteem of cardinal Julio de Medici, afterwards Clement VII. At length, changing his mind again, he resumed his monk's habit, and embraced, in 1534, the reformed sect of the Capuchins, and was made vicar-general of the order. Paul III. made him his father-confessor and preacher; and he was thus the favourite of both prince and people, when, meeting at Naples with John Valdes, a Spaniard, who had imbibed Luther's doctrine in Germany, he became a proselyte. He was summoned to appear at Rome, and was in his way thither, when he met at Florence Peter Martyr, who persuaded him not to put himself into the pope's power; and they both agreed to withdraw into some place of safety. Ochinus went to Ferrara, thence to Geneva, (1542,) and having married at Lucca, proceeded to Augsburg. In 1547 he was invited, together with Peter Martyr, to England, by Cranmer, to have their joint assistance in carrying on the Reformation. They were entertained by the archbishop at Lambeth for some time, along with Bucer, Fagius, and others; and Ochinus, as well as Martyr, was made a prebendary of Canterbury. He laboured heartily in the business of the Reformation; and his dialogue upon the unjust usurped primacy of the bishop of Rome was translated into Latin by Ponet, bishop of Winchester, and published in 1549. But upon the death of Edward VI. being forced, as well as Martyr, to leave England, he retired to Strasburg, whence he went to Basle, and was called thence, in 1555, to Zurich, to be minister of an Italian church, which he presided over till 1563, when he was banished thence by the magistrates of the town, on account of some dialogues he published, in which he maintained the doctrine of polygamy. From Zurich he went to Basle, but not being suffered to stay there, he fled in great distress into Moravia, where he fell in with the Socinians, and joined them. He died at Slakow in 1564. The Socinians class him among their writers, as appears by Sandius's Bibl. Anti-trinitariorum. His works are, Italian Sermons; Italian Letter to the Lords of Sienna, containing an Account of his Faith and Doctrine; Letter to Mutio of Justinopolis, containing the reason of his departure from Italy; Sermons upon St. Paul's Epistle to the Galatians, in Italian;

An Exposition of St. Paul's Epistle to the Romans, in Italian; Apologues against the abuses, errors, &c. of the Papal Synagogue, their Priests, Monks, &c. in Italian, and translated into Latin by Castalio; as were his Dialogues, which last were answered by Beza. Some of his sermons have been translated into English.

OCKLEY, (Simon,) an eminent Orientalist, and professor of Arabic in Cambridge, was born at Exeter in 1678, and educated at Queen's college, Cambridge. Having taken orders, he was, in 1705, through the interest of Simon Patrick, bishop of Ely, presented by Jesus college, Cambridge, to the vicarage of Swavesey, in that county; and in 1711 he was chosen Arabic professor of the university. He died in 1720, in the forty-second year of his age. Ockley had the culture of Oriental learning very much at heart; and the several publications which he made were intended solely to promote it. In 1706 he printed, at Cambridge, his Introductio ad Linguas Orientales, in quâ iis discendis via munitur, et earum usus ostenditur. Accedit index auctorum, tam illorum, quorum in hoc libello mentio fit, quam aliorum, qui harum rerum studiosis usui esse possint. Prefixed is a dedication to his friend the bishop of Ely, and a preface, addressed to the Juventus Academica, whom he labours to excite by various arguments to the pursuit of Oriental learning; assuring them in general, that no man ever was, or ever will be, truly great in divinity, without at least some portion of skill in it: "Orientalia studia, sine quorum aliquali saltem peritia nemo unquam in theologiâ vere magnus evasit, imo nunquam evasurus est." In 1707 he published in 12mo, from the Italian of Leo Modena, a Venetian rabbi, The History of the present Jews throughout the World; to which is subjoined a Supplement concerning the Carraites and Samaritans, from the French of Father Simon. In 1708 he published, The Improvement of Human Reason, exhibited in the Life of Hai Ebn Yokdhan, written above 500 years ago, by Abu Jaafar Ebn Tophail, translated from the Arabic, and illustrated with figures, 8vo. In 1713 he published, An Account of South-West Barbary, containing what is most remarkable in the Territories of the King of Fez and Morocco. He also published a sermon, Upon the Dignity and Authority of the Christian Priesthood; and another, Upon the Necessity of instructing Children in the Scriptures. In 1716 he published a new translation of the second Apocryphal Book of Esdras, from the Arabic version of it, as that which we have in our common Bibles is from the Latin Vulgate. But his principal work is, The History of the Saracens; begun from the death of Mahomet, the founder of the Saracenical empire, which happened in 632, and carried down through a succession of khalifs, to 705. It is in 2 vols, 8vo; the first of which was published in 1708; the second in 1718; and both were soon after republished. A third edition was printed, in the same form, at Cambridge, in 1757; to which is prefixed, An Account of the Arabians or Saracens, of the Life of Mahomet, and the Mahometan Religion, by Dr. Long, master of Pembroke hall, Cambridge. While Ockley was engaged upon this work he took up his residence at Oxford, for the advantage of consulting the rich collection of Arabic MSS. deposited in the Bodleian library. Ockley was one of those unfortunate persons whom Pierius Valerianus would have recorded in his book De Infelicitate Literatorum. In his Inaugural Oration, printed in 1711, he calls fortune *venefica* and *noverca*, speaks of *modaces curæ* as things long familiar to him, and in December, 1717, dates the Introduction to the second volume of his Saracenical History from Cambridge Castle, where he was under confinement for debt.

OCTAVIA, the sister of Augustus, distinguished for her virtues and accomplishments, was first married to Claudius Marcellus, by whom she had a son and two daughters. In her widowhood she was given to the triumvir Mark Antony, as the medium of reconciliation between him and her brother, after the first difference between them. Antony had already been captivated by the alurements of Cleopatra; but the merits of Octavia seemed to make a proper impression upon him, and he passed some time in conjugal union with her, during which she bore him two daughters. She accompanied him to Greece; and when some new misunderstandings had arisen between her husband and brother, she employed her influence with both so as to restore an apparent concord. Octavia returned to Rome, while Antony went into the East, where he had another interview with Cleopatra, which riveted his fetters and sealed his fate. Octavia was soon apprised of his infidelity; but, resolved on her part to omit no duty of a faithful wife, she collected considerable

supplies for the war in which he was engaged, and sailed with them to Athens. She there received orders from her husband to advance no further; and, despairing of a renewal of his affection, she returned to Rome. Her brother was extremely provoked at this treatment of a beloved sister, and wished her to live in retirement. She, however, refused to quit her husband's house; and preserving the dignity of her station, she devoted herself to the education of her children, bestowing no less care on those of Antony by Fulvia, than on her own. But his infatuation not only rendered him insensible to these services, but pushed him on to an open dissolution of their union. He sent emissaries to turn Octavia out of his house, solemnly divorced her, and married Cleopatra. The Roman people were not less indignant than her brother at this profligate conduct; whilst Octavia herself chiefly lamented that she should become one of the causes of a civil war. After the death of Antony, Octavia gave a proof of the goodness of her heart which could scarcely be surpassed; for she undertook the care even of his children by Cleopatra, and married the daughter to king Juba of Mauritania. Her own son by Marcellus, of the same name, lived to be the hope of the empire, the intended heir of Augustus, and the darling of the Roman people. His untimely death threw her into a state of dejection and despair, from which she never recovered. She survived this loss twelve years, the whole of which she spent in mourning, receiving no consolation from her other children, though nobly allied, and the mothers of flourishing families, but remained plunged in darkness and solitude. Her weakness in this point was the only blemish in a character otherwise so estimable. She died B.C. 11.

OCTAVIA, a daughter of the emperor Claudius, by Messalina. She was betrothed to Silanus, but by the intrigues of Agrippina she was married to the emperor Nero in the sixteenth year of her age. She was soon after divorced on pretence of barrenness, and the emperor married Poppæa, who exercised her enmity against Octavia by causing her to be banished into Campania. She was afterwards recalled at the instance of the people; and Poppæa, who was resolved on her ruin, caused her to be again banished to the island of Pandataria, where she was ordered to kill herself by opening her veins, June 9, or 11, A.D. 62. in the twentieth year of her age. (Tacit. Ann. xxiv. 63.) Her head was cut off and carried to Poppæa.

ODAZZI, (Giovanni,) a painter, was born at Rome in 1663, and was the pupil of Ciro Ferri, after whose death he studied under Giovanni Battista Gauli, called Baccicio. He gained great reputation by a noble composition painted in the church di Santi Apostoli, representing the Fall of Lucifer and his Angels. His merit recommended him so highly that he was one of the twelve artists selected to paint the Prophets in fresco, in the church of St. John Lateran, above the twelve marble statues of the Apostles. The prophet represented by Odazzi was Hosea. He possessed a prompt and commanding facility; but his design is occasionally negligent and incorrect. He died in 1731.

ODDI, (Mauro,) a painter, was born in 1639, at Parma, where he received his first instruction, and then repaired to Rome, and was a disciple of Pietro da Cortona. Upon his return to his native place his genius procured him the patronage of the duchess of Parma, for whom he worked in the palace and the Villa di Colorno. There are several altar-pieces by him in the churches of Parma, Piacenza, and Modena. He was also a good architect. He died at Parma in 1702.

ODENATUS, king of Palmyra, was the husband of the celebrated Zenobia. After Sapor, king of Persia, had rendered himself formidable throughout the East by the defeat and capture of the Roman emperor Valerian, A.D. 260, Odenatus collected an army from his countrymen and the Arabs of the desert, declared himself the ally of the Romans, and joined the general Balista. To him is ascribed the success of an expedition in which part of Sapor's treasure, and several of his wives, were captured; and so closely did he press upon the Persian, that he forced him to retreat, and cut off his rear in passing the Euphrates. After these exploits Odenatus assumed the title of king of Palmyra. Gallienus, the son and colleague of Valerian, entrusted Odenatus with the chief command of the Roman armies in the East. In this quality he entered Mesopotamia, recovered Nisibis and Carrhæ, gave Sapor a defeat in his own country, and laid siege to Ctesiphon. For his services he was created Augustus and partner in the empire by Gallienus, A.D. 264, and money was coined in his name, in which he was figured dragging Persians in chains. Zenobia was dignified with the title of

Augusta, and their children with that of Cæsar. He made a second incursion into the territories of Sapor, ravaged the country with fire and sword, and is said to have taken the royal city of Ctesiphon. He was assassinated by his nephew Mæonius, at Emessa, A.D. 267.

ODERICO DI PORTENAU, one of the most famous travellers of the fourteenth century, was born in Friuli about 1286, and entered young into a convent of Franciscans at Udina. He visited as a missionary many parts of Asia, then almost unknown, and returned to Europe, after sixteen years' absence, about 330, and hastening to the pope at Avignon, he vainly endeavoured to obtain assistance towards new efforts for the conversion of the infidels. He died in the beginning of 1331. His travels were published in the collection of Ramusio, and also in that of Hakluyt.

ODERICO, (Gaspari Luigi,) a learned antiquary and medallist, was born at Genoa in 1725, entered into the society of Jesuits, and going to Rome, became professor of theology; but ancient coins, medals, inscriptions, and other monuments of Greek and Roman antiquity, were the principal objects of his researches. On the suppression of his order he retired to Genoa, where he was made conservator of the university library. The revolution at Genoa deprived him of his office; but on the reorganization of the university he was replaced, and was chosen a member of the Institute. He died in 1803.

ODIER, (Lewis,) a physician, was born at Geneva in 1748, and studied at Edinburgh, where he proceeded M.D., and afterwards visited Leyden and Paris. Returning to Geneva, he commenced a course of lectures on chemistry, in which he unfolded the great discoveries which had been made in that science by the English and French philosophers. He practised medicine with great reputation in his native city, where he exercised several public functions, and he assisted in the arrangement of a new code of criminal law. He died in 1817.

ODILO, a saint in the Roman calendar, and an illustrious abbot of Clugny, in Burgundy, was the son of Berault, surnamed the Great, and born in Auvergne, in 962. The reputation which the monastery of Clugny acquired by his discipline, doctrine, and sanctity of manners, rendered it the most celebrated in France, or any of the adjoining countries, and induced the most exalted personages to cultivate the acquaintance of its abbot. He declined accepting the archbishopric of Lyons, to which the clergy and people united in electing him; and when John XIX. sent him the pall, together with his commands that he should yield to the wishes of the church of Lyons, he steadily persevered in his disinterested refusal of that valuable see. He died in 1048, in the eighty-seventh year of his age. This abbot was the founder of the annual service of the church of Rome in commemoration of the dead. His writings were published by Duchesne in his Bibliotheca Cluniacensis, 1614; and were from thence copied into the seventeenth volume of the Bibl. Patr.

ODINGTON, (Walter,) or WALTER of EVESHAM, a monk of that monastery in Worcestershire, was eminent in the early part of the thirteenth century, during the reign of Henry III., not only for his profound knowledge of music, but of astronomy, and of the mathematics in general. He is the author of a piece entitled, Of the Speculation of Music; and, De Motibus Planetarum, et de Mutatione Aëris. His treatise on music is preserved in the library of Bene't college, Cambridge.

ODO, a Romish saint and celebrated abbot of Clugny in the tenth century, was of noble descent, and born in the country of Maine, in 879. He received his early education in the palace of Foulques, count of Anjou, and at the age of nineteen was made a canon of St. Martin's at Tours. Afterwards he went to Paris, where he became a disciple of St. Rhemy of Auxerre. In 927, upon the death of Berno, first abbot of Clugny, he was elected his successor in that dignity. The fame of the strict discipline introduced by him soon spread all over Europe, and it was adopted in the greatest part of the ancient monasteries which had been founded in France, Germany, Italy, Britain, and Spain, as well as in the convents which had been newly established. So high was Odo's reputation for wisdom and sanctity, that the popes, the bishops, and the secular princes, paid the utmost deference to his counsels, and frequently constituted him the arbiter of their disputes. He died in 943. His writings may be seen in Duchesne's Bibl. Cluniac., and in the seventeenth volume of the Bibl. Patr.

ODO, (Cantianus,) or of Kent, flourished in the twelfth century, and was a Benedictine monk, of which order his learning and eloquence raised him to be

prior and abbot, first of St. Saviour's, and afterwards of Battle-Abbey. He died in 1200. Thomas à Becket was his friend, and his panegyric was made by John of Salisbury. He wrote, Commentaries upon the Pentateuch; Moral Reflections upon the Psalms, the Old Testament, and the Gospels; De Onere Philistini; De Moribus Ecclesiasticis; De Vitiis et Virtutibus Animæ, &c. Besides these, A Letter to a Brother Novitiate, in the abbey of Igny, is printed by Mabillon in the first volume of Analects; and another Letter to Philip earl of Flanders, about 1171, upon the miracles of St. Thomas, is in the Collectio amplissima veterum Monumentorum, p. 882, published by the fathers Martenne and Durand.

ODOACER, a Gothic chief, who became the first barbarian king of Italy. Being of a lofty stature and martial figure, he obtained a post in the imperial guards; and when, in 476, the barbarian mercenaries mutinously demanded a third part of the lands of Italy as a reward for their services, which the patrician Orestes refused to grant, they unanimously placed at their head Odoacer, and proclaimed him their king. He marched against Orestes, took him prisoner in Pavia, and put him to death, A.D. 475. He then proceeded to depose Romulus, the son of Orestes, called Augustulus, who had been placed on the imperial throne of the West by his father, and was the last who possessed that title, the Western empire being considered as at an end at his deposition. Odoacer assumed the government of Italy with the title of king, though without using the royal ensigns. The precise year in which this event of the extinction of the Western empire took place is not ascertained, and the dates fluctuate between 476 and 479. Odoacer protected the confines of Italy by his arms, crossed the Adriatic to take possession of Dalmatia, and conquered the king of the Rugians in the province of Noricum. The famous Theodoric, king of the Ostrogoths, who had long oppressed and alarmed the Eastern empire, was persuaded by the emperor Zeno to turn his arms against the king of Italy. He entered that country with a numerous host in 489, and was met by Odoacer at the head of his army near Aquileia. Theodoric put his opponent to flight, and again overtook him on the plains of Verona, where a more obstinate engagement ensued, which ended in a second victory to the Goth. Odoacer fled to Ravenna; but being strongly reinforced by some of his countrymen, who had first joined, and then deserted, his rival, he advanced to Milan, while Theodoric shut himself up in Pavia. At length, a powerful aid from the Visigoths rendered the latter again master of the field; and after a third victory on the Addua, he compelled Odoacer to take refuge a second time in Ravenna. Theodoric blockaded that city; and a siege of nearly three years ensued, during which Odoacer, by several vigorous sallies, destroyed numbers of the enemy. Want of provisions, however, compelled him to make proposals of accommodation, which were readily listened to. Theodoric entered Ravenna; and not long after, at a banquet, Odoacer was stabbed, either by the hands, or at the command, of his rival, March 493.

ŒCOLAMPADIUS, vernacularly HAUSSCHEIN, (John,) a learned German reformer, was born at Weinsberg, in Franconia, in 1482, and, after having been instructed in grammar learning at Heilbrun, was sent to the university of Heidelberg, where he was admitted to the degree of bachelor of philosophy when only fourteen years of age. He was next sent to Bologna to study the law; but finding that the air of that place was injurious to his health, he returned after six months to Heidelberg, where he applied himself wholly to divinity. The authors whom he studied with the greatest attention, were Thomas Aquinas, Richard, and Gerson; while he despised the subtleties of Scotus, and the chicanery of the schoolmen. He was, for some time, preceptor to the son of Philip, the elector Palatine; but, disgusted with the court, he relinquished his charge, and resumed his theological studies, and took holy orders. He then went for further improvement to Tübingen, and thence to Stuttgard, where he attended the lectures of Reuchlin, and perfected himself in Greek and Hebrew. Afterwards he entered upon the pastoral office at his native place. He had contracted an intimate friendship with Wolfgang Capito, who was now settled at Basle, whither (1515) he invited Œcolampadius, whom the bishop appointed preacher in the principal church of that city. In the following year he took his degree of D.D. At this period Erasmus came to Basle, for the purpose of printing his Annotations upon the New Testament; in which work he was assisted by Œcolampadius, as he acknowledges in the preface. Not long after this Œcolampadius was invited to Augsburg, where he preached for some

time in the great church; but finding within himself a strong bias towards the principles of Luther, he privately declared his sentiments, and afterwards avowed them publicly in some Sermons, and in a treatise On Confession, which contained doctrines hostile to the creed of the church of Rome. In 1522 he removed to Basle, after passing nearly two years in a monastery, and applied himself to the translation into Latin of Chrysostom's Commentary upon Genesis. Soon afterwards the senate appointed him professor of divinity; and in 1523 he was nominated minister of St. Martin's parish. He now began openly to preach against the leading tenets of the church of Rome, and was attended by crowded auditories. About this time the dispute took place between Luther and Zuinglius concerning the manner of Christ's presence in the Eucharist. In this controversy Œcolampadius sided with Zuinglius, and in 1525 published a treatise in defence of his opinion, entitled, De Vero Intellectu Verborum Domini, Hoc Est Corpus Meum; which Erasmus allowed to be learned, ingenious, and elaborate, and drawn up with so much skill and persuasion, that "even the elect were in danger of being seduced by it." This treatise the Lutherans attacked in a piece, entitled, Syngramma; to which Œcolampadius published a reply, entitled, Antisyngramma. In 1527 the Reformers having been challenged by the Romanists to a public dispute at Baden, Œcolampadius entered the lists against Eckius, on the subjects of transubstantiation, the sacrifice of the mass, the worship of Mary and the saints as intercessors, the use of images, and purgatory. In 1528 Œcolampadius married the widow of Cellarius; and in the same year, having completed the reformation of the church at Basle, he was called to Ulm, where, conjointly with Ambrose Blaurer and Martin Bucer, he established the church of that city upon the same plan of doctrine and discipline which had been adopted by the reformed Swiss churches. In 1529 he was a party at the conference at Marburg, appointed by Philip, landgrave of Hesse, with the hope of bringing about a treaty of concord and union between the Lutheran and reformed churches. In 1531 he was attacked by the plague, to which he fell a sacrifice on the 1st December, at the age of forty-nine. To the excellence of his personal character both Romanists and Protestants have borne ample testimony; and of his extensive learning his works afford sufficient evidence. Dupin says of him, that he was very well skilled in languages, a man sweet tempered, prudent, and moderate; but he will not allow that he possessed much knowledge in ecclesiastical antiquities. His widow married Wolfgang Capito; after whose death she became the wife of Martin Bucer. The works of Œcolampadius are, Annotationes in Genesim; Exegemata in Job; Commentarius in Psalm. lxxiii.—lxxix.; Comment. in Isaiam, in Ezekielem, in Danielem, in Prophetas Majores et Minores; Enarrationes in Evangelium Matthæi; Enarrat. in Evangelium Joannis, et ejus Epistolas; Annotationes in Epistolam ad Romanos; Explanationes in Epistolam ad Hebræos; translations into Latin of various pieces from Chrysostom, Gregory Nazianzen, and other fathers of the Church; numerous didactic works; controversial treatises against the Papists, Lutherans, and Anabaptists, &c. After his death, an interesting volume of Letters between him and Zuinglius was published at Basle, 1536, fol.

ŒCUMENIUS, an ancient Greek commentator upon the Scriptures, whose time is uncertain, but who is supposed to have flourished in the tenth century. Cave places him at 990, and Lardner at 950. In the preface to his Bibl. Coislin. Montfaucon informs us, on the testimony of a manuscript of the tenth or eleventh century, that he was bishop of Trica in Thessaly; and nothing more is known respecting his personal history. He was the author of Commentaries upon the Acts of the Apostles, the Epistles of St. Paul, and the seven Catholic Epistles. Besides his own remarks and notes, they consist of a compilation of the notes and observations of Chrysostom, Cyril of Alexandria, Gregory Nazianzen, Isidore of Pelusium, Theodoret, Photius, and others. Le Long says, that he also wrote a commentary upon the four Gospels, compiled from the writings of the ancient Greek fathers; but it is no longer extant. The works of Œcumenius were first published in Greek at Verona in 1532, fol.; and in Greek and Latin at Paris in 1631, in 2 vols, fol., the Latin version being that of John Hentenius, which was published separately at Antwerp in 1545. To the second volume of the Paris edition is added the Commentary of Arethas upon the book of Revelation.

OEDER, (George Louis,) a physician and botanist, was born at Anspach in

1728, and studied physic, but particularly botany, at Göttingen, under Haller, through whose recommendation he was appointed professor of botany at Copenhagen. While in this station the Flora Danica was entrusted to him, of which he completed three volumes, containing 540 plates. He was induced in 1773 to quit his situation and pursuits, by the patronage of the unfortunate Struensee, who procured for him an appointment in the college of finances; but on the death of his patron, soon after, he left this place. He was afterwards appointed to the office of *landvogt* at Oldenburgh, which he retained until his death, in 1791. His other botanical publications are, Elementa Botanica; Nomenclator Botanicus; and, Enumeratio Plantarum Floræ Danicæ. The *Oedera*, of Linnæus, was so called in honour of him.

OEHLMULLER, (Daniel Joseph,) a German architect, born at Bamberg in 1791. After studying under Karl Fischer, he visited Italy and Sicily, where he spent four years in examining the principal edifices, until he was summoned home in 1819, to superintend the erection of the Glyptotheca at Munich, after Klenze's designs. In 1831 he was commissioned to make designs in the Gothic style for a church in the Au suburb, at Munich. This building alone would suffice for Oehlmüller's fame. He erected in the same style the national monument at Wittelsbach, and the Otto chapel at Kiefersfelden. The church of St. Theresa at Hallbergmoos, begun by him in October 1833, is in the Italian style. On the death of Domenico Quaglio (1837) he was employed to complete the works at the castle of Hohenschwangau. He died in 1839. He published in 1823—1825, Designs for Funeral Monuments.

ŒNOMAUS, a Greek philosopher and orator in the second century, of the Cynic sect, was a native of Gadara, and flourished under the reign of Adrian. He wrote a treatise to expose the frauds and impostures of oracles; and another, to censure the degeneracy of the later Cynics; and Suidas ascribes to him works on government, and the philosophy of Homer, as well as lives of Crates, Diogenes, and other Cynic philosophers. None of his pieces, however, have reached our times; but large fragments of his book against oracles are preserved in the fifth and sixth books of Eusebius's Præp. Evangel.

ŒNOPIDAS, or ŒNOPIDES, of Chio, a Pythagorean philosopher, and a contemporary of Anaxagoras, lived in the fifth century B.C. He visited Egypt, and there made himself acquainted with geometry and astronomy. Two of the problems of Euclid are attributed to him, and he distinguished himself by the invention of a cycle, which was afterwards improved by Meton. Œnopidas engraved on a table of brass his astronomical calculations, applied to a period of fifty-nine years, which he considered as marking a revolution of the stars, and called it The Great Year. He consecrated this table at the Olympic games, that it might be preserved for the public use.

OERNHIELM, (Claudius,) Lat. *Arrhenius*, historiographer to the king of Sweden, was born at Lingkoping in 1625, and educated at Upsal. In 1657 he was invited to be tutor to a young count, Gabriel Oxenstierna, whom he accompanied on a tour to foreign countries; and on his return to Sweden he became a teacher in the academy of Upsal, and afterwards, in 1667, professor of logic and metaphysics. Next year he was made professor of history; and in 1669 he was appointed a member of the newly founded College of Antiquities. In 1687 he resigned his professorship, and the same year was chosen librarian to the academy, after having been ennobled by the name of Oernhielm. In 1689 he was made censor librorum regius, and died at Stockholm in 1695. His principal works are, Pyrrhi Ligori Excerpta de Vehiculis veterum versa ex Italico in Sermonem Latinum, Franc. 1671; Dissertationum Academicarum Ogdoas pro Regiis in Acad. Ups. Alumnis ad Hist. Q. Curtii Rufi, Ups. 1671, 4to; Musarum Upsaliensium Pietas in Carolum XI. Regem Sueciæ, *ibid.* 1673, folio; Anscharii primi Amburgensium Archiepiscopi Vita genuina, added to his Historia Ecclesiastica, Holm. 1677, 4to; Historiæ Suecorum Gothorumque Ecclesiasticæ Libri IV. priores, *ibid.* 1689; Vita Illust. Herois Ponti de la Gardie, Lips. 1690, 4to. Oernhielm had been appointed by government to draw up a description of all the towns, palaces, churches, &c. in Sweden, suited to count Dahlberg's views of them, but this work was suspended by his death, soon after it had been begun.

OESER, (Frederic,) a painter and engraver, born at Presburg in 1717. He was sent when young to Vienna, where he frequented the Academy, and at the age of eighteen gained the principal prize. His talent was noticed and encouraged

by an eminent sculptor, named Raphael Donner, who taught him to model, and acquainted him with the costume of the ancients. Dresden was at that time the residence of several artists of eminence, and in 1739 he visited that city, where his abilities procured him the esteem and friendship of the most distinguished artists and literati. He formed an intimate acquaintance with the celebrated Winkelman, who makes honourable mention of him in his first literary work, on the imitation of the works of the Grecian painters and sculptors. "These reflections," says that writer, "are the result of my conversations with my friend Oeser, the successor of the Theban Aristides, who sketches the soul, and paints to the mind." In 1764 he was appointed director of the Academy of Painting, Sculpture, and Architecture at Leipsic. He settled in that city, and during a residence of several years he painted many considerable works for the public edifices, and the private collections, both in oil and in fresco. Some of his most distinguished productions are in the church of St. Nicholas, at Leipsic. He etched a variety of plates from his own compositions, and after other masters.

OFFA, king of Mercia, the most extensive of the kingdoms that composed the Saxon Heptarchy, was placed on the throne by the general consent of the people, after a successful insurrection against his uncle Ethelbald, in 757. He then attacked the kingdom of Northumberland, from which he wrested Nottinghamshire. He next, in 774, invaded the kingdom of Kent, which, after a great victory at Otford, he reduced under his authority. Kenwulph, king of Wessex, jealous of his aggrandisement, took up arms against him, and was defeated at Bensington, in Oxfordshire, in 775. In consequence of this victory, Offa annexed to his territories the shires of Oxford and Gloucester. In 785 he obtained permission from the pope to erect the see of Lichfield into an archbishopric, with a view to release his clergy from the jurisdiction of the archbishop of Canterbury. He afterwards joined with Kenwulph in an invasion of Wales, by which the Britons were driven to the mountains, and obliged to abandon all the low country. For the security of his conquests Offa caused to be dug that dyke which still bears his name, extending from the mouth of the Wye to the Dee. The small kingdom of the East Angles was at that time possessed by Ethelbert, who, wishing to strengthen himself by a powerful alliance, made proposals of marriage to Adelfrida, daughter of Offa. They were favourably received, and Ethelbert, with his chief nobility, was invited to the Mercian court to conclude the marriage. In the midst of the festivity the king was seized and murdered. The kingdom of East Anglia was brought under the yoke of Mercia. Either real remorse for his crimes, or a hypocritical affectation of piety, led Offa in his latter years to pay great respect to the clergy, and to practise all the superstitious devotion of the times. He gave a tenth of his goods to the Church, and made liberal donations to the see of Hereford, which city was his principal residence. He even pretended to have been directed by a vision to the relics of the protomartyr of England, St. Alban, near Verulam, and founded a magnificent abbey on the spot. At length he made a pilgrimage to Rome, where he lavished great sums to procure the papal absolution and benediction, and agreed to an annual payment to the pope for pious and charitable purposes, which he raised by a tax on his subjects, afterwards converted into the imposition termed Peter-pence. He died in 796.

OGDEN, (Samuel,) a learned divine, was born at Manchester in 1716, and educated at the free school in his native town, and at King's college, Cambridge; from which house he removed to St. John's college in 1736. He took his degree of B.A. in 1738; and in the following year was elected fellow of his college. In 1740 he took orders, and in 1744 was elected master of the free school at Halifax, in Yorkshire; which post he retained till 1753, when he went to reside at Cambridge, and soon after took the degree of D.D. when he recommended himself so strongly to the duke of Newcastle, chancellor of the university, by the exercise which he performed, that his grace soon afterwards presented him to the vicarage of Damerham, in Wiltshire, which was tenable with his fellowship. In 1764 he received the appointment of Woodwardian professor; and in 1766 he was presented to the rectory of Lawford, in Essex, and to that of Stansfield, in Suffolk. He had acquired considerable celebrity in the university by the eloquence of his pulpit discourses; and in 1770 he committed a volume of them to the press, under the title of Sermons on the Efficacy of Prayer and Intercession, 8vo. The favourable recep-

tion which they met with induced him, in 1776, to present to the public a volume of Sermons on the Ten Commandments, 8vo; to which he added, in the following year, another volume of Sermons, on the Articles of the Christian Faith, 8vo. During the latter part of his life he laboured under much ill health. He died in 1778, in the sixty-second year of his age, and was buried in St. Sepulchre's church, in Cambridge, of which he was minister, and where he preached most of his published sermons. In 1780 his friend Dr. (afterwards bishop) Halifax, published an edition of his Sermons in 2 vols, 8vo, with a memoir prefixed.

OGILBY, (John,) an adventurous literary speculator, born at or near Edinburgh, in 1600. His father, who was of an ancient family, became a prisoner in the King's Bench, and could give his son but little education. The youth, however, being very industrious, acquired some knowledge of Latin grammar; and afterwards got so much money, as not only enabled him to release his father from the gaol, but also to bind himself apprentice to a dancing-master in London. He then began teaching on his own account, and being soon accounted one of the best masters in the profession, he was selected to dance in the duke of Buckingham's great masque; in which, by an unlucky step in high capering, the mode of that time, he hurt his leg, which occasioned some degree of lameness, but did not prevent his teaching. In 1633, when Wentworth, earl of Strafford, became lord deputy of Ireland, he took him into his family to teach his children; and Ogilby, writing an excellent hand, was frequently employed by the earl to transcribe papers for him. While in this family he translated some of Æsop's Fables into indifferent English verse. About that time he was appointed deputy master of the revels in Ireland, built a theatre in Dublin, and was much encouraged; but, upon the breaking out of the rebellion in 1641, this scheme was interrupted, and he lost all his property. To add to his misfortune, he was shipwrecked in his passage from Ireland, and arrived in London in a state of destitution. Undepressed by misfortune, he went on foot to Cambridge, where, by incredible diligence, he acquired such a knowledge of Latin, as to be able to translate the works of Virgil, and published them with his portrait in a large octavo volume, London, 1649-50. He then applied himself with such success to the study of Greek, that in 1660 he published a translation of Homer's Iliad and Odyssey; in which, however, he was assisted by his friend Shirley. This was printed in a most sumptuous manner, with a dedication to Charles II., and embellished with engravings by Hollar. The same year he edited at Cambridge, with the assistance of Dr. John Worthington, and other learned men, a fine impression of the English Bible, adorned with chorographical and other engravings. He also petitioned the House of Commons that his Bible "might be recommended to be made use of in all churches." It was printed by Field. In 1661 he received orders from the commissioners for the solemnity of his majesty's coronation, to conduct the poetical part, viz. the speeches, emblems, mottoes, and inscriptions; upon which he drew up The Relation of his Majesty's Entertainment, passing through the City of London to his Coronation; with a Description of the Triumphal Arches and Solemnity; in ten sheets fol. This he also published, by his majesty's command, in a large folio volume, on royal paper, with fine engravings, and speeches at large, in 1662; and it has been made use of in succeeding coronations. He obtained that year the patent for master of the revels in Ireland, against Sir William Davenant, who was his competitor. This post carried him once more into that kingdom; and his former theatre in Dublin being destroyed in the troubles, he built a new one. On his return to London he continued the employment of translating and composing books in poetry, till the fire of London in 1666, in which his house in White Friars was consumed, and his whole fortune destroyed. He soon, however, had his house rebuilt, set up a printing-house, was appointed his majesty's cosmographer and geographic printer, and printed several great works, translated or collected by himself and his assistants; all of which were printed on imperial paper, adorned with maps and curious engravings, by Hollar and others, and were carried on by way of proposals and standing lotteries. Among these were, his Atlas, comprised in several folio volumes; The Traveller's Guide, or a most exact Description of the Roads, &c. 1674, fol.; afterwards improved by John Bowen, under the title of Britannia Depicta, &c. in 1731, 8vo, and still further improved by Paterson and Carey. There exists also in his name a map of the city of London, as it was new built, in one sheet folio; and, jointly with William

Morgan, his grandson, and successor as cosmographer, he made a new and accurate map of the city of London, distinct from Westminster and Southwark; and a Survey of Essex, with the roads, having the arms of the gentry on the borders. He died in 1676.

OGILVIE, (John,) a Scotch divine, was born in 1733, and educated at the university of Aberdeen, by which he was honoured with the degree of D.D., and he became minister of Midmar, in the county of Aberdeen. He also became a fellow of the Royal Society of Edinburgh. His works are, Poems on several Subjects; Sermons; Paradise, a poem; Rona, a poem; Philosophical and Critical Observations on Composition; An Inquiry into the Causes of Infidelity and Scepticism; Theology of Plato, compared with the Principles of Oriental and Grecian Philosophers; Examination of the Evidence of Prophecy in behalf of the Christian Religion; and, Britannia, a poem.

OGLETHORPE, (James Edward,) a distinguished English officer, was born in Westminster in 1698, and educated at Corpus Christi college, Oxford. In 1714 he was made captain-lieutenant in the first troop of the queen's guards. He afterwards served under prince Eugene, and other eminent commanders, among whom was the great duke of Argyle. In his several campaigns in Germany and Hungary, having been recommended by the duke of Marlborough, he acted as secretary and aide-de-camp to the prince. In the parliament which met May 10, 1722, he was returned member for Haslemere; as he was again in 1727, 1734, 1741, and 1747. In the committee of parliament for inquiring into the state of the gaols, formed in February 1728, and of which he was chairman, he was enabled to detect many great abuses in some of the prisons of the metropolis. He was also instrumental in founding the colony of Georgia, which was established by a royal charter; and he sailed thither with the two Wesleys, in 1733. He concluded a treaty with the two nations of the Cherokees and Chickesaws relating to their part of the province; and a provisional treaty with the governor of Augustine and general of Florida, relating to the boundaries between the English and the Spaniards, until the sentiments of the two crowns could be known. In 1734, after having founded the town of Savannah, he returned to England. In 1737, differences arose between the Spanish and English courts, just as he was preparing to return to America, and Don Thomas Geraldino, the Spanish ambassador at the court of London, presented a memorial, demanding all the land to 35 degrees and 30 minutes of north latitude in North America, and requiring the government to order the English subjects to withdraw; but if this could not be done, insisting that no troops should be sent there, and particularly remonstrating against the return of Mr. Oglethorpe. Advices being at the same time received that the Spaniards were meditating hostilities, no regard was paid to the requisition of their court. Mr. Oglethorpe was appointed general and commander-in-chief of the English forces in Carolina and Georgia. He was ordered accordingly to raise a regiment, and repair thither. On the 25th August he had a commission as colonel made out, and arrived just in time to prevent the execution of the Spanish designs, although a considerable number of their troops had already got to St. Augustine. Encouraged by some successes, and by the information from some prisoners of the weak condition of St. Augustine, he attempted the reduction of that place. In this, however, he failed; although he succeeded in his other views, which were to intimidate the Spaniards from invading Georgia and Carolina. In 1743 he arrived in England, where the ill success of the attack on St. Augustine occasioned much dissatisfaction, and nineteen articles of complaint were delivered in against him; but, after an inquiry, he was most honourably acquitted. In March 1745 he was promoted to the rank of major-general; and the rebellion breaking out in that year, we find him in December with his regiment very actively employed in pursuing the insurgents; but, though he was frequently close to them, he did not overtake them; and in February 1746 he arrived in London. His conduct again became the subject of inquiry. On the 29th of September his trial came on at the Horse Guards, and ended the 7th of October, when he was again honourably acquitted. Here his military career seems to have ended. On the establishing of the British Herring Fishery in 1750, he took a considerable part in it, and became one of the council. In 1765 he was advanced to the rank of general. He died in 1785. He is represented to have been a man of great benevolence, and has been immortalized both by Thomson and Pope. "He was at once," says Dr. Warton, "a great hero, and a great legislator." The vigour of

his mind and body has seldom been equalled. The vivacity of his genius continued to a very advanced age. Dr. Johnson, who had a great esteem for him, once offered to write his life, if the general would furnish the materials.

O'HARA, (Kane,) an Irish dramatist of the last century. His first production was Midas, which was acted at Covent Garden in 1764, and is still a favourite entertainment. He also wrote, The Golden Pippin; The Two Misers; April Day; and, Tom Thumb. He died in 1782.

OISEL, or OUZEL, (James,) a learned civilian, was born at Dantzic in 1631, and educated at Leyden, where he took his doctor's degree, and published an edition of Minutius Felix. After travelling in Europe in 1667, he was appointed professor of law at Groningen. He died in 1686. He likewise published an edition of Aulus Gellius; and a treatise, entitled, Thesaurus selectorum Numismatum antiquorum Ære expressorum.

OISEL, or OUSEL, (Philip,) a learned German Reformed professor of divinity, and Oriental scholar, nephew of the preceding, was born at Dantzic in 1671. His family were originally French, and, being Protestants, they took refuge, after the massacre of St. Bartholomew's day, in Flanders, whence, during the persecution of the Reformed by the duke of Alva, they withdrew to Leyden, where Philip became minister of the German church; and he was afterwards appointed professor of divinity at Frankfort-on-the-Oder. His principal works are, Introductio in Accentuationem Hebræorum Metricam; Introductio in Accentuationem Hebræorum Metricam et Prosaicam; De Leprâ; and, several treatises on the Ten Commandments.

O'KEEFE, (John,) a popular comic writer, born in Dublin in 1746, was originally intended for the profession of a painter; but his strong taste for theatrical amusements led him to the drama. At the age of fifteen he wrote a comedy, in five acts, which, though wild, and in some respects puerile, is said to have displayed ingenuity in the management of the plot. He obtained an engagement from Mr. Mossop, the manager of the Dublin theatre, and continued to play in that city and in the country about for twelve years. His first piece, Colin's Welcome, a pastoral drama, was well received. He at length left Dublin about 1780, and going to London, endeavoured in vain to procure an engagement. He then applied himself entirely to writing for the stage, and from 1781 to 1798 composed a great number of comedies and farces, many of which were published collectively, by subscription, for his benefit, 1798, 4 vols, 8vo. In his fiftieth year he became blind. In 1826 he published his Recollections, or Autobiographical Memoirs. He died in 1833. Among his productions there are several that are still occasionally acted, as, The Castle of Andalusia; Peeping Tom; the Farmer; Wild Oats, or the Strolling Gentleman; and, The London Hermit, or Rambles in Dorsetshire.

OKOLSKI, (Simon,) a Dominican, was a native of Russia, and became provincial of his order in Poland in 1649. He published, in 1641, at Cracow, a work entitled, Orbis Polonus, in 3 vols, fol., being a history of the Polish nation, with learned researches concerning the origin of the Sarmatians. He was author also of a work entitled, Preco divini Verbi Albertus Episcopus Ratisponensis.

OLAFSEN, (Eggert,) a learned Icelander, was born in 1721, and educated at Copenhagen. He then returned to his native island, which he travelled over repeatedly, in company with his fellow-student Biarne Paulsen. The result of their observations was printed at Copenhagen in 2 vols, 4to, in 1772. Olafsen was then appointed a magistrate in Iceland, where he devoted much of his time to natural history and poetry; but for about four years before his death he applied himself almost wholly to the study of the Scriptures. He was drowned with his wife in crossing the Breidafiord in 1776.

OLAHUS, (Nicholas,) a learned prelate, was born at Hermanstadt in 1493. Ferdinand, king of Hungary, made him bishop of Zagrab, and chancellor of the kingdom. He was afterwards translated to Agria, and in 1553, to the archbishopric of Strigonia. He died at Tyrnau in 1568. His works are, A Chronicle of his own Times; The History of Attila; and, A Description of Hungary.

OLARTE, (Francesco Diego de,) was a townsman and servant of Cortez, whom he accompanied to Mexico, and bore his share in the guilt and the glory of that wonderful, but atrocious conquest. He entered the Franciscan order, and lived the life of a successful and beloved missionary among them for forty years. At different times he was guardian of the convent at Mexico, definidor of the province, and afterwards provincial. In 1567, the visitors whom Philip II. sent to proceed against the rebels, sent him to

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Spain as a suspected person; he cleared himself satisfactorily of the charge, and returned with the rank of comisario general of New Spain. He died shortly after his return in 1569.

OLAUS MAGNUS. See MAGNUS.

OLAVIDES, (Pablo Antonio Josef,) a Spanish statesman, was born about 1725, at Lima, in Peru, and educated at Madrid, where his abilities soon began to display themselves. He accompanied, as secretary, count de Aranda, the Spanish ambassador to France, and at his return was made a count by Charles III., and appointed superintendent of Seville. In this new office he directed his attention to fertilize the hitherto barren and unprofitable spot called the Sierra Morena; and by his perseverance, and by offering liberal invitations to German colonists, he converted a desert region into a populous district. The success of his labours, however, was too great to escape envy; he was accused of heresy by the Inquisition, and for three years mourned the cruelty of his treatment in a dungeon. He fled to France, and thence to Geneva. He returned to France, and was imprisoned during the reign of terror, but was released after the fall of Robespierre. He then returned to Spain. He died in 1803. The Triumph of the Gospel, in 4 vols, 4to, in Spanish, a work of merit, is attributed to him.

OLBERS, (Henry William Mathias,) a celebrated astronomer and physician, was born at Abergen, near Bremen, on the 11th October, 1758. In 1779, while studying medicine at Göttingen, he made some observations on the orbit of a comet, which he carried on from the 28th Jan. to the 28th March following, and published soon after in the Ephemerides of Berlin. In 1797 he published at Gotha a treatise entitled, Ueber die leichteste und bequemste Methode die Bahn eines Kometen aus einigen Beobachtungen zu berechnen. On the 28th March, 1802, he discovered the planet Pallas: the planet Ceres had been discovered on the 1st January in the preceding year, by Piazzi: two years after the discovery of Pallas, Harding discovered the planet Juno. Olbers, strongly persuaded that a fourth planet remained, set himself to explore that part of the heavens in which the orbits of the three others had a common point of intersection; and on the night of the 29th March, 1807, after an assiduous search of three years, he had the happiness to discover, in the north-west part of the constellation Virgo, the planet Vesta, so named by his friend Gauss. In March 1815 he discovered a comet. His medical publications are very few; among them may be mentioned his treatise, De Oculi Mutationibus internis; and another, On the Influence of the Moon upon the Seasons and upon the Human Frame. He died on the 2d March, 1840.

OLDCASTLE, (Sir John,) called the "good lord Cobham," the first author, as well as the first martyr, among our nobility, was born in the fourteenth century, in the reign of Edward III. He obtained his peerage by marrying the heiress of that lord Cobham who opposed the tyranny of Richard II. He was one of the leaders in the reforming party, who drew up a number of articles against the corruptions which then prevailed among churchmen, and presented them, in the form of a remonstrance, to the Commons. He also collected the works of Wickliff, which he caused to be transcribed, and dispersed among the people; and he maintained a great number of his disciples as itinerant preachers. In the reign of Henry IV. he had the command of an English army in France; and he compelled the duke of Orleans to raise the siege of Paris. In the reign of Henry V. he was accused of heresy, and the growth of it was particularly attributed to his influence. The king, with whom lord Cobham was a domestic in his court, delayed the prosecution against him, and undertook to reason with him himself, and to reduce him from his errors. Lord Cobham's answer is upon record. "I ever was," said he, "a dutiful subject to your majesty, and ever will be. Next to God, I profess obedience to my king; but as to the spiritual dominion of the pope, I never could see on what foundation it is claimed, nor can I pay him any obedience. It is sure as God's word is true, he is the great Antichrist foretold in Holy Writ." This answer so exceedingly shocked the king, that, turning away in displeasure, he withdrew his favour from him, and left him to the censures of the Church. He was summoned to appear before the archbishop; and, not appearing, he was pronounced contumacious, and excommunicated. In hopes to avoid the impending storm, he waited upon the king with a confession of his faith in writing in his hand; and, while he was in his presence, a person entered the chamber, cited him to appear before the archbishop, and he was immediately hurried to the Tower. He was soon after brought before the archbishop,

and read his opinion of those articles on which he supposed he was called in question, viz. the Lord's Supper, Penance, Images, and Pilgrimages. He was told, that in some parts he had not been sufficiently explicit; that on all these points holy Church had determined; by which determinations all Christians ought to abide; that these determinations should be given him as a direction of his faith; and that in a few days he must appear again, and give his opinion. At the time, he said among other things, "that he knew none holier than Christ and the apostles; and that these determinations were surely none of theirs, as they were against Scripture." In conclusion, he was condemned as a heretic, and remanded to the Tower, from which place he escaped, and lay concealed in Wales. The clergy, with great zeal for the royal person, informed the king, then at Eltham, that 20,000 Lollards were assembled at St. Giles's for his destruction, with lord Cobham at their head. This pretended conspiracy was entirely credited by the king, and fully answered the designs of the clergy; but there is not the smallest authority for it, in any author of reputation. A bill of attainder passed against lord Cobham; a price of a thousand marks was set upon his head; and a perpetual exemption from taxes was promised to any town that should secure him. After he had been four years in Wales he was taken by the vigilance of his enemies, brought to London in triumph, and dragged to execution in St. Giles's-fields. As a traitor, and a heretic, he was hung up in chains alive upon a gallows; and, fire being put under him, he was burnt to death, in December 1417. He wrote, Twelve Conclusions addressed to the Parliament of England. At the end of the first book he wrote some monkish rhymes in Latin, which Bale has preserved, and which, he says, "were copyed out by dyverse men, and set upon theyr wyndowes, gates, and dores, which were then knowen for obstynate hypocrytes and fleshlye livers, which made the prelates madde." Bale published, A brefe Chronycle concernynge the Examynacyon and Death of the blessed Martyr of Christ, Syr Johan Oldecastell, the Lorde Cobham, which was reprinted under the care of Mr. Lewis, of Margate, in 1729. His life has been written by Mr. Gilpin, who says, "he was a person of uncommon parts, and very extensive talents; well qualified either for the cabinet or the field. In conversation he was remarkable for his ready and poignant wit. His acquirements were equal to his parts. No species of learning which was at that time in esteem had escaped his attention. It was his thirst of knowledge, indeed, which first brought him acquainted with the opinions of Wickliff. The novelty of them engaged his curiosity. He examined them as a philosopher, and in the course of his examination became a Christian."

OLDENBURG, (Henry,) who sometimes wrote his name Grubendol, reversing the letters, was a learned German, and born in 1626, in the duchy of Bremen, in Lower Saxony, being descended from the counts of Oldenburg, in Westphalia, whence he took his name. About 1653 he was appointed consul at London for his countrymen, in which post he continued for about two years, when, being discharged from that employment, he became tutor to lord Henry O'Brien, an Irish nobleman, whom he attended at the university of Oxford; and in 1656 he entered himself a student, chiefly for the sake of admission to the Bodleian library. He was afterwards tutor to lord William Cavendish, and was acquainted with Milton, among whose Epistolæ Familiares are four letters to Oldenburg. During his residence at Oxford he became also acquainted with the members of that association which gave birth to the Royal Society; and upon the foundation of the latter, he was elected fellow; and when the society found it necessary to have two secretaries, he was chosen assistant to Dr. Wilkins. He applied himself with extraordinary diligence to the business of this office, and began the publication of the Philosophical Transactions, with No. I., March 6th, 1664. He held a correspondence with more than seventy learned persons, and others, upon a vast variety of subjects, in different parts of the world. This fatigue would have been insupportable, had he not, as he told Dr. Lister, answered every letter the moment he received it. Among Oldenburg's correspondents may be mentioned the celebrated Robert Boyle, with whom he had a very intimate friendship; and he translated several of that gentleman's works into Latin. It appears that in 1667 he was taken up on suspicion, and imprisoned in the Tower. In a letter dated London, September 7, of that year, he writes thus: "I was so stifled by the prison-air, that as soon as I had my enlargement from the Tower, I widen'd it, and took it from London into the contry, to fann myselfe for some days in

the good air of Craford, in Kent. Being now returned, and having recovered my stomach, which I had in a manner quite lost, I intend, if God will, to fall to my old trade, if I have any support to follow it. My late misfortune, I feare, will much prejudice me; many persons unacquainted with me, and hearing me to be a stranger, being apt to derive a suspicion upon me. Not a few came to the Tower, merely to enquire after my crime, and to see the warrant; in which when they found that it was for dangerous desseins and practices, they spred it over London, and made others have no good opinion of me. *Incarcera audacter, semper aliquid hæret.* Before I went into the contry, I waited on my lord Arlington, kissing the rod. I hope I shall live fully to satisfy his majesty, and all honest Englishmen, of my integrity, and of my reall zeal to spend the remainder of my life in doing faithfull service to the nation, to the very utmost of my abilities. I have learned, during this commitment, to know my reall friends. God Almighty blesse them, and enable me to convince them all of my gratitude." About 1674 he was drawn into a dispute with Mr. Robert Hooke; who complained, that the secretary had not done him justice in the Transactions, with respect to the invention of the spiral spring for pocket-watches. The contest was carried on with great warmth on both sides for two years, when it was determined, much to Oldenburg's honour, by a declaration of the council of the Royal Society, Nov. 20, 1676, in these words: "Whereas the publisher of the Philosophical Transactions hath made complaint to the council of the Royal Society, of some passages in a late book of Mr. Hooke, entitled Lampas, &c. and printed by the printer of the said society, reflecting on the integrity and faithfulness of the said publisher, in his management of the intelligence of the said society; this council had thought fit to declare, in behalf of the publisher aforesaid, that they knew nothing of the publication of the said book; and farther, that the said publisher hath carried himself faithfully and honestly in the management of the intelligence of the Royal Society, and given no just cause for such reflections." Oldenburg continued to publish the Transactions as before, to No. cxxxvi. June 25, 1677. He died at his house at Charlton, near Greenwich, in August 1678, and was interred there. Besides the works already mentioned, he translated into English, The Prodromus to a Dissertation by Nich. Steno, concerning Solids naturally contained within Solids; A genuine Explication of the Book of Revelation, written by A. B. Piganius; and, The Life of the Duchess of Mazarine, from the French. He left a son, named RUPERT, from prince Rupert his godfather, and a daughter, named SOPHIA, by his wife, who was daughter and sole heir to the famous John Dury, a Scotch divine. From his Correspondence it appears that he was always poor, and ill requited for his services.

OLDENBURGER, (Philip Andrew,) was born in the duchy of Brunswick, and educated, under Herman Conring, at Helmstadt. He became professor of law and history at Geneva, where he died in 1678, leaving a great number of valuable works, some of them published under feigned names, particularly that of P. A. Burgoldensis. The following are the principal: Thesaurus Rerum publicarum totius Orbis; Limnæus enucleatus; Notitia Imperii, sive Discursus in Instrumentum Pacis Osnabrugo-Monasteriensis; Tractatus de Rebuspublicis turbidis in tranquillum Statum reducendis, in eoque conservandis; Tractatus de quatuor Elementis juridicè consideratis et Notis illustratus; Manuale principum Christianorum de Vera eorum Felicitate; Tractatus Juridico-Politicus de Securitate Juris, publici ac privati; and, De Origine et Progressu Juris Romani.

OLDERMAN, (John,) a learned German, was born in 1686 at Wersmould, in Saxony, and educated at Osnaburg, and at Helmstadt, where he studied the Oriental languages, under his maternal uncle, Von der Hardt. He was also much attached to astronomy, and weakened his constitution by watching for many nights together to observe the constellations. In 1707 he took the degree of M.A., and in 1717 was named professor of Greek at Helmstadt, where also he was associated with his uncle in the office of librarian. He died in 1723. His works are, De Imperfectione Sermonis Humanæ; De Phraate fluvio; De Mari Algoso; De Ophir; De Festivitate Encœniorum; De Specularibus Veterum; and, De Origine Natalitorum Jesu Christi.

OLDFIELD, (Anne,) a celebrated actress, born in Pall Mall, London, in 1683. Her father, who was an officer, left her in dependent circumstances, and she was brought up to the business of a seamstress; but her fondness for plays, and the sweetness of her voice, accidentally heard and commended by Far-

quhar, introduced her to Sir John Vanbrugh, and to Mr. Rich, the patentee of the king's theatre, where she made her first appearance. She soon shone in the characters of Leonora, in sir Courtly Nice, and of lady Betty Modish, in The Careless Husband. A little before this time she had formed an illicit connexion with Arthur Maynwaring, Esq., and after his death was the mistress of general Churchill. By each of these she had a son. She was humane and benevolent, and was the patroness of indigent merit Savage. She died Oct. 23d, 1730, and her body, after lying in state in the Jerusalem Chamber, was buried in Westminster Abbey, with great pomp, between the monuments of Craggs and Congreve. Her wit and vivacity were said to be very engaging, and her figure and manners eminently fascinating. The becoming neatness of her dress, as well as the acquired graces of her person and of her understanding, are noticed in the Tatler.

OLDHAM, (Hugh,) an English prelate, a great encourager of learning, and an eminent benefactor to Corpus college, Oxford, is supposed to have been born at Oldham, near Manchester, and was educated at Oxford, whence, after remaining there for some time, he removed to Cambridge, and took the degree of D.D. In 1504, through the interest of Margaret, countess of Richmond, whose chaplain he was, he was advanced to the see of Exeter. His principal benefactions were bestowed on the foundation of Corpus Christi college. The design of Fox, the founder, originally went no farther than to found a college for a warden, and a certain number of monks and secular scholars belonging to the priory of St. Swithin, in Winchester; but Oldham induced him to enlarge his plan to one of more usefulness and durability. He is said to have addressed Fox thus: "What, my lord, shall we build houses, and provide livelihoods for a company of monks, whose end and fall we ourselves may live to see! No, no: it is more meet a great deal that we should have care to provide for the increase of learning, and for such as who by their learning shall do good to the Church and commonwealth." This wise and liberal advice being taken, Oldham became the second great benefactor to Corpus, by contributing six thousand marks, besides lands. He also founded the grammar-school of Manchester, connected with the three colleges of Corpus and Brasennose, Oxford, and St. John's, Cambridge. He died in 1519.

OLDHAM, (John,) a poet, was born in 1653, at Shipton, near Tedbury, in Gloucestershire, (of which parish his father was minister during the usurpation,) and educated at Tedbury school, and at Edmund's hall, Oxford. He afterwards became usher of the free school at Croydon, which post he occupied for three years. The Popish plot, which greatly agitated men's minds at that period, incited him to write his Four Satires against the Jesuits, whom he lashes with great severity. While he was in this humble situation he was surprised with a visit from the earls of Rochester and Dorset, Sir Charles Sedley, and other wits, who had seen some of his performances in manuscript. His removal from Croydon soon followed this notice, and he passed some time at the seat of Sir Edward Thurland, as tutor to his grandsons. He afterwards undertook the tuition of a son of Sir William Hickes; and when he had fitted his pupil for foreign travel, declining the offer of accompanying him, he went to London, where he was introduced to Dryden, and to William earl of Kingston, who took him to his seat of Holme-Pierpont, where, in December 1683, he was carried off by the smallpox, at the premature age of thirty. The earl erected a monument to his memory in the church of that place, with a highly encomiastic inscription. The poems of Oldham consist of satires, Pindarics, occasional copies of verses, and a great many translations from the classics. His fame was chiefly obtained by his satires, the spirited and indignant vein of which gave him the appellation of the English Juvenal. They are coarse in language, and harsh in versification, but possess much vigour of style and vivacity of description. A passage describing the servitude of a domestic chaplain at that time, has been often quoted. Some of his poems were published by himself, and the rest after his death, under the title of his Remains. An edition of the whole, with the author's life, was published by captain Thomson in 1722, in 2 vols, 12mo.

OLDISWORTH, (William,) a writer in the reigns of Anne and George I. but of whose personal history little is known. He was one of the writers of The Examiner, and published, A Vindication of the Bishop of Exeter (Dr. Blackall), against Mr. Hoadly; State Tracts; and, State and Miscellany Poems. He also

translated The Odes, Epodes, and Carmen Seculare, of Horace; and he wrote, The Life of Edmund Smith, prefixed to his works, and, Timothy and Philatheus, in which the principles and projects of a late whimsical book, entitled, The Rights of the Christian Church, &c. are fairly stated and answered in their kind, &c. By a Layman, 1709, 1710, 3 vols, 8vo. This is the work to which Pope makes Lintot the bookseller allude, in their pleasant dialogue on a journey to Oxford, and which perhaps may also convey one of Pope's delicate sneers at Oldisworth's poetry. He also published a translation of The Accomplished Senator, from the Latin of Gozliski, bishop of Posnia, 1733, 4to. He died in 1734.

OLDMIXON, (John,) a political writer, born near Bridgewater, in Somersetshire, in 1673. His first production was Amyntas, a pastoral, and his second in 1700, an opera. He soon, however, became a violent party-writer, and a severe and malignant critic. He was a bitter opponent of the Stuart family; and he was perpetually attacking, with evident marks of envy and malevolence, his contemporaries; particularly Addison, Eusden, and Pope. The last of these, however, whom he had assailed in different letters which he wrote in The Flying Post, and repeatedly reflected on in his Prose Essays on Criticism, and in his Art of Logic and Rhetoric, written in imitation of Bouhours, has given him a conspicuous place in the Dunciad. His zeal as a virulent party-writer procured him the place of collector of the customs at the port of Bridgewater. He died in 1742. Oldmixon, when employed by bishop Kennet in publishing the historians in his Collection, perverted Daniel's Chronicle in numberless places, which renders Kennet's first edition of little value. His principal works are, History of the Stuarts, fol., and, The Critical History of England. He also wrote, Reflections on Dr. Swift's Letter to the Earl of Oxford about the English Language; A volume of Poems; The Life of Arthur Maynwaring, Esq.; The Life of Queen Anne; and, A Review of Dr. Grey's Defence of our ancient and modern Historians.

OLDYS, (William,) an industrious bibliographer and biographer, born in 1696, was the natural son of Dr. William Oldys, chancellor of Lincoln, commissary of St. Catharine's, and advocate of the Admiralty Court. Of the early part of young Oldys's life little is known, except that he lost his parents early, and, probably, was left to make his way in life unassisted by every thing but his own talents. Captain Grose says that he soon squandered away a small patrimony, and afterwards became librarian to the earl of Oxford; after whose death, in 1741, he made the catalogue of that nobleman's collection of books and MSS. when it was prepared for sale by Osborne the bookseller. He was also employed in the selection made from the pamphlets, in a work in 8 vols, 4to, entitled, The Harleian Miscellany. In compiling this work, it is supposed that he proceeded only to the end of the second volume. Dr. Johnson was afterwards employed upon it. The only post he ever held was that of Norroy king at arms, given him by the duke of Norfolk, in return for the pleasure he had received from his Life of Sir Walter Raleigh, which is undoubtedly his best biographical work. The chief part of his subsistence was derived from the booksellers, by whom he appears to have been constantly employed. He seems to have had but little classical learning, and his style is very uncouth; but his knowledge of English books has hardly been exceeded. In the latter part of his life he abandoned himself to drinking, and was almost continually in a state of intoxication. He is said also to have been much addicted to low company. He wrote, beside the works already mentioned, The British Librarian, exhibiting a compendious View of all unpublished and valuable Books in all Sciences, as well in MS. as in Print; this is an accurate and useful work; A translation of Camden's Britannia; The Lives in the Biographia Britannica, distinguished by the signature G, among which are those of T. and E. Alleyn, Eugene Aram, Caxton, Sir Geo. Etherege, &c. He died in 1761. In the British Museum is Oldys's copy of Langbaine's Lives, filled with notes written in the margin, and between the lines, in an extremely small hand. It came to the Museum as a part of the library of Dr. Birch. Transcripts of this have been made by various literary men.

OLEARIUS, (Adam,) a learned German, whose proper name was Oelschlager, was born about 1600, at Ascherleben, in the principality of Anhalt, and educated at Leipsic, where he made great progress in the mathematics and philosophy, and where he was for some time a professor, which office he quitted for a place in the service of Frederic, duke of Holstein-Gottorp. That prince had a plan of

bringing a share of the commerce of the Levant to his new town of Fredericstadt; and for that purpose he sent an embassy to the czar of Russia and the king of Persia, of which Philip Crusius and Otho Brugman were the heads; and Olearius was joined with them in quality of secretary. Their mission lasted from 1633 to 1639; and Olearius drew up an account of the journey in German, printed at Sleswick in 1656 and 1671, fol., accompanied with figures designed by himself. This work is curious and much esteemed, and has been translated into several languages. The author took up his residence at Gottorp after his return, and was appointed librarian, antiquary, and mathematician, to the duke. He died in 1671. Olearius was a skilful musician, and a proficient in the Oriental languages, especially the Persian. His other works are, The Valley of Persian Roses, a Collection of pleasant Stories, ingenious Sayings, and useful Maxims, by the Poet Shach-Saadi, translated into German, fol.; A Narrative of a Voyage to the Indies, by Albert de Mandelslo, with Remarks; An abridged Chronicle of Holstein, from 1448 to 1663; and, The Gottorp Cabinet of Curiosities; all these are in German.

OLEARIUS, (Godfrey,) a learned Lutheran divine, born at Halle, in Saxony, in 1604. His first situation in the church was that of deacon at Wittemberg; whence he removed to his native city, where he was appointed pastor of St. Ulrich's church. Afterwards he was created D.D.; appointed pastor of St. Mary's; nominated superior and inspector of the Lutheran Gymnasium; and, finally, made superintendent of the churches in the duchy of Magdeburg, by the elector of Brandenburg. He died in 1685. He was the author of, Idea Pentateuchi; Annotationes Biblicæ Theoretico-practicæ; Idea Dispositionum Librorum Prophetico-biblicorum; Hypomnemata Evangelica; The Life of Christ, from the Four Evangelists, in German; An Explication of the Book of Job, in the same language; Sermons; and, Controversial Treatises.

OLEARIUS, (John,) son of the preceding, born at Halle in 1639. He applied himself with great diligence to the study of the Latin, Greek, and Oriental languages, and of divinity. He settled in 1661 at Leipsic, where, in 1664, he was appointed Greek professor. In 1677 he was appointed professor in divinity; and two years afterwards he received the diploma of D.D. He wrote, Hermeneutica Sacra; Moral Theology; Introduction to Divinity; Theological Disputations; Philosophical Disputations; Programmas upon difficult Points, &c. He was one of the first who engaged with Carpzovius, Alberti, and Ittigius, in furnishing contributions to the Leipsic Acts. He was chosen to fill the most important posts in the university of Leipsic, and was ten times raised to the dignity of rector. He died in 1713.—His elder brother, JOHN GODFREY, born in 1635, became one of the pastors of Halle, his native city, and died in 1710. He published in 1673 an octavo volume, entitled, Abacus Patrologicus, &c. which consists of short biographical notices of the fathers, doctors, historians, &c. of the Christian church, from the earliest period to that of Luther, disposed in alphabetical order, and having each article accompanied with its authority.

OLEARIUS, (Godfrey,) son of the preceding, born at Leipsic in 1672. Having completed his academical course, at the age of twenty-one he went for further improvement to Holland, and from thence to England, whither he was attracted by the celebrity of the university of Oxford, and the rich treasures in the Bodleian library. Upon his return to Leipsic, in 1699, he was admitted a member of the first college in the university, and not long afterwards was nominated to the professorship of the Greek and Latin languages. This post he filled with reputation till the year 1708, when he was called to the theological chair. In 1709 he was made canon of Meissen, and appointed director of the students; and in 1714 he was preferred to the office of assessor in the electoral and ducal consistory. He died in 1715. He published, An Introduction to the Roman and German Histories, from the Foundation of Rome to the Year 1699; a Latin version of The History of the Apostles' Creed, from the English of Sir Peter King; a Latin version from the English of Stanley's History of Philosophy, with notes and dissertations; Philostratorum quæ supersunt omnia; Observations on the Gospel according to St. Matthew; Dissertatio de Miraculo Piscinæ Bethesdæ; Dissertatio de Adoratione Dei Patris per Jesum Christum; this is written in opposition to the Socinians; Jesus Christ the true Messiah; and, The College Pastoral, in German, consisting of instructions for ministers.

O'LEARY, (Arthur,) an eminent Irish Roman Catholic priest, was born in Cork,

and educated at St. Malo. He then entered into the Franciscan order of Capuchins; and he was soon after appointed chaplain to a regiment of his countrymen in the service of the French king; but not entering warmly into the measure of engaging the subjects of these kingdoms to enlist in foreign battalions, he incurred the displeasure of those in power, and in a little time returned to his own country, where he built a chapel at Cork, in which he officiated. About this time Dr. Blair, a Scotch physician, published, at Cork, a work, entitled, Thoughts on Nature and Religion, which advanced sentiments hostile to the Christian faith. As no one among the Protestants thought proper to answer him, father O'Leary applied to Dr. Mann, bishop of the diocese, for leave to enter the lists against the writer; and, having obtained his lordship's permission, he soon after published his Defence of the Divinity of Christ and the Immortality of the Soul. When the parliament of Ireland showed a disposition to relax the rigour of the penal laws against the Roman Catholics, and framed the Test Act, father O'Leary published his Loyalty Asserted, or the Test Oath Vindicated, in consequence of which publication he became the favourite of almost all the eminent Irish political and literary characters of the day. At that critical period during the American war, when the combined fleets of France and Spain threatened an invasion of Ireland, he addressed his Roman Catholic countrymen in the most energetic language, in the cause of order and loyalty. About 1784, when a considerable number of nocturnal insurgents, of the Romish persuasion, committed great excesses in the county of Cork, particularly towards the tithe proctors of the Protestant clergy, he rendered himself useful in bringing them to a proper sense of their misconduct, by his addresses to them. Some of his sentiments, however, drew down upon him the attack of Dr. Woodward, the Protestant bishop of Cloyne; which he repelled in, A Defence of the Conduct and Writings of the Rev. Arthur O'Leary, &c., written by himself, in Answer to ill-grounded Insinuations of the Right Rev. Dr. Woodward, &c. 1788, 8vo. This defence, which is a masterpiece of wit, argument, delicate irony, and energetic writing, was drawn up by the author in less than eight hours. For many years he resided in London, as principal minister of the Roman Catholic chapel in Soho-square. He died at an advanced age, in 1802. He published, Remarks on Mr. Wesley's Defence of the Protestant Association; A Defence of his Conduct in the Affair in the Insurrection in Munster; A Review of the Important Controversy between Dr. Carrol and the Rev. Messrs. Wharton and Hopkins; A Fast Sermon at St. Patrick's Chapel, Soho; and, Miscellaneous Tracts. His character was eloquently eulogized by Grattan, Flood, and other members of the Irish parliament.

OLEASTER, (Jerome,) a learned Portuguese Dominican monk in the sixteenth century, was a native of Azamboja, a town on the banks of the Tagus. He was a perfect master of the Latin, Greek, and Hebrew languages; and he had the reputation of being most intimately conversant with the Scriptures. In 1545 he was one of the divines whom John III. of Portugal sent to the council of Trent. Afterwards he was made Inquisitor, and filled the various offices of trust and honour pertaining to his order. He died in 1563. He wrote, Hieronymi Commentarii in Pentateuchum; and, Commentarius in Esaiam.

OLEY, (Barnabas,) a learned and pious divine, president of Clare hall in Cambridge, and vicar of Great Gransden in Huntingdonshire, was born at Thorp, near Wakefield, in Yorkshire, (of which place his father was vicar,) and was proctor of the university in 1635. On the breaking out of the rebellion (1644) he was turned out of his fellowship by the earl of Manchester, and forced to quit his vicarage. After having suffered much during the usurpation, he was, in 1660, restored both to his fellowship and vicarage, was made prebendary of Worcester, and archdeacon of Ely. He published Dr. Jackson's works, and Herbert's Country Parson, to each of which he prefixed a preface. He died in 1686.

OLIVA, (Alessandro,) a celebrated cardinal, was born at Saxoferato in 1408, of poor parents, and was admitted when young among the monks of Augustine, and studied at Rimini, Bologna, and Perugia; in which last place he was first made professor of philosophy, and afterwards appointed to teach divinity. At length he was chosen provincial, and some time after solicitor-general, of his order. He displayed his pulpit eloquence at Rome, Naples, Venice, Bologna, Florence, Mantua, and Ferrara; was elected first vicar-general, and then general of his order, in 1459; and at last created cardinal, in 1460, by Pius II. This learned pontiff gave him afterwards the

bishopric of Camerino, and made use of his abilities on several occasions. Oliva died in 1463, at Tivola, where the court of Rome then resided. His works are, De Christi Ortu Sermones centum; De Cœnâ cum Apostolis facta; De Peccato in Spiritum Sanctum; and, Orationes elegantes.

OLIVA, (Giovanni,) a learned antiquary, was born in 1689, at Rovigo, in the Venetian territory. He embraced the ecclesiastical profession, was ordained priest in 1711, and was immediately after nominated professor of the belles-lettres at Asolo, which post he occupied for eight years. In 1718 he published at Venice a treatise, De Antiqua in Romanis Scholis Grammaticorum disciplina Dissertatio ludicra. He was invited to Rome in 1719 by Clement XI.; and in 1722 the cardinal de Rohan made him his librarian, which office he retained during the remainder of his life, occupying himself indefatigably in enriching the vast collection of that prelate, and drawing up an account of its contents, which he left in MS. in 25 vols, fol. In 1719 he published, In marmor Isiacum Romæ nuper effossum Exercitationes; and in 1723 he edited some letters of Poggio. He died at Paris in 1757. After his death were printed his works, consisting of the two dissertations above mentioned, together with another, pronounced at Asolo, on the necessity of adding the study of medals to that of history, and, Epistola de Vita Camilli Silvestris.

OLIVAREZ, (Gaspar Guzman, count duke d',) a celebrated Spanish statesman, descended from the ancient Castilian family of Guzman, whose virtues and military abilities elevated them to the highest dignities of the kingdom, was born about 1587 at Rome, where his father had been sent as ambassador of Philip III., and was educated at Salamanca. His uncle, the duke of Uceda, introduced him to the prince of Asturias, afterwards Philip IV., as gentleman of the bed-chamber, and Olivarez now began to show that love of power which was the passion of his after-life. When Philip IV. at the age of seventeen, ascended the throne of Spain (1621), he entrusted Olivarez with the management of the affairs of the kingdom, and soon after conferred on him the title of duke de San Lucar. Guzman now displaced his benefactor, the duke of Uceda, and assumed uncontrolled power. This was the age of royal favourites; and Buckingham in England, Richelieu in France, and Olivarez in Spain, governed with the same authority. Olivarez, however, signalized the first period of his elevation by various useful regulations, in which he showed a wish to equalize the rights of the Spaniards, and to promote the general prosperity of the country. But he blindly neglected the vital principles on which depend the internal prosperity of a nation —the encouragement of agriculture, commerce, and the mechanical arts. And the discontent excited by distress at home was increased by the constant failure of the minister's negotiations abroad. Richelieu and Buckingham possessed abilities which made them more than a match for the Spanish minister. Each of the continental statesmen entertained views which placed them in constant opposition. The aim of Olivarez was to raise the preponderance of the house of Austria; that of the cardinal, to depress both Austria and Spain. Buckingham sided with the French or Spanish favourite, according as his interest led him. Olivarez was baffled by Richelieu in every attempt to regain the influence which Spain had once exercised over Europe, and he brought the country to the verge of ruin. He had the mortification to witness the revolt of the Catalonians, the dismemberment of Portugal from the crown of Spain (1640), and the loss of Brazil and other foreign dependencies, which fell into the hands of the Dutch. These national misfortunes rendered him so unpopular, that the king was forced to dismiss him in 1643, when he was succeeded by his nephew, Don Louis de Haro. A justificatory memoir which he published, is said to have irritated his enemies, and prevented his recall, and he died at Toro, in the kingdom of Leon, a few months after his removal from the ministry.

OLIVECRANTZ, (John Paulin,) member of the council of Christina, queen of Sweden, governor of her domains, and son of the archbishop of Upsal, was born at Strengnes in 1633. In 1658 he was appointed secretary of legation to Franckfort, in order to be present at the election of the emperor. He was afterwards sent ambassador to Nimeguen, to assist in the negotiations for peace; and in 1680 he was made governor of Revel, and supreme judge of Gothland. He was in great favour with queen Christina, who corresponded with him after her abdication, bestowed the most flattering encomiums upon him in her letters, and endeavoured to persuade him to follow her to Rome. He died at Stockholm in 1707. He is

considered by the Swedes as one of their best Latin poets. His principal works are, Oratio in Laudes Reginæ Christinæ Græcè habita Upsaliæ; Magnus Principatus Finlandiæ Epico Carmine depictus Oratione Græca, Holmiæ; Tabulæ in Hug. Grotii de Jure Belli ac Pacis Libros; Ode ad Memoriam Reginæ Ulricæ Eleonoræ, Holmiæ; Epigramma de Sole in Suecia non Occidente; Ode dicata sacro solenni Regiæ unctionis Caroli XII.; and, Ode ad Urbem Narvam a gravi Moscovitarum Obsidione liberatam.

OLIVER, (Isaac,) an eminent miniature painter, was a native of England, and born in 1556. He studied for some time under Nicholas Hilliard, and afterwards received some instruction from Federigo Zucchero. In the particular branch of the art which he adopted, he has perhaps never been surpassed by any artist of any country, if we except a few of the smaller works of Holbein. In our own country no artist can be said to compete with him, except Samuel Cooper, who lived in an age of greater facility, and had the advantage of studying and copying the works of Vandyck; and yet the boldness and freedom of his style scarcely compensate for the delicate fidelity and truth of nature which distinguish the best pictures of Oliver. His miniatures are preserved with care in the cabinets of the curious. In the collection of Dr. Meade were some of his finest works, among which were a small portrait of himself; an admirable head, said to be of Mary queen of Scots, which Zinck copied in enamel, and is engraved in Jebb's collection; Queen Elizabeth; Henry, prince of Wales; a full length of Sir Philip Sidney; Ben Jonson, and others. His portrait of James I. served Rubens and Vandyck, when they had occasion to paint that monarch after his death. Although he rarely designed historical subjects, a few of his drawings and miniatures of that description are noticed by lord Orford, among which is a fine Magdalen, in the collection of colonel Sothby; a head of Christ, formerly in the collection of Dr. Meade; and in the apartment called Queen Caroline's Closet at Kensington, are two capital drawings by Oliver, one of the Murder of the Innocents, after Raffaelle, and the other the entombing of Christ, a composition of twenty-six figures. His drawings, many of which are copies from Parmegiano, are beautifully finished, and highly prized. He died in 1617.

OLIVER, (Peter,) a painter, eldest son of the preceding, was born in London in 1601, and was instructed in miniature painting by his father, whom he certainly equalled. He did not confine his talents to portraits, but was employed in copying in water colours several of the finest pictures in the collection of Charles I.; and it appears by the catalogues of that monarch, and of James II., that there were thirteen historical miniatures by him in the royal collection, several of which are preserved in the palace at Kensington. One of his finest portraits is a picture of his wife, which was in the collection of the duchess of Portland. He died in 1660.

OLIVER, (John,) an artist, said to have been a nephew of the preceding, was born in 1616, and was an eminent painter on glass, and practised that art until he was far advanced in years, as appears from the inscription on a painted window, executed by him, in Christ Church, Oxford, *J. Oliver ætat. sua* 84, *anno* 1700, *pinxit deditque*. The subject is the angel delivering St. Peter out of prison; the drawing and execution are good, but the colouring in some parts is feeble.

OLIVER, (William,) an able physician of Bath, author of treatises on the Bath Waters, and on Tar Water. He pretended to be an atheist, but in his last moments he saw his error, and died very penitent in 1764.

OLIVET, (Joseph Thoulier d',) an elegant French writer, and classical editor, was the son of a counsellor of the parliament of Besançon, and born at Salins, in Franche Comté, in 1682. Having finished his early studies under the care of his father, he entered the Society of the Jesuits, and in 1700 was sent to their college at Rheims, where he made the acquaintance of Mabillon and Maucroix; thence he went to Dijon, whence he proceeded to Paris to study theology; and there he was introduced to Boileau. He left the Jesuits, to their great regret, at the age of thirty-three. Before this they had conceived so high an opinion of his merit, as to recommend him to be tutor to the prince of Asturias; but the abbé preferred a life of independence and tranquillity. On his arrival at Paris he found the literati engaged in the famous dispute relative to the comparative merits of the ancients and moderns; but he had the good taste to disapprove of the sentiments and paradoxes of Perrault, Terrasson, La Mothe, and Fontenelle. His first object appears to have been the study of his own language, which he

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wrote with great purity. In 1723 he was elected a member of the French Academy; and from that time he devoted himself to the life of a man of letters. His first publications were his translations from Cicero and Demosthenes. That of the De Natura Deorum was first published in 1726; and that of the Tusculanæ Questiones appeared in 1737, 1747: the third and fifth books were translated by Bouhier. In 1727 he published his translation of the Philippics of Demosthenes, and of Cicero's Orations against Catiline. Of all these versions he published for the last time an elegant edition, at the press of Barbou, in 1765, 1766, 6 vols. His next employment was a continuation of the history of the French Academy, from 1652, where Pelisson left off, to 1700. This he published in 1729, 4to, and the following year, in 2 vols, 12mo. His principal work, however, is his edition of Cicero, which appeared first in 1740—1742, 9 vols, 4to, splendidly printed at the expense of the French government. It is formed on the editions of Victorius, Manutius, Lambinus, and Gruter, and has the Clavis Ernestina. This edition, which is of but little critical value, was reprinted at Geneva in 1758, 9 vols, 4to, and very incorrectly at Oxford, with the addition of various readings from twenty-nine MSS., collated by Hearne, and others more recently examined, 1783, 10 vols, 4to. He also edited extracts from Cicero with a translation into French, under the title of Pensées de Cicéron, pour servir à l'Education de la Jeunesse, 12mo, which has been frequently reprinted and extensively used in the French schools. He published likewise a work on French Prosody. The abbé Olivet, whose personal character appears to have been as amiable as his labours were valuable, died of a fit of apoplexy, Oct. 8, 1768.

OLIVETAN, (Peter Robert,) born at Noyou, towards the end of the fifteenth century, was the first who published a version of the Scriptures in the French language, from the Hebrew and Septuagint, for the use of the inhabitants of the Valais, by whom he was engaged to execute that task. He was a townsman and relation of Calvin, and produced the first impressions on his mind in favour of the new doctrines advanced in Germany. It is said that he was poisoned at Rome in 1536. But Senebier, who contradicts this report, says that he died at Terrara in 1538. His translation was printed at Neufchâtel in 1535, fol., and was the foundation of the Geneva version in common use, after it had undergone various revisions by Calvin, Beza, Bertram, and others. Father Simon, who pronounces this version to be nothing more than a revision of that of Lefevre d'Estaples, observes, that the method which Olivetan proposed to follow when he undertook this translation is excellent; but that he did not adhere to it in the execution of the work. Calvin's first revised edition of this version was published at Geneva, in 1540, in 4to; copies of which, as well as of Olivetan's in the Gothic character, are now exceedingly rare. It was reprinted at Lyons in 1557, revised by the pastors of Geneva.

OLIVEYRA, (Francis Xavier de,) a noble Portuguese, born at Lisbon in 1702. He was employed in various embassies and negotiations; but his enlightened mind was disgusted with the religion and politics of a bigoted court, and he retired to Holland, and afterwards to England, where, in 1746, he publicly abjured the Romish religion, and embraced that of the Established Church. He died at Hackney in 1783. He published in French, A Pathetic Discourse, addressed to his countrymen, in consequence of the earthquake which overwhelmed Lisbon.

OLIVIER, (Claude Matthew,) advocate in the parliament of Aix, born at Marseilles in 1701. He contributed to the establishment of the academy of Marseilles, and was one of its first members. He possessed great powers of mind, and a retentive memory; so that with little premeditation he supported the most intricate causes at the bar, with the most captivating eloquence, and the most convincing arguments. He wrote, The History of Philip of Macedon, the father of Alexander the Great, 2 vols, 12mo, a work of merit, though negligently written; a Dissertation on the Critias of Plato, which is in the Mémoires of Desmolets; Mémoires on the assistance given to the Romans by the people of Marseilles, during the Second Punic war, and the war of Gaul; and, Parallel of Tibullus and Ovid. He died in 1736.

OLIVIER, (William Anthony,) a French traveller and entomologist, was born in 1756, at Arcs, near Frejus, and studied medicine at Montpellier, where he took his doctor's degree at the age of seventeen. He afterwards applied himself to the study of natural history, and, having settled at Paris, published several valuable papers there, which made him generally known, and especially to

Brousonnet, Berthier de Sauvigny, and Gigot d'Orcy. He was also engaged in writing for the Encyclopédie Méthodique. At the time of the Revolution, the Girondin minister Roland sent him on a mission to Persia, along with Bruguiere, another naturalist. His companion died while they were on their way home; and Olivier arrived at Paris in October 1799, and three months after was elected a member of the Institute. He then prepared a narrative of his travels, which was published in 3 vols, 4to, with an atlas, Paris, 1807. The author has added a sketch of the history of Persia from the usurpation of Nadir Shah to the end of the eighteenth century, when Fetah Ali Khan took possession of the throne. He continued his studies of natural history, and published the Histoire Naturelle des Coléoptères, 6 vols, 4to, Paris, 1808; and also Dictionnaire de l'Histoire Naturelle des Insectes, 9 vols, 4to. He died at Lyons, the 1st of October, 1814. He was found dead in his bed; his death was caused by an aneurism of the aorta.

OLIVIERI, (Annibale Camillo,) a learned Italian antiquary, was born at Pesaro in 1708, of an ancient and illustrious family, and educated at the college of noblemen at Bologna, and at the university of Pisa, where he studied the civil and canon law under the tuition of Averani, until 1727, when he went to Rome in order to practise at the bar. He returned to his native place in 1733; and he had scarcely attained his twenty-eighth year when he published his capital work, Marmora Pesauriensia Notis illustrata, 2 vols, fol. In 1774 he published his Memoirs of the ancient Port of Pesaro, 4to. He also wrote, The History of the Church of Pesaro during the thirteenth Century, and the Memoirs of his illustrious friend and predecessor Passeri. He died in 1789.

OLYBRIUS, (Flavius Anicius,) a short-lived emperor of the West, of the noble Anician family, had been invested with the consular dignity, and was much favoured by Leo, emperor of the East, who promoted his marriage with Placidia, second daughter of Valentinian III. When the powerful count Ricimer had resolved upon the deposition of the emperor Anthemius, with whom he was at variance, he proposed to raise to the purple Olybrius, who was also supported by Genseric, king of the Vandals. Ricimer laid siege to Rome, which at length he stormed; and by his orders, Anthemius, though his father-in-law, was dragged from his concealment and put to death. Olybrius was then proclaimed emperor, A.D. 472; but he died after a reign of only three months and twelve days.

OLYMPIODORUS, an Alexandrian philosopher, who flourished about A.D. 430, is celebrated for his knowledge of the Aristotelian doctrine, and was the master of Proclus.—He is to be distinguished from a Platonist of the same name, who wrote a Commentary upon Plato, and a Life of Plato, of which James Windet has published a Latin version, enriched with learned notes. He is also to be distinguished from a Peripatetic, of a latter age, who wrote a Commentary upon the Meteorology of Aristotle.

OLYMPIODORUS, a learned Greek commentator on the Scriptures, who, if, as some maintain, he was at first a monk, became afterwards a deacon of Alexandria. Cave thinks that he ought to be placed under the year 501, or not much later. He wrote a short Commentary on Ecclesiastes, in Greek and Latin, in the second volume of Fronton Duc's Autuar., and in the eighteenth volume of the Noviss. Bibl. Patr.; a Commentary upon the Lamentations of Jeremiah, published at Rome, with Origen's Commentary, 1598, 4to; and, A Commentary upon Job, of which the best edition was published at London, by Patricius Junius, 1637, fol.

OLZOFFSKI, (Andrew,) a learned Polish divine, born about 1618. He travelled in France and Italy, and afterwards was in the service of the king of Poland, who appointed him his secretary, and his ambassador to Vienna. He was made bishop of Culm, and afterwards high chancellor, and archbishop of Guesne and primate of the kingdom; and while his wisdom, prudence, and patriotism influenced and regulated the affairs of the kingdom, he refused the dignity of a cardinal, offered to him by the court of Rome. He died in 1678. He published in Latin some political tracts, esteemed in his time.

OMAR, an eminent physician and mathematician, born at Cordova, A.H. 368 (A.D. 990). He travelled into the East for the purpose of improving himself in geometry and medicine; and on his return to Spain he settled at Saragossa, where he died, A.H. 458 (A.D. 1080).

OMAR, (Ibn Al-Afttas Al-Mutawakel Ala-Illah,) the fourth and last sove-

reign of the dynasty of Beni Al-afttas, who reigned in the west of the Peninsula from A.H. 408 to 487 (A.D. 1017—1096.) In A.D. 1082 he succeeded his brother Yahya Al-mansúr in a kingdom which extended over the greatest part of Estremadura and Portugal, and the capital of which was the city of Badajoz. The once powerful empire of the Beni Umeyyah had vanished, and Mohammedan Spain was divided into several petty kingdoms, whose rulers were continually waging war against one another. On the 25th May, A.D. 1085, the Christian king, Alfenso VII., took the city of Toledo; and he followed up his conquest with declaring that he would not lay down his arms until he had conquered the whole of Mohammedan Spain. Alarmed at this, Omar wrote to Yúsuf Ibn Táshefin, the Almoravide sultan of Morocco, to implore his help against the formidable Christian. The African instantly crossed the strait, and landed on the coast of Spain (August, A.D. 1086). Omar and the other kings of Mohammedan Spain hastened to join him; and four months afterwards was fought, not far from Badajoz, at a place called Zalaca, one of the most strongly contested and most sanguinary battles on record. The African conqueror soon turned his arms against those of his own faith, and the brave Omar was obliged to shut himself up in his capital, which he at length surrendered, on condition that his life and property should be preserved. But scarcely had he left Badajoz, when he was treacherously slain, along with his few attendants, by a body of cavalry which was sent in pursuit of him. (Feb. A.D. 1090.) This event has been recorded in a beautiful elegiac poem, by an Arabian poet named Ibn Abdoun.

OMAR I. successor of Abou Bekr, and second khalif after Mahomet, began to reign in 634. After defeating Ali, whom Mahomet had appointed his successor, he spread his conquests over Syria and Phœnicia, and took the city of Jerusalem, which was given up by the patriarch Sophronius, after an obstinate siege (637). He then caused a magnificent mosque to be erected on the site of Solomon's temple. While successes attended him in Judæa, his generals extended his conquests over Persia and Egypt, and increased the worshippers of Mahomet by the terror of fire and sword. The fall of Alexandria (640) under his power was marked by the destruction of its celebrated library, which the Ptolemies had enriched with so many valuable works. While he promised himself more extensive conquests, Omar was stabbed at Jerusalem, by Firouz, a Persian slave, Nov. 644, in the sixty-third year of his age. During his reign the Mahometans conquered 36,000 towns or villages, destroyed 4000 Christian temples, and built 1,400 mosques. Omar was, in his character, a great warrior, in his manners austere and virtuous; and regarding merit as the only title to superiority, he declared the crown elective, and placed his son in an inferior situation. He laid the foundations of Grand Cairo. Several of the best Mohammedan institutions date from the reign of Omar. It was in his time that the era of the Hejira, or flight of Mohammed, by which all Mohammedan nations compute their years, was established, and its beginning fixed on the 16th day of July, A.D. 622. He was also the first who assumed the title of Amir-al-mumenín, "Commander of the Faithful," instead of that of Khalifah-rasulillahi, "Vicar of the Messenger of God," which his predecessor Abou Bekr had used.

OMAR II. son of Abdel Aziz, and great grand-son of Omar I., was the eighth khalif of the race of the Ommiades, and succeeded his cousin Solyman in 717. He was assassinated at Edessa, 720, by his own family, who dreaded lest his partiality for the house of Ali should deprive them of the throne. He had reigned two years and five months.

O'MEARA, (Barry Edward,) known for his connexion with Buonaparte at St. Helena, was born in Ireland in 1770, and educated at Trinity college, and at the Royal College of Surgeons, in Dublin. At an early age he was appointed assistant-surgeon in the 62d regiment, with which he served for some years in Sicily, Egypt, and Calabria. He was afterwards appointed assistant-surgeon in the navy, and served as such on board the *Victorious*, commanded by Sir John Talbot, and afterwards as surgeon of the *Espiègle* sloop and of the *Goliath* rasée. He was employed in the *Bellerophon*, on the 7th August, 1815, when Buonaparte came on board that ship, to surrender himself into the hands of the British government; and his professional skill, as well as his knowledge of the Italian language, attracted the notice of the ex-emperor, who, when he was about to be transferred to the *Northumberland*, requested O'Meara to go with him, in the capacity of medical attendant, to St. Helena, whither his own physician had refused to accompany him.

In this difficult situation he acted to the entire satisfaction of Sir George Cockburn, who then had charge of Buonaparte, and of his successor, Sir Pulteney Malcolm, and he also received the thanks of Lord Melville; but, not harmonizing so well with the measures of Sir Hudson Lowe, which he deemed arbitrary and cruel, a rupture took place, and he returned to England. On his arrival in London he was well received by the lords of the Admiralty; and it is said the valuable situation of surgeon to Greenwich Hospital was offered to him; but, having preferred to the Admiralty accusations against Sir Hudson Lowe for tyrannical and oppressive conduct towards his prisoner, and other serious charges, his name was, by order of their lordships, erased from the list of naval surgeons. He afterwards produced various publications relative to his late employment; the titles of which are, Manuscrit de l'Ile d'Elbe, by Napoleon; Letters from the Cape of Good Hope; Letters from St. Helena; Letters from Count Las Casas, with a Preliminary Discourse; Exposition of the Treatment of Napoleon Buonaparte; A Translation of the Memoirs of Napoleon by himself; and, A Voice from St. Helena; or, Napoleon in Exile, 2 vols, 8vo. He entered at home into all the views of the extreme liberals, and became a partisan of Mr. O'Connell. He died in 1836.

OMMEGANCK, a celebrated Belgic landscape painter, born at Antwerp. He was placed under the care of the ablest artists of his country, and soon justified the attention of his instructors. His pictures exhibited at the Louvre obtained for him from the French artists the designation of the Racine des Moutons, from the skill with which he represented those animals. He was a corresponding member of the Academy of the Fine Arts of the Institute; a member of the Institute of the Netherlands; and a knight of the order of the Belgic Lion. He was also one of the commissioners appointed in 1815 to recover from the spoils of the Louvre the Flemish pictures that had been carried thither by Buonaparte. He died at Antwerp in 1826.

ONKELOS, a celebrated rabbi, was the author of the Chaldee Targum, or paraphrase on the Pentateuch. Jahn concludes from his style that he wrote not later than the second or third century. The Babylonian Talmud states that he was contemporary with Gamaliel; this would place him about the time of our Lord. From the mention made of him by the Babylonish Talmud, and from the purity of his language, which is much better Chaldee than that used in Palestine, and approaches more nearly than any other extant specimen of the language to the Chaldee in Daniel and Ezra, Eichhorn supposed that he was a native of Babylon. Wolfius observes, that the name of Onkelos is certainly not of Hebrew origin, and seems to countenance the opinion of those Jewish writers, who represent him to have been a proselyte from the Gentiles. But this opinion is rejected by Prideaux. The Targum is a faithful version, and corresponds so exactly with the Hebrew text, that, as we learn from Elias Levita's Preface to his Chaldee Lexicon, it used to be chanted to the same notes, alternately with the Hebrew, in the Jewish synagogues, down to the beginning of the sixteenth century. It is printed in the Antwerp, Complutensian, and Paris Polyglotts, in Buxtorf's Hebrew Bible, and in Walton's Polyglott.

ONOSANDER, a Greek author, and Platonic philosopher, who wrote Commentaries upon the Politics of Plato, which are no longer extant, and a work of considerable celebrity, entitled, Στρατηγικος Λογος, a treatise on the duties and virtues of the general of an army. It is supposed by some writers that he lived either under the reign of the emperor Claudius, or that of Nero. His treatise was first published in a Latin version by Nicholas Saguntin, at Basle, in 1541, 8vo. A new Latin version was made by Joachim Camerarius, and published by his sons at Nuremberg in 1595, 8vo. In 1601 M. Rigault published an edition of it at Paris, in Greek and Latin, in 4to, with learned notes; and Schwebel published an improved edition in 1761, at Nuremberg, with the notes of Scaliger and Vossius, and a French version by Zurlauben.

ONUPHRIUS. See PANVINIO.

OORT, (Lambrecht van,) a painter, born, according to Descamps, at Amersfort in 1520. He was a reputable painter of history, but was more celebrated as an architect. His principal residence was at Antwerp, where he was received into the Academy in 1547.

OORT, (Adam van,) a painter, son of the preceding, was born at Antwerp in 1557, and was instructed in design by his father. His academy for some time was the most frequented at Antwerp, and he counted among his disciples several of the most eminent artists of the Flemish school;

Rubens, Jordaens, Franck, and Van Balen, were of the number. He was employed in painting for several of the churches and public edifices in Flanders and Brabant; and in the early part of his life his compositions were studied, and his drawing was tolerably correct; but his love of the art diminished as his intemperate habits grew stronger, and his later pictures bear marks of negligence and manner. It was observed by Rubens, that Van Oort would have surpassed all the artists of his country, at the period at which he lived, if he had visited Rome, and if his talents had been exercised under more regular habits. He died at Antwerp in 1641, in the eighty-fourth year of his age. Jordaens married his daughter.

OOST, (Jacob van, the Elder,) an eminent artist, was born of an ancient and opulent family, at Bruges, about 1600. It is not known under whom he studied; but in 1621 he painted an altar-piece for one of the churches in his native city, which excited the admiration and surprise of the contemporary artists. He then visited Rome, where he contemplated the works of the great masters with the most attentive admiration; but those of Annibale Caracci were particularly the objects of his imitation; and during his residence in that capital he painted some pictures of his own composition, so entirely in the style of that distinguished artist, that they astonished the most intelligent judges. After a sojourn of five years at Rome, he returned home, and was immediately loaded with commissions; and he was equally successful in altar-pieces, portraits, and pictures for private collections. During a long life he continued to be one of the best employed and most popular painters of his country. The number of altar-pieces which he painted for the churches in Flanders, particularly at Bruges, is incredible, and proves the readiness of his invention, and the extraordinary facility of his hand. His first studies were the works of Rubens and Vandyck; and in his design, and in the expression of his heads, he appeared to have always had in view the great style of Annibale Caracci. The back-grounds of his pictures are generally embellished with architecture, which he perfectly understood. In the church of St. Saviour, at Bruges, is a fine picture of the Nativity; and in the cathedral is one of his best productions, representing the Resurrection. But his greatest work is a taking down from the Cross, in the church of the Jesuits. He died in 1671.

OOST, (Jacob van, the Younger,) was the son and pupil of the preceding, and was born at Bruges in 1637. In his twentieth year he went to Rome, where he passed several years, and returned to Flanders an able and accomplished designer. After painting some pictures for the churches at Bruges, he established himself at Lisle, where the greater number of his works is. He was so eminent in portrait, that his partisans ventured to compare his pictures with those of Vandyck. His historical pictures, like those of his father, are admirably composed, and his design partakes more of the Roman than of the Flemish school. In the church of St. Stephen, at Lisle, is a fine picture by him of the Martyrdom of St. Barbara; and in St. Saviour, the principal altar-piece, representing the Transfiguration, is considered one of his finest performances. He died in 1713.

OOSTERWYCK, (Maria van,) a celebrated painter of flowers and fruit, was born in 1630, at Nootdorp, a small town near Delft, where her father was a minister, and placed her under the tuition of John David de Heem, the most celebrated flower painter of his time. Her pictures of fruit, flowers, and still-life, soon found their way into the choicest collections; and she received commissions from many of the princes and sovereigns of Europe. The emperor Leopold, William III., and Louis XIV., were among her most munificent patrons. She grouped the flowers and fruit in her pictures with taste, and finished them with extraordinary neatness and delicacy. Her colouring is fresh, clear, and transparent; and though every part is exquisitely finished, her touch is admirably adapted to the various objects she had to represent. She died in 1693.

OPIE, (John,) an eminent painter, was born in 1761, in the village of St. Agnes, about seven miles from the town of Truro, in Cornwall, where his father, who was a carpenter, was desirous of bringing him up to his own business; but the love of drawing appears to have given an early bent to his inclinations, and nothing could divert him from adopting painting as a profession. He now pursued his untutored studies with assiduity, and had already acquired some practice in portrait painting, when his self-taught talent was accidentally discovered by Dr. Wolcott, known by the appellation of Peter Pindar, who was at that time practising as a physician at Truro, and being himself a lover of the art, interested himself in young

Opie's advancement, and in 1780 sent him to London, where the recommendation of his patron and his own merit soon brought him into public notice. Commissions crowded upon him, his partisans were zealous in his praise, and for some time he was flattered with the most encouraging success. But neither the deportment nor the pencil of Opie was calculated to flatter the frivolity of fashion; he was not very attentive to the elegance or the graces of female attraction; and his portraits of men were rather distinguished by identity and truth, than by dignity of character. It was not long before the curiosity excited on his arrival in the metropolis in a great degree subsided; but as his talents were not confined to portraiture, he continued to meet with employment in painting domestic or rustic subjects. The great undertakings which took place at this time of the Shakspeare, by Boydell; the illustration of Hume's English History, by Bowyer; Macklin's Poets and Biblical Galleries; and the other enterprises of the day, gave a new scope to the abilities of Opie in the higher department of historical painting. Of these, his most popular performances were his pictures of the murder of James I. of Scotland, now in the Common Council-room at Guildhall; the Death of Rizzio; Jephthah's Vow; The Presentation in the Temple; Arthur Supplicating Hubert; Belisarius; and, Juliet in the Garden. Few painters have shown so perfect an eye to the purity of colour; and in some of his works he appears to have emulated the harmonious toning of Titian and Rembrandt. His conduct of the chiaro-scuro is masterly and intelligent. Narrowed in his acquaintance with design by the want of academic tuition, he was confined to copy with precision the model before him. He transmitted what he saw with fidelity to the canvas, and he seldom varied from it. There is little of the ideal to be found in his works; and it has been justly observed of him, that he rather bent his subject to the figure, than the figure to the subject. On Fuseli's appointment to the office of keeper to the Royal Academy, in 1806, he became a candidate for the vacant professorship of painting, and was elected. In that capacity he read four lectures at Somerset House, which were published by his widow, Amelia, the daughter of Dr. Alderson, a physician at Norwich, whom he married in 1798, and who became one of the most popular novelists of the day. He died April 9, 1807, in the forty-sixth year of his age, and his remains were interred in St. Paul's cathedral, near those of Sir Joshua Reynolds.

OPITIUS, (Henry,) a learned Lutheran divine, was born in 1642, at Altenburg, in Misnia, and studied at Jena and Kiel, and acquired great knowledge of the Oriental languages under the instruction of Matthias Wasmuth. Still ambitious to add to his stock of learning, he pursued this object at Utrecht under Leusden, at London under Edmund Castell and Matthew Poole, and at Oxford under Pocock. In 1672 he took his degrees in philosophy at Kiel, and was appointed professor of the Oriental languages. In 1675 he was invited to Kiel to be Greek professor, on the recommendation of Wasmuth, his old master, whom, in 1678, he succeeded in the chair of Oriental languages, and held with it his Greek professorship until 1683. In 1689 he became professor of divinity. In one instance he showed himself defective both in judgment and taste, by attempting to establish a relationship between the Greek and Oriental languages, on the plan which Wasmuth has followed in showing the affinity subsisting between all the dialects of the East. This wild scheme for subjecting the Greek language to the same rules with the Hebrew he published in a little work, entitled, Græcismus facilitati suæ restitutus, Methodo novâ, eâque cum Præceptis Hebraicis Wasmuthianis et suis Orientalibus, quam proxime harmonica, adeoque regulis 34 succinctè absolutus, Kiel, 1676, 8vo. This was twice reprinted, but raised him many enemies, not only on account of the scheme itself, but of his extravagant praise of Wasmuth, at the expense of Buxtorf, and other eminent scholars. Opitius's last preferment was that of ecclesiastical counsellor to the court of Holstein. He died in 1712. He wrote also, Atrium Linguæ Sanctæ; Disputatio de Davidis et Salomonis Satellitio, Crethi et Plethi, ex Libris Samuelis et Regum; Synopsis Linguæ Chaldaicæ; Atrium Accentuationis S. Scripturæ Veteris Test. Hebraicæ; Disputatio de Usu Accentuationis Geminæ in Gemina Divisione Decalogi; Opitius was a supporter of the antiquity and authority of the Hebrew accents; Syriasmus facilitati et integritati suæ restitutus; Chaldaismus Targumico-Rabbinicus; Novum Lexicon Hebræo-Chaldæo-Biblicum; Biblia parva Hebræo-Latina; and, Biblia Hebraica, Kiel, 1709, 4to; this edition had engaged his attention for nearly thirty years.

OPITS, (Martin,) Lat. *Opitius*, reckoned

the father of modern German poetry, was born of parents in moderate circumstances, at Bunzlau, in Silesia, in 1597, and educated at Breslau, at Frankfort-upon-the-Oder, and at Heidelberg, where he studied with remarkable assiduity: but the fame of the celebrated Bernegger drew him after some time to Strasburg, whence he returned by way of Tübingen to Heidelberg. He then travelled with a Danish gentleman into the Low Countries, whence he went to Holstein, where he wrote his Frostgedicht, or poem on Consolation in the Disasters of War. As soon as the troubles of Bohemia were a little calmed he returned to his own country. In 1622 he was invited by Bethlem Gabor, prince of Transylvania, to become teacher of polite literature at the newly founded school at Weissenberg, and there he read lectures upon Horace and Seneca. During his residence in Transylvania he inquired into the original of the Daci, and the Roman antiquities there. He made also exact researches after the ancient Roman inscriptions, which he sometimes recovered, and sent them to Gruter, Grotius, and Bernegger. In 1626 he accompanied count von Dohna to Paris, where he became intimate with Grotius, who then resided there. Upon the death of his patron (1633) he entered into the service of the count of Lignitz, and continued there some time. He was afterwards appointed Polish historiographer by Uladislaus IV., to whom he had recommended himself by his noble poem on his campaign against Russia. At last, resolving to retire, he chose for his residence the town of Dantzic, where he finished his work of the ancient Daci, and died of the plague, the 20th August, 1639, in the forty-second year of his age. Owing to the fear of contagion, his papers and MSS. were put away, and irrecoverably lost. He wrote, besides the pieces above mentioned, Sylvarum Libri duo; Epigrammatum liber unus; Vesuvius, Poëma Germanicum; Barclay's Argenis, translated into German verse; this is his masterpiece; a German translation of Grotius de Veritate; Opera poetica; Prosodia Germanica; and, The Psalms of David, in German verse; this contains some of his most successful efforts in lyric poetry.

OPORINUS, vernacularly Herbst-Autumn, or Harvest, (John,) a celebrated printer, born at Basle in 1507, and educated at Strasburg, where he received the provision allotted to poor students, and studied Latin and Greek. He afterwards gained a livelihood by transcribing the works of the Greek authors published by Frobenius. In 1527, with a view to mend his circumstances, he married a rich widow, a woman of a capricious temper, who rendered his life very uneasy. He then applied himself to the study of medicine, under the noted Paracelsus; but finding himself duped by this impostor, he returned to Basle to encounter another disappointment: his wife died, from whom he expected great riches; but she left him only debts. He was soon after appointed professor of Greek at Basle, and gave a course of lectures on the Lives of Plutarch; but he resigned his office, and taking up the trade of a printer, joined in partnership with Robert Winter. The partners, however, met with considerable losses: Winter died insolvent; and Oporinus was not able to support himself without the assistance of his friends, in which condition he died July 6, 1568. He had six presses constantly at work, usually employed above fifty men, and published no book which he had not corrected himself. Notwithstanding his great business, he died in debt. As Oporinus understood manuscripts very well, he took care to print none but the best. He left some works of his own, as, Notæ in Plutarchum; Polyhistoris Scholia in priora aliqua Capita Solini; Darii Tiberti Epitome Vitarum Plutarchi ab innumeris Mendis repurgata; Scholia in Ciceronis Tusculanas Quæstiones; Annotationes ex diversis Doctorum Lucubrationibus collectæ in Demosthenis Orationes; and, Propriorum Nominum Onomasticon. He also made notes to some authors, and large tables of contents to others.

OPPIAN, an eminent Greek poet and grammarian, was a native of Anazarba, in Cilicia, and flourished under the emperor Caracalla, to whom he presented his two poems, Halieutica, on fishing; and, Cynegetica, on hunting, both of which are extant. With the latter, in particular, the emperor was so well pleased, that he gave the author a piece of gold for each line, whence they obtained the name of his Golden Verses. These works have been much esteemed by various modern critics, as well for the accuracy and elegance of the descriptions, as for the ingenuity of the thoughts and similes. Oppian likewise composed a work on Hawking, with some other pieces, which are lost. He died of the plague at the age of thirty. Julius Cæsar Scaliger pronounces him "to be a sublime and incomparable poet, the most perfect writer

among the Greeks, and the only one of them that ever came up to Virgil." Sir Thomas Browne calls him "one of the best epic poets," and "wonders that his elegant lines should be so much neglected." His style is florid and copious; the language upon the whole very good; though it is now and then deformed by Latinisms. A Latin translation of the Halieutics in hexameter verse, by Laurentius Lippius, was published 1478, 4to. They were translated into English verse by Draper and Jones, Oxford, 8vo, 1722; into French by Limes, Paris, 8vo, 1817; and into Italian by Salvini, Florence, 8vo, 1728. The Cynegetics were translated into Latin verse by Bodin; into English by Mawer; into French by Florent Chrestien, and by Belin de Ballu; into German by Lieberkühn; and into Italian, with the Halieutics noticed above, by Salvini. The best edition of Oppian's two poems is Schneider's second edition, unfinished, 8vo, Leipsic, 1813. The most complete edition is that of Schneider, Argentor. 1776, 8vo.

OPSOPÆUS, (Vincent,) a learned philologist and zealous promoter of classical learning in Germany, born in Franconia, towards the end of the fifteenth century. He endeavoured to stimulate the German printers of his time to follow the example of Aldus Manutius, in publishing editions of ancient authors of Greece and Rome. He died about 1540. He translated into Latin the letters of Luther; and from the Greek, several books of the Iliad, the history of Polybius, that of Diodorus Siculus, and the romance of Heliodorus. He was likewise the author of a curious poem, De Arte Bibendi Libri tres; and, A Treatise on Rhetoric.

OPSOPÆUS, or OBSOPÆUS, (John,) a German critic, and physician, was born at Bretten in 1556, and educated at Heidelberg. From a corrector of the press in the printing-office of Weehel, at Frankfort, he became a physician of eminence, and was elected professor of medicine at Heidelberg. He edited some of the works of Hippocrates, with learned notes; but his best known work is an edition of the Sibylline Oracles, published at Paris in 1607. He died in 1596.—His brother, SIMON, was also a physician, and died in 1619, aged 44.

OPSTRAET, (John,) an eminent divine, was born in 1651, at Beringhen, in the county of Liege, and educated at Louvain, where he was admitted a licentiate in divinity in 1681; and he afterwards taught theology in the college of Adrian, and at the seminary of Malines; but he was driven from thence for his attachment to the Jansenists, and was banished in 1704, having declared himself one of Steyaërt's principal adversaries. But, after two years, Louvain becoming part of the emperor's dominions, Opstraet was appointed principal of the college de Faucon, which office he held till his death, in 1720. His principal works are, A Theological Dissertation on the Method of Administering the Sacrament of Penitence; Vera Doctrina de Baptismo Laborantium; Theological Instructions for Young Divines; The Good Shepherd; this treats of the duties of pastors, and has been translated into French; The Christian Divine; Theological Instructions concerning Human Actions; and, A System of Dogmatical, Moral, Practical, and Scholastic Theology.

OPTATUS, a saint in the Romish calendar, was bishop of Melevia, a town of Numidia, and flourished under Valentinian and Valens. He wrote his very able and judicious treatise on the schism of the Donatists about the year 370, against Parmenian, bishop of that sect. He is commended by Augustine, Jerome, and Fulgentius. There are several editions of his works: the last and best is that of Dupin (1700), who has settled the text from four MSS., and has given short notes, with various readings, at the bottom of the page; and at the end he has inserted the notes of Badoubin, Casaubon, Barthius, and others.

ORCHAN GHAZY, son of Othman I. the founder of the Ottoman dynasty, succeeded his father in 1326. He reduced the important city of Prusa, or Bursa, the capital of Bithynia. He restored it to its former splendour, and founded in it a mosque and a college, to which he invited the most learned of the Mahometan doctors. In 1328 he took the city of Nicomedia, and in 1329 he made himself master of Iznik, or Nicæa, after a siege of two years. Having formed an alliance with John Cantacuzenus, great domestic of the Constantinopolitan court, and afterwards emperor, he adopted his interest in the civil dissensions of that capital, and at length demanded and received his daughter Theodora in marriage. As the condition of this union, Orchan sent considerable succours to Cantacuzenus under his son Solyman, on different occasions. He died in 1360. He is much extolled by the Turks for his valour, clemency, liberality, and love of learning; and he deserves to be regarded as one of the prin-

cipal founders of the Ottoman greatness.

ORDERICUS, (Vitalis,) an ecclesiastical historian in the twelfth century, was born in England about 1075, at Atlingesham, a village on the banks of the Severn, though he was of French descent. In the eleventh year of his age he was sent to Normandy, where he took the religious habit in the abbey of Ouche. He wrote, Historiæ Ecclesiasticæ Lib. XIII. containing the history of the Church from the birth of Christ to the year 1142. This work, though it abounds in the fables and legendary tales which were universally received in the age of Ordericus, also furnishes many interesting facts, not to be met with elsewhere, which relate to the histories of Normandy, France, and England. It was first edited by Duchesne, among his Historiæ Normannorum Scriptores, 1619, fol.

OREGIO, (Agostino,) a learned cardinal, was born at Florence in 1577, and educated at Rome, where he was patronized by cardinal Bellarmine, who placed him in a college in which youth of the first families in Rome were educated, and there he became a proficient in Greek, philosophy, divinity, and ecclesiastical history. We meet with no account of his personal history from the time of his completing his academical studies till he was entered into orders, and he probably resided at first with cardinal Bellarmine, and afterwards with cardinal Barberini, who became pope under the name of Urban VIII. While the cardinal last mentioned was legate at Bologna, he employed Oregio to examine whether Aristotle taught the mortality of the soul, with the intention, should that be the case, of persuading the pope to prohibit lectures upon him with regard to that subject. On this occasion Oregio vindicated Aristotle against that charge, in a piece entitled, Aristotelis vera de rationalis Animæ Immortalitate Sententia, Rome, 1631, 4to. In the same year he published his theological treatises on the subjects contained in the first part of the Summa of Aquinas, which he drew up for the benefit of cardinal Barberini, the nephew of his patron of that name, and published for the use of the younger Roman prelates. Upon the accession of Urban VIII. to the tiara, that pontiff made Oregio his divine, and in 1634 honoured him with the purple, and presented him to the archiepiscopal see of Benevento. He died in 1635. He wrote a treatise, De Angelis, and another, De Operibus sex Dierum. His works were printed in 1637.

ORELLANA, (Francisco,) a Spanish adventurer, famous as the first European navigator of the great river Maragnon, was born in Truxillo, and accompanied Francisco Pizarro to Peru, in 1531. He was second in command to Gonzalez Pizarro, brother of Francisco, in an expedition undertaken in 1540 from Quito in Peru, for the discovery of the inland country to the east of the Andes. They had reached the banks of the Coca, or Napo, a large river which discharges itself into the Maragnon, when they built a bark of green wood for the purpose of assisting their progress, and manned it with fifty soldiers, under the command of Orellana. The vessel descended the stream, and was soon out of sight of the land party, when Orellana, fired with the idea of distinguishing himself as a discoverer of new regions, perfidiously deserted his commander and comrades, and proceeded on a voyage to be terminated only by the ocean to which the stream he was navigating should bear him. He embarked in February 1541, and having reached the wide channel of the Maragnon from the Napo, he boldly committed himself to the current without provisions, a compass, or a pilot. At length, after a voyage of seven months, he reached the ocean. He got safe to the Spanish settlement in the island of Cubagua, whence he sailed to Spain. He filled the ears of his countrymen with narratives of the wonders he met with in the El Dorado he had passed through, of temples plated with gold, and a republic of women so warlike that they had extended their dominion over a wide tract of country. From this last circumstance, grounded, it is said, upon his meeting with a few female warriors, he gave the name of the River of Amazons to the Maragnon, by which last appellation it was already in part known to the Spaniards. Ten years afterwards he was entrusted with the command of three vessels from Spain, with which he perished, without having been able to discover the true mouth of his river.

ORESME, (Nicholas,) an eminent French prelate, was born at Caen, in Normandy, and educated at the university of Paris, where he entered himself a member of the college of Navarre, and was admitted to the degree of doctor by the faculty of the Sorbonne. In 1355 he was elected grand master of the college in which he was educated, and

raised it to pre-eminent celebrity among the colleges of his time. Afterwards he was made successively archdeacon of Bayeux, dean of the chapter of Rouen, and treasurer of the holy chapel at Paris. In 1360 king John appointed him preceptor to his son, afterwards Charles V. He was sent in 1363 to transact affairs of moment with Urban V. and the college of cardinals at Avignon; and on that occasion he signalized himself by a discourse which he delivered before the pope and cardinals, in which he expatiated with great energy and freedom on the scandalous irregularities of the papal court. This discourse was printed by Flaccus Illyricus, in his Catalogue of the Witnesses to the Truth; and was published by Gesner, at Wittemberg, in 1604. His Discourse concerning the Changes in the Value of Money is inserted in the twenty-sixth volume of the grand edition of the Bibl. Patr. In 1377 he was promoted to the see of Lisieux, over which he presided till his death, in 1382. MM. de Launoy, Dupin, Huet, and several other learned men, state, that he translated the Bible into French, by command of Charles V. But this statement is contradicted by other critics; some of whom maintain, that the MS. in the royal library attributed to him, was the production of Raoul des Presles, an eminent contemporary of Oresme; while others contend, with father Simon, in his Critical History of the Versions of the New Testament, that the MS. in question was the work of Guyards des Moulins, canon of Aire, who lived a hundred years before Oresme. He translated into French, Aristotle's Morals and Politics, by order of Charles V.; some parts of Cicero; and Petrarch's treatise, De Remediis utriusque Fortunæ; and he wrote a Latin piece, De Communicatione Idiomatum; three treatises against Judicial Astrology, which were highly commended by Picus de Mirandula; and a treatise, De Antichristo, which is inserted in the ninth volume of the Amplissima Collectio of Martenne.

ORIBASIUS, an eminent physician of the fourth century, was a native either of Pergamus, or Sardis, and was a disciple of Zeno the Cyprian. By his medical skill, learning, and agreeable manners, he rose to celebrity, and became the intimate friend of the emperor Julian, who made him quæstor of Constantinople, and afterwards sent him to consult the Oracle of Delphi, whence he brought back the celebrated answer, that the Oracles had ceased to utter predictions. He accompanied the emperor in his expedition against Persia, and was present at his death. He afterwards fell into disgrace through the envy of his enemies, had all his estate confiscated, and was banished by Valentinian and Valens. At last the emperors, feeling their loss of his professional skill, recalled him from banishment, restored his confiscated fortune, and loaded him with honours. Eunapius represents him as flourishing in wealth and reputation at the time when he wrote the lives of the philosophers, which was near the year 400. He wrote, Collecta Medicinalia; Synopsis ad Eustathium; Euporista ad Eunapium, or, De facile Parabilibus. The first of these works was composed, as we learn from the preface or dedication preserved by Photius, at the command of Julian, while they were in Gaul together. Of this large work, which consisted almost entirely of extracts from Galen and other authors, we possess rather more than one-third part; namely, books 1—15, 24, 25, 43—50. They are extremely valuable, both as containing passages from authors whose works are no longer extant, and also as serving frequently to correct and explain different sentences in Galen's works. The theoretical and anatomical parts of Oribasius are almost purely transcripts from Galen, whose "ape" he has been sometimes called. His works were printed at Basle in 3 vols, fol. 1557, and in the Artis Medicæ Principes of Stephanus.

ORIGEN, one of the most learned of the fathers, was born at Alexandria, of Christian parents, in 184 or 185, and was educated with great care by his father Leonides, who afterwards, when he was of a proper age, placed him as a catechumen in the school of Alexandria, under Clement. He next attended the philosophical school of the celebrated Ammonius Saccas, the founder of the Eclectic philosophy. In 202, when the persecution of the Christians broke out under the emperor Severus, Origen lost his father, who was committed to prison, and soon afterwards suffered martyrdom. On this occasion Origen showed so earnest a desire to die with him for the same cause, that his mother had great difficulty in preventing him from throwing himself in the way of the persecutors, and sealing the truth with his blood. He also wrote a letter to his father, in which he exhorted him to constancy, and not to be moved from his stedfastness by compassion for

his wife and seven sons. The martyrdom of Leonides being followed by the confiscation of his property, his wife and children had at first nothing to rely upon for support, but the bounty of a rich lady of Alexandria; till Origen, though only in his eighteenth year, was enabled to furnish them with the means of subsistence by teaching grammar. As the chair of the catechetical school at Alexandria was at this time vacant, in consequence of the retreat of Clement, who had been driven away by persecution, some of the heathens came to Origen, desiring to be instructed by him in the Christian doctrine. So many were the converts made by him, that Demetrius, bishop of Alexandria, thought proper to entrust to him, young as he was, the charge of the catechetical school. The number of his disciples increasing, he left off teaching grammar, confining himself entirely to religious instruction; and he proved so successful, that he had no less than seven of his scholars who had the fortitude to suffer martyrdom. Origen was unwilling to receive any gratuity from those whom he instructed in the principles of the Christian religion; and, therefore, to secure to himself a subsistence equal to his moderate desires, he sold all his volumes of ancient authors, and contented himself with four oboli, or about five pence, to be paid him daily by the purchaser. He inculcated upon his hearers, both by precept and example, a very austere and rigid system of morals. In his twenty-first year he was induced, by a wrong interpretation of our Saviour's language (Matt. xix. 12), when speaking of persons who made themselves eunuchs for the kingdom of heaven's sake, to emasculate himself; a rash and unnatural act, which he afterwards condemned. In 211, or, as some think, 213, he paid a short visit to Rome, where Zephyrinus was then bishop. Upon his return to Alexandria he applied himself with fresh ardour to his labours in the catechetical school. About this time, according to Eusebius, he had made himself acquainted with the Hebrew language, and composed his Tetrapla, an edition of the Old Testament, in which, by the side of the Hebrew text, he had transcribed, in different columns, the Septuagint translation, and those of Aquila, Symmachus, and Theodotion. This work greatly increased the reputation of Origen, and induced numbers of learned persons to resort to Alexandria, for the sake of improving by his conversation and instructions. In this number was Ambrose, a wealthy man, who had been converted from the Valentinian heresy to the orthodox doctrine by the preaching of Origen. It was he who principally encouraged him to write commentaries upon the Scriptures, by furnishing him with what books he required, and particularly by being at the expense of maintaining several amanuenses, to assist him in his labours. He took a journey into Arabia, in consequence of a letter which a prince of that country wrote to Demetrius, requesting that he might be sent to instruct him in the principles of Christianity. When, afterwards, the city of Alexandria was cruelly harassed by the emperor Caracalla, he withdrew into Palestine, where, at the request of the bishops of the country, he publicly explained the Scriptures to the people in the churches, and preached in their presence, though he was only a layman. Upon this Demetrius, who either envied him this honour, or was persuaded that those bishops had violated the discipline of the church, wrote to them, complaining of the encouragement which they had given to the unheard-of practice of the preaching of laymen before bishops. In reply, Alexander, bishop of Jerusalem, and Theoctistus, bishop of Cæsarea, vindicated themselves and Origen in that proceeding, by producing more than one precedent of the conduct against which Demetrius excepted. In the mean time Demetrius recalled Origen to Alexandria, where he resumed his office in the catechetical school, and his biblical studies. From these he was again called by the princess Mammæa, mother of the emperor Alexander, who invited him to Antioch. He soon after returned to Alexandria, where he remained till 230, when Demetrius sent him to Athens on some business relating to the churches in Achaia. In the course of this journey he was ordained presbyter at Cæsarea, by Theoctistus and Alexander, being then about forty-five years of age. This ordination by foreign bishops gave great offence to Demetrius, who, after the return of Origen from Athens, assembled a council at Alexandria, in which he procured a decree to be passed, that not only prohibited Origen from teaching any more in that city, but pronounced sentence of banishment upon him. Soon afterwards he prevailed on a second council of Egyptian bishops to depose him from the office of presbyter; and Jerome seems to say that he was excommunicated. In the mean time Origen

had retired to Cæsarea, where he was well received by Theoctistus, bishop of that city, and by Alexander, bishop of Jerusalem, who commissioned him to deliver interpretations of the Scripture. Here he opened a school, in which he taught sacred and profane learning to a numerous train of disciples, among whom were Porphyry, Gregory, afterwards surnamed Thaumaturgus, and bishop of Neocæsarea in Pontus, his brother Athenodorus, who also became a bishop in Pontus, and Firmilian, bishop of Cæsarea in Cappadocia. About 240 he took a second journey to Athens, where he finished his Commentary upon Ezekiel, and began that upon the Canticles. Having returned to Cæsarea, he was soon afterwards called to attend a synod of bishops in Arabia, which was convened for the purpose of taking into consideration a charge preferred against Beryllus, bishop of Bostra, who was accused of saying, "that our Lord and Saviour, before his coming to dwell among men, had no proper distinct subsistence; and that he had no godhead of his own, but only that of the Father residing in him." On this occasion Origen is said to have argued with such force against those tenets, that Beryllus was satisfied of their fallacy, and made an open declaration of his entire assent to the Catholic creed. Soon after this, a numerous synod was assembled in Arabia, to discuss another point, relating to the nature of the human soul; some maintaining, "that it died with the body, and turned to corruption, but that at the time of the resurrection it should be revived together with it." In this synod Origen, who had been requested to attend, was so successful in combating the advocates for that doctrine, that they yielded to him the victory, and professed a change of sentiment upon the subject. When Origen was sixty years of age he permitted the discourses to be taken down by short-hand writers, which he preached to the people almost every day, after little previous preparation. This employment, however, did not prevent him from applying with assiduity to his studies, and composing several considerable works, such as his Eight Books against Celsus, his Commentaries upon the twelve minor Prophets, and upon St. Matthew, &c. During the Decian persecution, in 250, he suffered much, with exemplary and invincible fortitude, on account of his zeal for the Christian cause. But neither his sufferings nor the threats of his persecutors could shake his constancy. That he survived this persecution, and afterwards wrote several letters proper for the consolation of those who might be placed in the same circumstances, we learn from different ancient writers; but we have no information concerning the means by which he obtained his liberty. He died at Tyre, in 253, when in the sixty-ninth or seventieth year of his age. In his book, De Viris Illustribus, St. Jerome calls him "a man of immortal genius, who possessed the knowledge of logic, geometry, arithmetic, music, grammar, and rhetoric, and of the opinions of all sects of philosophers; so that there was a great resort of persons to him for instruction in these branches of polite literature; whom likewise Origen received chiefly with this view, that he might thereby the better lead them to the Christian faith." Sometimes he styles Origen, "the greatest doctor of the churches since the apostles;" and in another place he says, "I would willingly undergo all the hatred that has been attached to his name, if I had but also his knowledge of the Scriptures." Even after he changed his party, and joined the enemies of Origen, he acknowledged, "that he was a great man from his childhood, and the true son of a martyr; that he trampled the world under foot, vanquishing both the love of pleasure and of riches; and that he had the Scriptures by heart, and laboured day and night in studying and explaining them." Sulpitius Severus, in the sixth chapter of his first dialogue, after mentioning other things concerning Origen, says, "he wonders how one and the same man could be so different from himself: that where he is in the right, he had not an equal since the apostles; and where he is in the wrong, no man ever erred more shamefully." Vincentius Lirinensis, who was far from being favourable to Origen's sentiments, celebrates his virtue, fine genius, vast learning, eloquence, fame, and many other advantages in a fine eulogium, which may be seen in Cave. Mosheim pronounces Origen "the most eminent, whether we consider the extent of his fame, or the multiplicity of his labours," calling him "a man of vast and uncommon abilities, and the greatest luminary of the Christian world that this age exhibited to view. Had the justness of his judgment," says he, "been equal to the immensity of his genius, the fervour of his piety, his indefatigable patience, his extensive erudition, and his other

eminent and superior talents, all encomiums must have fallen short of his merit. Yet such as he was, his virtues and his labours deserved the admiration of all ages; and his name will be transmitted with honour through the annals of time, as long as learning and genius shall be esteemed amongst men." "What he particularly excelled in," says Dupin, "was the knowledge of the holy Scriptures, to the study of which he directed his chief attention. He had committed them entirely to memory; and that he might not neglect any thing which could contribute to illustrate their literal meaning, he carefully examined all the versions of the Bible then existing, and compared them with the Hebrew text, subjoining a literal commentary on the most difficult passages. He was not very well skilled in the Hebrew language; but he understood it sufficiently to be able to distinguish the variations from the original text in the different versions. Nevertheless, he did not adhere to the literal explication of the Bible, but thought it necessary, for the sake of gaining it credit with the heathens, who despised its plainness and simplicity, and of rendering it more useful to the world, to give mystical and allegorical interpretations of every thing in it, in imitation of Philo and Aristobulus, and according to the genius and manner of the Platonists." Origen's fundamental canon of criticism was, that wherever the literal sense of Scripture was not obvious, or not clearly consistent with his tenets, the words were to be understood in a spiritual and mystical sense: a rule by which he could easily incorporate any fancies, either original or borrowed, with the Christian creed. His principal tenets are these: the Deity is limited in his operations by the imperfect nature of matter. The Divine nature is the fountain of matter, and is itself, though free from gross corporeality, in some sense material. God, angels, and the souls of men, are of one and the same substance. There are in the Divine nature three ὑποστασεις, "subsistences." The Son, proceeding from the Father like a solar ray, differs from, and is inferior to him: he is the first emanation from God, dependent upon him, and his minister in creation. Minds are of various orders, and, according to the use or abuse of liberty, they are placed in various regions of the world, which was made for this purpose. Angels are clothed with a subtle corporeal vehicle. Evil spirits are degraded by being confined to a grosser body; and in these they are purged from their guilt, till they are prepared to ascend to a higher order. Every man is attended both by a good and a bad angel. Human souls were formed by God before the bodies, into which they are sent as into a prison, for the punishment of their sins: they pass from one body to another. The heavenly bodies are animated by souls, which have preserved their purity; and these souls are capable of predicting future events. All things are in perpetual rotation, receding from, and at last returning to, the Divine fountain: whence an eternal succession of worlds, and the final restoration of the souls of bad men, and of devils, after certain purgations, to happiness. The souls of the good are continually advancing in perfection, and rising to a higher state: matter itself will be hereafter refined into a better substance; and, after the great revolution of ages, all things will return to their source, and God will be all in all. In the fourth century the writings of Origen led to violent controversies in the Church. In 401, Theophilus, bishop of Alexandria, held a synod, in which Origen and his followers were condemned, and the reading of his works was prohibited; and the monks, most of whom were Origenists, were driven out of Alexandria. His opinions were again condemned by the second General Council of Constantinople in 553. The most important works of Origen are his editions of the Hebrew text and Greek versions of the Old Testament, which were the results of a diligent collation of manuscripts. The Tetrapla, as has been already observed, contained the four Greek versions of Aquila, Symmachus, the Septuagint, and Theodotion, arranged in four columns. The addition of the Hebrew text in one column, and of the same in Greek characters in another, formed the Hexapla. Of this great work only a few fragments remain, the best edition of which is that by Montfaucon, in 2 vols, fol., Paris, 1713. His Stromata and Principia illustrated the doctrines of Christianity according to his peculiar method of interpretation. Three fragments of the former are preserved by Jerome. Of the Principia we only possess a short notice in the Myrioblon of Photius, an extract in Eusebius, Contra Marcellum Ancyranum, lib. i., one or two in Justinian's Letter to Mela, and some fragments in the Philocalia. Rufinus, in the fourth century, made a Latin translation of the Principia, which still exists. All the extant works of Origen

are very much corrupted. We have still in Greek his treatise Of Prayer, his Exhortation to Martyrdom, his Apology for the Christian Religion, an Epistle to Africanus, another to Gregory Thaumaturgus, and fragments of a few other epistles; part of his Commentaries on the Books of the Old and New Testament; and, Philocalia, containing extracts from his works made by Gregory of Nazianzum and Basil the Great. Several of his works remain in Latin translations, made by Jerome and Rufinus, but chiefly by the latter. The standard edition of his whole works is that of Charles de la Rue, a Benedictine monk of the congregation of St. Maur, in 4 vols, fol. Paris, 1733—1759.

ORIGEN, a Gentile philosopher, and a contemporary of the preceding, was the disciple and friend of Porphyry, and studied philosophy under Ammonius. This is the Origen whom Plotinus succeeded in the philosophical chair, and of whom mention is made by Longinus, Porphyry, Hierocles, Eunapius, Proclus, and others. He wrote, On Dæmons; The Demiurgas; and, Galienus.

ORIGNY, (Peter Adam d',) a French writer on classical antiquities, born at Rheims in 1697. In early life he entered the army, and became a captain of grenadiers; but having been disabled by a wound, which he received at the attack of the lines of Weissembourg, in 1775, he retired from the service, with a pension and the cross of St. Louis. He wrote, L'Egypte Ancienne, ou Mémoires Historiques et Critiques sur les Objets importants de l'Histoire du grand Empire des Egyptiens, 1762; and, Chronologie des Rois du grand Empire des Egyptiens. He died in 1774.

ORIGNY, (Anthony John Baptist Abraham d',) born at Rheims in 1734, held the office of counsellor of the Mint, and dedicated his leisure to the cultivation of letters. He wrote, Dictionnaire des Origines, ou Epoques des Inventions utiles, des Découvertes importantes, &c. Paris, 1776, 1778, 6 vols, 8vo; Abrégé de l'Histoire du Théâtre Français, 1783; and, Annales du Théâtre Italien. He died in 1798.

ORLANDI, (Pellegrino Antonio,) a learned bibliographer and writer on the history of the arts, born at Bologna in 1660. He published, An Account of Printing, from 1457 to 1500, Bologna, 1722, 4to; A History of Bolognese Writers, with Remarks on their Works, 1714, 4to; and a Dictionary of Artists, entitled, Abecedario Pittorico, 1719, 4to, which was republished with additions after the death of the author. He was a Carmelite friar, and was a doctor and professor of theology at Bologna. He died in 1727.

ORLAY, (Bernard van,) called Bernard of Brussels, a painter, was born in that city, about 1490, and went to Rome when very young, where he became a disciple of Raffaelle, in whose school he proved such a proficient, that he was employed in finishing many of the great compositions of his master. At his return to Brussels he was appointed principal painter to the governess of the Netherlands, and was employed for several years by the emperor Charles V. He had a noble taste for design, with an agreeable tone of colouring; and, to give lustre to his tints, he usually painted on a ground of leaf gold, which preserved the brilliancy and freshness of his colours. The scenes of his huntings and landscapes were generally taken from the forest of Soignies, which furnished him with elegant variety, for delineating the portraits of the emperor Charles, and the nobility of his court. The prince of Nassau engaged him to paint sixteen cartoons, as models for tapestries, intended for the decoration of his palace at Breda. Each consisted only of two figures, a knight and a lady on horseback, being representations of the Nassau family. The design was exceedingly correct, and in a style of grandeur worthy a disciple of Raffaelle. A celebrated picture by this master is in the chapel of a cloister at Antwerp, the subject being the Last Judgment, which is painted on a gold ground, that gives the sky much clearness and transparency. There is also a Pieta by Orlay in the museum at Brussels; in Devonshire-house, Neptune and Amphitrite, and Cupid with the trident; at Chiswick, a female portrait, very delicately painted, kept under glass, and, without any reason, said to be Petrarch's Laura; a female figure in profile, called Cleopatra, on account of a serpent on the bosom; in the Liverpool Institution a Holy Family, after a composition by Leonardo da Vinci; at Chatsworth, the Presentation of the Virgin in the Temple; at Keddleston Hall, the seat of earl Scarsdale, the Virgin with the Infant Christ, who blesses St. John in the presence of Joseph and Elizabeth; and at Lord Spencer's, at Althorp, a bust of Anne of Cleves.

ORLAY, (John van,) a painter, born at Brussels about 1656. He painted history with success, and was employed

for some of the churches in the Netherlands. In the church of St. Nicholas, at Brussels, is a picture by him of St. Peter delivered from prison; and in the parochial church of Asch, between Brussels and Alost, is an esteemed picture of the Resurrection. In the Refectory of the Abbey of Dillighem is a large picture of the Adoration of the Magi, which is considered his best performance. He etched *several plates of subjects from the New* Testament designed by himself.

ORLEANS, (Louis I. of France, duke of,) second son of Charles V., was born in 1371, and had a great share in the affairs of the kingdom during the reign of Charles VI. He was basely murdered by his cousin and rival, Jean sans Peur, duke of Burgundy, in 1407; and this foul deed became the source of long and fatal disputes between the houses of Orleans and Burgundy.

ORLEANS, (Charles, second duke of,) son of the preceding, was called duke of Angoulême in his father's life-time. He was taken prisoner at the battle of Agincourt; and after a captivity of twenty-five years in England, he returned to France, and undertook the conquest of Milan, which he claimed in right of his mother. He was, however, able to conquer only the county of Ast. He died at Amboise in 1465, leaving one son, Charles, who married Louisa of Savoy, the mother of Francis I. He was a liberal patron of letters, and wrote some poetical pieces. Dunois, the famous Bastard of Orleans, and progenitor of the house of Longueville, was his illegitimate brother.

ORLEANS, (Louis, third duke of,) was exposed, during the reign of Louis XI., to the jealousy of that gloomy tyrant, whose deformed daughter Jane he was compelled to marry; but on the death of Charles VIII., and the failure of the direct line of Valois, in 1498, he succeeded to the crown by the title of Louis XII. On his death, without male issue, in 1515, his cousin Francis, count of Angoulême, ascended the throne, under the title of Francis I.; and the royal succession thus devolved upon the second branch of the house of Valois-Orleans, or line of Valois-Angoulême, which gave five sovereigns to France—Francis I. Henry II. Francis II. Charles IX. and Henry III.

ORLEANS, (John Baptist Gaston,) third son of Henry IV. and Mary de Medici, was born at Fontainebleau, in 1608, and was created duke of Orleans in 1626. During the reign of his brother, Louis XIII., he was continually engaging in intrigues and conspiracies against cardinal Richelieu; and, on their failure, he purchased safety by his own humiliation and the base sacrifice of his accomplices, Bouillon, Cinq-Mars, the count de Chalais, Francis Augustus de Thou, son of the celebrated historian, &c. In 1652 he was banished by Mazarin to Blois, where he died in 1660. By his first wife, Marie de Bourbon Montpensier, he had *Louise de Montpensier, known among* her contemporaries as La Grande Mademoiselle.

ORLEANS, (Philip, duke of,) second son of Louis XIII. and Anne of Austria, was born at St. Germain in 1640, received the title of duke of Orleans on the death of his uncle Gaston, in 1660, and succeeded to the duchy of Montpensier, by the bequest of La Grande Mademoiselle, in 1693. In 1661 he married his cousin, Henrietta Anne, daughter of Charles I. of England, a princess celebrated for her personal graces, whose sudden death in the flower of her age cast upon him the suspicion of having poisoned her. By that princess he had two daughters, one of whom became the queen of Charles II. of Spain; and the other married Victor Amadeus II. of Savoy. In 1671 he married Elizabeth of Bavaria, by whom he had (besides a prince who died young, and a daughter) a son named Philip, who, on his father's death, at St. Cloud, in 1701, succeeded him in his titles, and became the celebrated Regent Orleans.

ORLEANS, (Philip II. duke of,) son of the preceding, born in 1674, was a prince of unbounded personal and political profligacy; and the fatal example both of his private life and public administration encouraged that corruption of morals in France, which, becoming aggravated throughout the licentious reign of Louis XV., unquestionably produced the worst excesses of the Revolution. He became, under the instruction of his tutor, the able and infamous Dubois, a proficient in the mathematics, in poetry, music, sculpture, and painting. He likewise in his youth displayed considerable talents for war, and signalized himself at the battles of Steinkerque and Neerwinden, and ably commanded the French armies in Italy and Spain during the Succession War. On the death of Louis XIV. he became regent of the kingdom, and held that office till the death of Dubois in 1723. He died suddenly in December in the same year. He had been married during the life of Louis XIV. to Frances Mary de Bourbon, styled Mademoiselle de Blois,

natural daughter of that monarch and Madame de Montespan.

ORLEANS, (Louis, duke of,) son of the preceding, was born at Versailles in 1703. The first part of his life was spent in idle dissipation; but after the death of his father, and that of his wife, better thoughts succeeded, and he abandoned the world and its follies to devote himself to a life of penitence, austerity, religion, and literature. He settled at the abbey of St. Genevieve, and employed himself in works of charity and benevolence till his death, in 1752. He was an accomplished scholar; and was not only well skilled in the Hebrew, Chaldee, Syriac, and Greek languages, but was a perfect master of botany, chemistry, and painting, besides history, geography, and divinity. He wrote translations, paraphrases, and commentaries on Scripture; A literal Translation of the Psalms; Dissertations against the Jews; A Translation of St. Paul's Epistles; and, A Treatise against Plays.

ORLEANS, (Philip Louis Joseph, duke of,) grandson of the preceding, was born at St. Cloud in 1747, and had the title of duke de Chartres during his father's life. From his earliest years he devoted himself to low pleasures, but with the desire to acquire consideration in the fleet he entered the navy, and obtained the command of the *St. Esprit*, 84, in 1778, under the orders of admiral Orvilliers. The sight of the English fleet, it is said, greatly terrified him; and during the action, which was fought off Ushant with admiral Keppel, it is reported that he concealed himself in the hold of the ship till the danger was over. This conduct was ridiculed not only by the wits of Paris, but by the court; and the duke felt the severity of the satire so deeply, that he determined on revenge. In 1785 he succeeded to his father's title; and soon after the Revolution afforded him occasions to gratify his hatred of the court. He became one of the members of the National Assembly, and, as if ashamed of his family and his birth, he took the name of Egalité. At the trial of his cousin, Louis XVI., he gave his vote for the death of the king—a step which shocked even the most abandoned Jacobins; but soon his own fate was determined by those who had squandered his riches and abused his confidence. He was accused, and though he escaped to Marseilles, he was seized and brought back to Paris, and led ignominiously to the scaffold, 6th November, 1793. In 1769 he had married Louise Marie de Bourbon Penthièvre, daughter of the duc de Penthièvre, grand admiral of France, by whom he had one son, Louis Philippe, the present king of the French, and a daughter, Mademoiselle d'Orleans.

ORLEANS, (Ferdinand Philippe Louis Charles Henry,) grandson of the preceding, and eldest son of Louis Philippe, the present king of the French, born at Palermo in 1810. He served as lieutenant-general at the siege of Antwerp in 1831, and in the African campaigns. He was greatly beloved for his amiable qualities, and distinguished himself by his patronage of the fine arts. He was killed by a fall from his carriage near Neuilly, on the 13th July, 1842. He left two sons—the count de Paris, born in 1838, and the duc de Chartres, born in 1840.

ORLEANS, (Peter Joseph d',) a Jesuit, born at Bourges 1644. He professed the belles-lettres, and afterwards became preacher to his society. He wrote, A History of the Revolutions of England, 3 vols, 4to, and 4 vols, 12mo; this was abridged by Echard; History of the Revolutions of Spain; History of the two Tartar Conquerors, Chimchi and Camhi; Life of Father Cotton; Lives of Louis de Gonzaga, and other Jesuits; two volumes of Sermons; and, Life of Constance, Minister of the King of Siam. He died in 1698.

ORLEANS DE LA MOTTE, (Louis Francis Gabriel d',) born at Carpentras in 1683, became bishop of Amiens in 1733. He was a pious and charitable prelate, and died in 1774, at the advanced age of ninety-one. His Spiritual Letters appeared at Paris, in 1777, 12mo; and his Life by Proyart, in 1788, in 12mo.

ORLOFF, (Gregory,) served in the artillery under the empress Elizabeth of Russia, and at length became aide-de-camp to general Schuvaloff, with whose mistress, the princess Kurakin, he had an intrigue, which was discovered, and Orloff narrowly escaped banishment to Siberia. Catharine II., then grand-duchess, heard of the affair, saved him from banishment, and took him under her protection. He had a principal share in the revolution which placed his mistress on the throne, after which he was made grand-master of the artillery, and raised to the first dignities in the state. His ambition prompted him to aim at sharing the throne of the empress, who would have submitted to a private marriage. To this he imprudently refused to accede, in consequence of which his influence declined, and he was supplanted by a new favourite. He

resided for several years at Petersburg, and then made a tour in Germany, Italy, and France. In 1782 he returned to Petersburg, when he became deranged. He died at Moscow in the following year. He had by the empress one son, named Bobrinski.—His brother, Alexis, was remarkable for his gigantic stature and Herculean strength. He powerfully assisted the measures of Gregory for the elevation of his mistress, Catharine II., to the throne, and is said with his own hand to have strangled the emperor Peter III. in prison. He continued to serve the empress with great zeal and fidelity, and was employed by her in the army and navy, and commanded the Russian fleet at the battle of Tschesme, and obtained the surname of Tschesminski, for his valour. He afterwards married the young princess Taranoff, daughter of the empress Elizabeth. On the accession of Paul I. he was disgraced and exiled. He then went to Germany, and resided at Leipsic; but after the death of Paul he returned to Moscow, where he died in 1808.

ORLOFF, (Gregory Vladimiromitz, count,) a Russian nobleman, distinguished for his love and patronage of literature, was born in 1778. He repaired to Italy, where he composed his Mémoires Historiques, Politiques, et Litteraires, sur le Royaume de Naples. This work, which comprehends the entire history of lower Italy, appeared in 1820, and was succeeded in 1822 by his Histoire des Arts en Italie. In 1823 he published an account of his travels through part of France. His other productions are a translation of Kirloff's fables into French and Italian. In 1826 he commenced a translation of Karamsin's History of Russia into French; but he died in July of that year.

ORME, (Robert,) an eminent historian of British India, was the son of Dr. Alexander Orme, a physician and surgeon in the service of the East India Company, and was born at Anjengo, in the Travancore country, in 1728. He was sent to England for his education, and was entered at Harrow school. He arrived at Calcutta in 1742, and was engaged in the Company's service. He acquired such knowledge of the institutions, manners, and customs of the natives of India, that, in 1752, when some regulations were thought necessary in the police of Calcutta, he was desired to give his opinion on the subject, and drew up the greater part of, A General Idea of the Government and People of Indostan. In 1753 he returned to England; but he revisited India in 1754, on being appointed a member of the council at Fort St. George, and contributed much to those measures which finally gave to the English the superiority in India which they have ever since possessed. He held the office of commissary and accomptant-general during the years 1757 and 1758; but in the latter year ill health obliged him to embark for England, where he arrived in 1760, and, settling in London, employed himself in preparing The History of the Military Transactions of the British Nation in Indostan, from the year 1745, the first volume of which, bringing down the history to 1756, was published in 1763. The East India Company gave him free access to all their records, and appointed him to be their historiographer, with a salary of 400*l.* per annum. To obtain the most accurate information respecting the war which was to be the subject of the second volume, he went over to France in 1773, where he was furnished liberally with various authentic documents; but it was not till 1778 that the work was brought to its completion. This contained all the events which took place in the English settlements in India from 1756 to 1763, with an investigation of the rise and progress of the English commerce in Bengal, and an account of the Mahommedan government from its establishment in 1200. In 1782 he published, Historical Fragments of the Mogul Empire of the Marattoes, and of the English Concerns in Indostan from the year 1659. He died in 1801. After his death his Historical Fragments were reprinted in a quarto volume, with a paper on the Origin of the English Establishment, and of the Company's Trade; and another, containing, A General Idea of the Genius and People of Indostan. To this volume is prefixed an account of the life and writings of the author.

ORMEROD, (Oliver,) a polemical writer of the time of James I., was educated at Emmanuel college, Cambridge. In 1605 he published, The Picture of a Puritan, or a Relation of the Opinions, Qualities, and Practices of the Anabaptists in Germanie, and of the Puritans in England; this was followed, in the next year, by The Picture of a Papist, in which he deduces the superstitions of the Roman Church from the rites of paganism. He was presented to the rectory of Huntspill, in Somersetshire, where he died in 1626.

ORMOND. See Butler.

ORNITHOPARIUS, a German writer on music, of the sixteenth century. His principal work, Musicæ activæ Micrologus, Leipsic, 1517, was the first ever printed in Germany on the science. There is an English translation of it by Dowland, London, 1609.

OROBIO, (Balthasar,) a Spanish Jew, born at Seville. Though educated secretly as a Jew, he outwardly professed the Roman Catholic faith, and became professor of metaphysics at Salamanca. He afterwards studied physic, and practised it at Seville; but as he was suspected of Judaism, he was seized by the Inquisition, and treated with the greatest cruelty to oblige him to confess. His obstinacy in denying his religion at last procured his liberation, after three years' confinement, and he escaped from the Spanish dominions to Toulouse, where he was made professor of physic. He afterwards went to Amsterdam, and there openly professed himself a Jew, was circumcised, and took the name of Isaac. He here practised medicine with great success. He wrote against Spinosa in his Certamen Philosophicum; and his interview with Limborch on the subject of the Christian religion, occasioned his writing a book in support of Judaism, in which he displayed much ingenuity, and great metaphysical subtilty. His antagonist afterwards published an acount of the controversy in a book called Amica Collatio cum Judæo Erudito, 4to. Orobio died in 1687.

ORONTIUS. See FINÆUS.

OROSIUS, (Paulus,) a Spanish ecclesiastic, who flourished in the fifth century, and was born at Tarragona. In 414 he was sent to Africa by Eutropius and Paul, two Spanish bishops, to solicit St. Augustine's assistance against some heretics who disturbed the peace of the Church by their controversies; and after remaining with St. Augustine for a year, he was sent by him to Palestine to consult St. Jerome, then residing at Bethlehem, upon the nature and origin of the soul—a subject which was then warmly discussed by the Priscillianists and Origenists. He then returned to Hippo Regius, to his friend St. Augustine, and thence to Spain, when, by the advice of St. Augustine, he undertook his History of the World, in seven books, containing an account of the wars, plagues, earthquakes, floods, and conflagrations, which had happened from the beginning of the world to A.D. 416. The design of it was to show, against some heathen objectors, that those calamities had not been more frequent after the commencement of Christianity than before; and farther, that it was owing to the Christian religion that the Roman commonwealth, which did not deserve to continue, was nevertheless then still subsisting. The work includes a narrative of the taking and sacking of Rome by Alaric, and is dedicated to St. Augustine. In some MSS. the title is, De totius Mundi Calamitatibus; in others, De Cladibus et Miseriis Antiquorum, &c. It was published at Paris, 1506, 1524, and 1526, fol.; Cologne, 1536, 1542, 1561, and 1572, 8vo, with his Apologia de Arbitrii libertate; at Mentz, in 1615; and lastly, by Havercamp, at Leyden, 1738, 4to. There is an Anglo-Saxon version of it by king Alfred, which was published with an English translation by the Hon. Daines Barrington, in 1773, 8vo. Orosius also wrote, A Defence of Free Will, against Pelagius, in which he inserted part of St. Augustine's book, De Naturâ et Gratiâ; he also wrote a tract in the form of a letter, addressed to St. Augustine, against the Priscillianists and Origenists. The date of his death is not known.

ORRENTE, (Pedro,) a Spanish painter, born at Montealegre, in Murcia, about 1560. He visited Italy, and was a scholar of Giacomo Bassano. He was patronized by the duke of Olivarez, who employed him in painting several pictures for the palace of the Bueno Retiro. Many of his works are in the churches and convents at Valentia and Cordova. In the cathedral at Toledo, over the door of the sacristy, is a fine picture by this master, representing Santa Leocadia coming out of the Sepulchre; and in the chapel of Los Reyes Nuevos, in the same church, was a Nativity painted by him. The latter has been since removed into the royal collection; it is a grand composition, and is admirably painted. Another picture by this master holds a distinguished place in the king of Spain's collection, representing Orpheus playing to the brute creation. There are also in the royal possession four landscapes, which are much admired. He died in 1642.

ORSATO, (Sertorio,) Lat. *Ursatus*, an eminent antiquary, born of a noble family, at Padua in 1617. In the latter part of his life he was appointed professor of natural philosophy in the university of Padua. He died in 1678. His principal works are, Monumenta Patavina; Commentarius de Notis Romanorum; this is a very useful treatise respecting the marks

and abbreviations used by the Romans in their writings and inscriptions; it was published in the eleventh volume of the Collection of Grævius, and more correctly at Paris, in 1723, 12mo; Sertum Philosophicum ex variis Scientiæ Naturalis Floribus consertum; Prænomina, Cognomina, et Agnomina antiquorum Romanorum; Deorum Dearumque Nomina et Attributa; A History of Padua, in Italian; Marmi eruditi; Cronologia di Reggimenti di Padova; and, Latin and Italian Poems and Orations.

ORSATO, (Giambattista,) a physician and antiquary, was born at Padua in 1673. He wrote, Dissertatio Epistolaris de Lucernis Antiquis; De Sternis Veterum; and, De Patera Antiquorum. He died in 1720.

ORSI, (Lelio,) called Lelio da Novellara, a painter, was born at Reggio in 1511. There is a fine copy by this master of the famous Notte by Correggio, in the Casa Gazzola, at Verona. Orsi died in 1587.

ORSI, (Giovanni Giuseppe,) a grammarian and poet, born in 1652 at Bologna. He wrote sonnets, pastorals, and other works; the principal of which is a Treatise on Bouhours's Manner of Thinking, 2 vols, 4to. He died in 1733.

ORSI, (Giuseppe Agostino,) a cardinal, was born at Florence in 1692, and studied under the Jesuits. He entered the Dominican order, in which he taught theology, was afterwards master of the sacred palace, and was honoured with the purple by Clement XIII. in 1759. He wrote, Infallibilitas Act. Romani Pontificis; and, An Ecclesiastical History of the first six Ages of the Church, 20 vols, 4to, or 8vo; the last volume was published in 1761, in which year he died.

ORSINI, an ancient and illustrious Italian family.—Napoleone Orsini was count of Tagliacozzo, in the kingdom of Naples.—Matteo Orsini, styled the Great, was senator of Rome, and lord of Anagni, Marino, Galera, and other fiefs in the Campagna.—His son, Giovanni Gaetani, became pope under the name of Nicholas III. A branch of the family entered the service of the Anjou kings of Naples, and obtained the titles of counts of Nola and dukes of Gravina. The castle of Bracciano, on the lake of that name, was the chief residence of the Orsini. In 1505, Francesco Orsini, duke of Gravina, and Paolo Orsini, were treacherously seized and strangled at Sinegaglia by Cæsar Borgia; and the cardinal Orsini was poisoned at Rome by order of Borgia's father, Alexander VI. The palace Orsini at Rome, a vast structure, stands on the ruins of the Theatre of Marcellus. The family palace at Naples, belonging to the duke of Gravina, is one of the finest private buildings in that capital.

ORSINI, (Fulvio,) Lat. *Fulvius Ursinus*, an eminent scholar and classical antiquary, born at Rome in 1530, was of illegitimate birth. He entered successively into the service of the cardinals Rannucio, Alexander, and Edward Farnese, whose protection gave him the opportunity of collecting a great number of books, especially of ancient MSS. He wrote, Familiæ Romanæ quæ reperiuntur in antiquis Numismatibus, ab Urbe Condita ad Tempora Divi Augusti, cum adjunctis Antonii Augustini Episcopi Ilerdensis, fol. Paris, 1663; Virgilius Collatione Scriptorum Græcorum illustratus; in this he points out the numerous passages in which Virgil has imitated, or borrowed from, the Greek poets; this is a very interesting commentary; Selecta de Legationibus ex Polybio, et Fragmenta ex Historiis quæ non extant Dionysii Halicarnassei, Diodori Siculi, Appiani Alexandrini, Dionis Cassii, &c. in Greek, with Latin notes; Carmina novem illustrium Fœminarum Græcarum; and, an Appendix to Ciaconio's treatise, De Triclinio. He also caused engravings to be made of his large collection of statues, busts, and other monuments of antiquity, and published them with explanations, under the title of, Imagines et Elogia Virorum illustrium et eruditorum ex antiquis Lapidibus et Numismatibus expressa, cum Annotationibus Fulvii Ursini, Romæ, 1570. An Italian and some Latin letters of his have been published in collections. In order to keep together the treasures which he had accumulated, he bequeathed them to the Vatican library. Various eulogies of him were made after his death, among which is one by De Thou, who calls him "Purioris antiquitatis indagator diligentissimus." He died in 1600.

ORTELIUS, (Abraham,) a celebrated geographer, was born at Antwerp in 1527. He had the advantage of a good education; and as he had a strong inclination for learning, he made a rapid progress in the languages and the mathematics. In the science of geography he became so great a proficient, that he was called the Ptolemy of his age. With a view to improve himself, he visited England, Ireland, France, Italy, and Germany, and spent some time at Oxford in the reign of Edward VI. He paid a second visit

to England in 1577, when he formed an intimacy with Camden, who, at his request, as we are informed in the preface to the work, was engaged to undertake his Britannia. Ortelius then settled at Antwerp, where, in 1570, he published his Theatrum Orbis Terrarum, fol., consisting of maps, accompanied with short descriptions of the several countries on the globe, and the objects in them most interesting to curiosity. This production occasioned his being honoured with the post of geographer to Philip II. of Spain. An Epitome of it was published by Michael Coignet, from the Plantin press. Ortelius likewise published, Synonyma Geographica; this was afterwards greatly enlarged, and published under the title of, Thesaurus Geographicus; Itinerarium per nonnullas Galliæ-Belgicæ partes, Abrahami Ortelii et Joannis Viviani; and, Aurei Sæculi Imago; this contains a description of the manners and religion of the Germans, with illustrative plates. Ortelius had collected a museum of ancient statues, medals, &c., from which Francis Sweert published, Deorum Dearumque Capita, ex veteribus Numismatibus; and from the MSS. which he left behind him was published, Syntagma Herbarum Encomiasticum. He died in 1598. His friend Justus Lipsius wrote his epitaph.

ORTON, (Job,) a Dissenting minister, was born at Shrewsbury in 1717. He was educated at the free-school of his native place, under Dr. Charles Owen, at Warrington, and under Dr. Doddridge, at Northampton. In 1741 he became minister of the united congregations at Shrewsbury, to whom he officiated till 1765, when he resigned the charge on account of ill health; and in 1766 he retired to Kidderminster, where he died in 1783. His principal works are, Discourses on Eternity; Memoirs of Dr. Doddridge; Religious Exercises; Discourses to the Aged; Christian Zeal, three Discourses; Christian Worship, three Discourses; Discourses on practical Subjects; Sacramental Meditations; Summary of Doctrinal and Practical Religion; Exposition of the Old Testament; and, Letters to a young Clergyman.

ORVILLE, (James Philip d',) a learned critic, was born at Amsterdam in 1696, of a family originally from France, and, after receiving a classical education under David Hoogstraten and the celebrated Hemsterhuis, was sent, in 1715, to the university of Leyden, where he studied the Greek language and literature under James Gronovius; history, antiquities, and rhetoric under Peter Burmann; the Oriental languages under Heyman and Schaaf; and jurisprudence under Schulting and Noodt. In 1718 he visited England, and explored the public libraries in London, Oxford, and Cambridge. In 1723 he visited Antwerp, Brussels, Louvain, and Paris. In 1724 he returned to Amsterdam; but he had not been long there before the dangerous illness of one of his brothers rendered it necessary for him to revisit London, where he remained a year, employed, as he had been at Paris, in the company of the learned, and in the libraries. Here he became intimate with Bentley, Chishull, Sherard, Cunningham, Mead, Potter, Hutchinson, Markland, and Wasse. In 1726 he went to Italy, and after travelling through its principal cities, he visited Sicily, where he found ample gratification for his antiquarian taste. On his return he spent a winter at Rome, which he left in 1728, and made the tour of Germany, and other parts of Europe. In 1730 he was appointed professor of history, rhetoric, and Greek, at Amsterdam. In 1742 he resigned his professorship, that he might have more leisure for his critical inquiries. He contributed notes, various readings, and collations, to most of the editions of the ancient authors printed in his time—Josephus, Lucian, Libanius, Diodorus Siculus, Aristophanes, Livy, Cæsar, &c. He published, in 1750, a new edition of Chereas and Callirhoe. He died in 1751. His publications are to be found in a collection, in imitation of one begun in England by Jortin, in 1731, under the title of, Observationes Miscellaneæ, a work of profound erudition, which he edited along with Burmann, as far as 10 vols, 8vo; and after Burmann's death, D'Orville published four additional volumes, under the title of Observationes Miscellaneæ Novæ, the last of which was completed a few days before his death. Of his dissertations inserted in these volumes, two have been greatly admired, Exercitatio de Inscriptionibus Deliacis, and, Diatribe in Inscriptiones quasdam, &c. Some years after his death his travels and observations in Sicily were published by Peter Burmann the Younger, under the title of, Sicula, quibus Siciliæ veteris rudera, additis Antiquitatum Tabulis, illustrantur, &c. 1764, fol. His only other publication was a controversial pamphlet, entitled, Critica Vannus, against Cornelius Pauw, Amst. 1737, 8vo. His collection of MSS. was sold to the university of

Oxford, and placed in the Bodleian library; a catalogue of them was published at the Clarendon Press in 1806, Codices Manuscripti, et impressi cum Notis Manuscriptis, olim D'Orvilliani, qui in Bibl. Bodleiana apud Oxonienses adservantur, 4to.

OSAIBIA, (Ibn Abi Osaibia,) an eminent Arabic physician, was born A.H. 600 (A.D. 1203), and was a pupil of the celebrated Al-Beithar. He studied medicine at Cairo in the lazzaretto founded by Saladin, and was appointed chief physician to the Emir Ezzadin, at Sarchad, in Syria, A.H. 635 (A.D. 1238). He died A.H. 668 (A.D. 1269). He is the author of a well-known work, entitled, Oiun al-anba fi thabacat al-athebba (Fontes Relationum de Classibus Medicorum), containing a biographical history of medicine. It exists at present only in MS. in several libraries of Europe, viz. at Paris, Oxford, and Leyden; but different small portions of it have been published. There is in the Bodleian library a MS. Latin translation by Gagnier of the first five chapters. A MS. Latin translation of the whole work, by Reiske, was left by him at his death, in 1774, but it has never been published.

OSBERN, or OSBERT, a Benedictine monk of Canterbury, who flourished about 1070. He wrote on sacred and profane literature, and on music; but he is chiefly known as the author of a life of St. Dunstan, which has been published in Wharton's Anglia Sacra.

OSBORN, (Francis,) an ingenious writer, was the younger son of Sir John Osborn, of Chicksand, in Bedfordshire, and was born about 1589. He received a domestic education, and then frequented the court, and became a retainer of the Pembroke family, and finally, master of the horse to the accomplished William, earl of Pembroke. In the civil contentions of Charles I. he sided with the parliament, under which, and under the protector Cromwell, he held some public employments. He died in 1659. The work for which he is best known is his Advice to a Son, the first part printed in 1656, the second in 1659. It was vehemently censured by the Puritanical divines of the day; but it became very popular. His other publications were, Historical Memoirs on the Reigns of Queen Elizabeth and King James; and, A Miscellany of sundry Essays, Paradoxes, and problematical Discourses, Letters, and Characters; together with political Deductions from the History of the Earl of Essex, executed under Queen Elizabeth, 1659, 8vo. A collection of his works was published in 1689, 8vo, and in 1722, 2 vols, 12mo.

OSIANDER, (Andrew,) a learned Lutheran divine, vernacularly known by the family name of *Hosman*, was born at Guntzenhusen, in Bavaria, in 1498, and educated at Wittemberg, and at Nuremberg, where he made himself master of Hebrew in the Augustine convent. The magistrates of the city appointed him preacher at the church of St. Lawrence, where he delivered his first sermon in February 1522. When Luther declared against the doctrine of indulgences, Osiander joined his party, and frequently disputed, with great applause and success, against that scandalous corruption of the papal system. From this time he had a considerable share in the controversies and conferences which were held on the subject of religion. He assisted at the conference of Marburg, in 1529, between Luther and the Swiss divines; on which occasion he spoke after Luther, upon the subject of justification, in such a manner as showed that he did not then entirely concur in opinion with him upon that topic. Afterwards he assisted at the conference at Augsburg in 1530. In 1548, upon the promulgation of the *Interim* by the emperor Charles V., he withdrew into Prussia, where Albert, duke of Brandenburg, appointed him pastor and professor of divinity at Königsberg. In this new station he began his academical functions by propagating notions concerning the divine image, and the nature of repentance, very different from the doctrines which Luther had taught concerning those subjects. His doctrine, though expressed in an obscure manner, when carefully examined, says Mosheim, will appear to amount to the following propositions: "Christ, considered in his human nature only, could not, by his obedience to the divine law, obtain justification and pardon for sinners; neither can we be justified before God by embracing and applying to ourselves, through faith, the righteousness and obedience of the man Christ. It is only through that eternal and essential righteousness, which dwells in Christ considered as God, and which resides in his divine nature, that is united to the human, that mankind can obtain complete justification. Man becomes a partaker of this divine righteousness by faith; since it is in consequence of this uniting principle that Christ dwells in the heart of man, with his divine righteous-

ness. Now wherever this divine righteousness dwells, there God can behold no sin, and therefore, when it is present with Christ in the hearts of the regenerate, they are, on its account, considered by the Deity as righteous, although they be sinners. Moreover, this divine and justifying righteousness of Christ excites the faithful to the pursuit of holiness, and to the practice of virtue." This doctrine was zealously opposed by Melanchthon, Joachim, Morlin, and Stancarus, professor of Hebrew at Königsberg. On the other hand, Osiander defended it with great energy, and his sentiments were supported by persons of considerable weight. He died in 1552, at the age of fifty-four, and his death is said to have been hastened by the closeness of his application to study. He wrote, Harmonia Evangelica, Græce et Latine, cum Annotationibus, et Elencho Harmoniæ; Liber de ultimis Temporibus, ac Fine Mundi, ex sacris Literis; De prohibitis Nuptiis; Liber de Imagine Dei, quid sit; An Filius Dei fuerit incarnandus, si Peccatum non introivisset in Mundum; Epistola ad Ulricum Zuinglium Apologetica, quâ docet quam ob Causam, quidque posthac abeo in Negotio Eucharistiæ, expectandum sit; together with, Dissertations, Sermons, and controversial tracts in Latin and German. He contributed much to enlighten the mind of Cranmer, who became acquainted with him on the continent, while negotiating some matters for Henry VIII.

OSIANDER, (Andrew,) a Lutheran divine, grandson of the preceding, was born at Blauberen, in the duchy of Wirtemberg, in 1562, and educated at Stuttgard. In 1584 he was appointed deacon of the church of Aurach; and in 1586 he was made pastor of the church of Gigligen. Two years afterwards he was appointed preacher and counsellor to prince Lewis of Wirtemberg; and in 1592 he received the degree of D.D. from the new ducal university of Tübingen. In 1598 prince Frederic nominated him abbot of Adelberg, and superintendent of the churches in that district. His last promotions he received in the year 1605, when he was appointed pastor of the church of Tübingen, and with great solemnities installed chancellor of the university in that place. He died in 1617, in the fifty-fifth year of his age. He was the editor of, Biblia sacra, Latine vulgata, cum Emendationibus et Explicationibus superiorum Versionum, et Observationibus ex Theol. Andreæ, Heerbrandi, &c. 1600, fol., which in 1635 had passed through five editions, and is commended by father Simon in his Crit. Hist. of the Old Test. Osiander was also the author of, Assertiones Theologicæ de Conciliis; Informatio ad Cœnam sacram accedentium; Papa non Papa, hoc est, Papæ et Papicolarum de præcipuis Christianæ Doctrinæ partibus Lutherana Confessio, ex Jure Canonico et aliquot Auctoribus pontificiis in Enchiridii formam Collecta, 1599, 8vo; which Dupin pronounces to be an excellent collection upon all points of religion, ecclesiastical discipline, &c.

OSIANDER, (Luke,) son of the elder Andrew Osiander, was a learned Lutheran divine, and was born at Nuremberg in 1534. He pursued his studies at first in his native city, and afterwards at Königsberg, where he cultivated with great success the Latin, Greek, and Hebrew languages, and also went through his philosophical and theological courses. In 1555 he was made deacon of the church of Göppingen, and then co-pastor. In 1557 he was preferred to the pastorship and superintendency of Blauberen. Afterwards he was successively appointed pastor of St. Leonard, at Stuttgard, with the superintendency of the churches in that district; court preacher to the duke of Wirtemberg, and assessor of the ecclesiastical consistory; abbot of Adelberg; and first preacher at Eslingen. He sustained a part in the theological conference at Maulbrun, in 1564; that of Montbeillard, in 1586, where he entered the lists with James Andreas, against Beza and his associates; and that of Ratisbon, in 1594, with James Heilbrunner, Samuel Huber, and other divines. He died at Tübingen in 1604. He published a Commentary on the whole of the Old Testament, in Latin, the title of which is thus announced by Le Long: Biblia Lat. ad Fontes Hebraici Textus emendata, cum brevi et perspicua Expositione Lucæ Osiandri invertis Locis Theologicis, 1574—1586, in 7 vols, 4to. This work, of which father Simon speaks in terms of praise in his Crit. Hist. of the Old Test., met with a very favourable reception, and underwent such a number of impressions, that in the year 1723, Le Long was able to particularize no fewer than thirteen, the last of which is of the date of 1635. Osiander was also the author of, Institutiones Christianæ Religionis, vel, Loci communes de Omnibus Fidei Articulis; Postilla Evangeliorum; Enchiridion Evangeliorum et Epistolarum dominicalium; Enchiridion Controversiarum Religionis

inter Augustanæ Confessionis Theologos, Pontificios, Calvinianos, et Anabaptistas; Epitome Historiæ Ecclesiasticæ, 1607—1610, in 7 vols, 4to, from the first to the sixteenth century, both inclusive; Libellus de Ratione concionandi; and, Sermons, controversial treatises, &c. in German.—He must be distinguished from LUKE OSIANDER, who was chancellor of the university of Tübingen, and died in 1638, at the age of sixty-eight. He published a volume of Funeral Orations, in Latin, and several treatises on the Omnipresence of Christ's Body, and other points in controversial divinity.

OSIANDER, (John Adam,) a Lutheran divine and professor in the seventeenth century, was a native of Vayingen, in the duchy of Wirtemberg. He was admitted to the degree of D.D., and appointed professor of that faculty, at the university of Tübingen, where he was also elected provost, and died in 1697. He was the author of, Commentarius in Pentateuchum 1676—1678, in 5 vols, fol.; Commentarius in Josuam, Librum Judicum, Ruth, et in Samuelis duos Lib. 1681—1687, in 3 vols, fol.; Ultima Jacobi Oracula de duodecim Filiis, Gen. xlix. 5, 1669, 4to; Disputationes Academicæ in præcipua et maxime Controversa Novi Testamenti Loca, 1680, 8vo; Disputationes Academicæ de Asylis Hebræorum, Græcorum, et Christianorum, 1673, 12mo; De Jubilæo Hebræorum, Christianorum, et Academicorum, 1677, 4to; Observationes in Lib. Grotii de Jure Belli et Pacis; Specimen Jansenismi; Theologia casualis, de Magia, 1687, 4to; and numerous Dissertations, Disputations, &c.

OSIO, (Felice,) a learned writer, and celebrated orator, born in 1587 at Milan. He taught the languages and belles-lettres, became eminent for his eloquence, and was for a long time professor of rhetoric at Padua, where he died in 1631. His principal works are, Romano-Græcia; Tractatus de Sepulchris et Epitaphiis Ethnicorum et Christianorum; Elogia Scriptorum illustrium; Orationes; Epistolarum Libri duo; Notes and Corrections to the History of the Time of Frederic Barbarossa, written by Moreno, in tom. iii. of the Thesaurus Italiæ, and to Albert Mussato's History of the Emperor Henry VII.; and, A Collection of Authors of the History of Padua, &c.

OSIUS, bishop of Cordova, presided at the council of Nice, which had been assembled in 325, by Constantine, agreeably to his advice. He shared the confidence of Constantius, as he had shared that of his father; but in those turbulent times he was persecuted by the Arians; and at last, by threats and by violence, he was prevailed upon to subscribe to their confession of faith. This had such effect upon him that he led a life of penitence, and soon after died, denouncing the tenets which he had embraced.

OSMAN, an extraordinary personage of the seventeenth century, was a son of Ibrahim, emperor of the Turks, who sent him, with his mother, Zaphira, to Mecca, to fulfil a vow which he had made to consecrate the child to Mahomet. On the voyage to Alexandria, however, the fleet was encountered by seven Maltese galleys, which captured the whole after an obstinate engagement. The sultana died at Malta, after taking great pains to conceal her quality; but the truth was discovered by some of the slaves. Osman, in the mean time, was baptized, and brought up in the Christian faith, by the Dominicans, to whose society he joined himself, and received the order of priest. In 1664 he visited Paris; and in 1667 he went to Venice, where he was honoured with great distinction by the senate, by which he was employed in a vain attempt to effect a revolution in the Turkish empire. In 1676 he became prior and vicar-general of his order at Malta, where he died in the same year. His life was written by Octavian Bulgarin, a Dominican; and the ingenious Evelyn also published an account of Osman, whom he represents, but without any authority, as an impostor.

OSMAN. See OTHMAN.

OSMAN BEY, (Nemsey,) a noble Hungarian, who obtained the rank of colonel in the Austrian service. Having been accused of robbing the regimental chest, he was deprived of his commission and imprisoned. In 1779 he made profession of the Moslem faith at Constantinople, and received from the grand seignor a pension, with an estate in Asia Minor. He had a taste for the fine arts, and for the study of archæology and numismatics; and he had brought from Germany a collection of ancient medals, to which his new situation enabled him to make considerable additions. He was murdered by two of his servants in 1785. His property was, as usual, seized by the Turkish government; and his medals, being sold, were ultimately lodged in the cabinet of the king of Bavaria, at Munich.

OSMUND, (St.) a celebrated bishop of Salisbury, in the eleventh century, was born of a noble family in Normandy. In

early life he succeeded his father in the earldom of Seez, but distributed the greatest part of his revenues to the church and poor, and followed William the Conqueror to England in 1066. That prince made him earl of Dorset, then chancellor, and afterwards bishop of Salisbury. He built, or rather completed, the first cathedral of Salisbury, begun by his predecessor, and dedicated it in 1092; and, after it was destroyed by lightning, he rebuilt it in 1099, and furnished it with a library. To regulate the divine service he compiled for his church the breviary, missal, and ritual, since called The Use of Sarum, which was afterwards adopted in most dioceses in England, until queen Mary's time, when several of the clergy obtained particular licenses to say the Roman breviary, but many of them were printed even in her reign. The first Salisbury Missal is dated 1494, and was printed abroad. The last was printed at London in 1557. Osmund died in 1099. He was canonized by Calixtus III.

OSORIO, (Jerome,) a learned Portuguese divine, was born at Lisbon in 1506, and studied at Salamanca, Paris, and Bologna, and at his return home was appointed professor of divinity at Coimbra. His abilities recommended him to the court, and he was made bishop of Sylves, in Algarva, by the queen-regent. He afterwards went to Rome, and in consequence of the disasters of his country, brought on by the death of king Sebastian at the battle of Alcazar, against the Moors, 4th of August, 1578, he died, it is said, of a broken heart, in 1580. Notwithstanding the eulogium of Dupin on his style, lord Bacon condemns "the weak and waterish vein" of Osorio. His works are, De Nobilitate Civili Lib. II.; De Nobilitate Christianâ Lib. III.; De Gloriâ Lib. V.; De Regis Institutione et Disciplinâ Lib. VIII.; De Rebus Emmanuelis Lusitaniæ Regis invictissimi Virtute et Auspicio Domi forisque Gestis Lib. XII.; this has been translated into French and English; Defensio sui Nominis, being a vindication of himself for favouring the pretensions of Philip II. of Spain to the crown of Portugal; Epistola ad Elizabetham Angliæ Reginam, 1565, 8vo, exhorting that princess to renounce what he endeavours to prove to be the errors of the Church of England, and to return to the Romish communion; In Gualterum Haddonum ejusdem Reginæ Magistrum Libellorum Supplicum de Vera Religione Lib. III. 1567, 4to, written in reply to an answer to the preceding letter, by Walter Haddon, master of the requests to queen Elizabeth; De Justitiâ Cœlesti Lib. X. ad Reginaldum Polum Cardinalem; De verâ Sapientiâ Lib. V. ad Gregorium XIII. P. M.; In Epistolam Pauli ad Romanos Lib. IV.; Paraphrases on Job, the Psalms, the book of Wisdom, and Isaiah; Commentaries upon the Proverbs of Solomon, Hosea, and Zechariah; twenty-one Sermons upon St. John's Gospel; and, Letters, &c. These works were collected together, and published at Rome in 1592, in 4 vols, fol., by Jerome Osorio, nephew to the prelate, and canon of Evora. He wrote a life of his uncle, which he prefixed to the collection of his works, Notationes in Hieronymi Osorii Paraphrasim Psalmorum, printed in the third volume of his uncle's works, and said by Dupin to contain valuable critical observations on the Hebrew text; and, Paraphrasis et Commentaria in Ecclesiasten nunc primum edita; et Paraphrasis in Canticum Canticorum et in ipsam recens auctæ Notationes. Osorio's library was carried off by the English fleet on their return from Cadiz in 1596. The Bodleian was opened the ensuing year, and Essex gave Sir Thomas Bodley a considerable part of this collection.

OSSAT, (Arnaud d',) a cardinal, and an eminent politician and negotiator, was born in 1536, of parents in humble life, at Cassagnabere, a village near Auch. He was left an orphan at an early age, and owed his rise in the world to himself alone. He was educated for the bar at Paris, and at Bourges under the celebrated Cujas. In philosophy he was a disciple of Ramus, and composed an able work in his master's defence entitled, Expositio Arnoldi Ossati in Disputationem Jacobi Carpentarii de Methodo, 1564. After his legal studies he practised at Paris, and was admired for his masculine eloquence. One of his principal friends was Paul de Foix, who, when archbishop of Toulouse, was nominated by Henry III. ambassador to Rome, whither he carried D'Ossat as his secretary, who, after the death of that prelate in 1584, took orders, and was received into the house of cardinal d'Este, protector of the French nation. The secretary of state, Villeroi, made him chargé des affaires for the French court; and in this quality, at the beginning of Henry IV.'s reign, he was highly serviceable in promoting the reconciliation of that king with the see of Rome. He was rewarded with the bishopric of Rennes, with a cardinal's hat in 1598, and with the

bishopric of Bayeux in 1601. He continued to serve his country with great zeal and industry till his death at Rome, in 1604. He left a great number of letters relative to the negotiations in which he had been engaged, which are reckoned models of political sagacity. The best editions of them are, that of Amelot de la Houssaye, Paris, 1698, in 2 vols, 4to, and 5 vols, 12mo; and, Amsterdam, 5 vols, 12mo, 1708.

OSTADE, (Adrian van,) an eminent Dutch painter of the Dutch school, was born at Lubeck in 1610, and studied at Kaarlem under Francis Hals, where he was fellow-pupil with Brouwer, with whom he contracted a great intimacy. His taste and style were perfectly those of the country in which he practised, being characterised by a most exact imitation of nature, with great beauty of colouring and exquisite finish. He was well acquainted with the principles of chiaroscuro. Fuseli, in his edition of Pilkington's Dictionary, describes him in the following energetic terms: "He has contented himself to trace the line which just discriminates the animal from the brute, and stamps his actors with instinct rather than with passions. He has personified the dregs of vulgarity without recommending them by the most evanescent feature of taste; and yet decoys our curiosity to dive with him into the habitation of filth, beguiles the eye to dwell on the loathsome inmates and contents, and surprises our judgment into implicit admiration, by a truth of character, an energy of effect, a breadth and geniality of touch and finish, which leaves no room for censure. If he is less silvery, less airy than Teniers, he is far more vigorous and gleaming; if his forms be more squat and brutal, they are less fantastic and more natural; if he group with less amenity, he far excels the Fleming in depth and real composition." Ostade long resided at Haarlem, where he attained a high reputation. The approach of the French troops in 1672 drove him to Amsterdam, where he died in 1685. His genuine works of his best time and manner are very scarce, and bear extremely high prices. He was frequently solicited by contemporary landscape-painters to add figures to their pieces, which has given them a great additional value. There are by this admirable artist a number of spirited etchings, from his own designs, which are justly admired. Some of them are boldly etched, and printed without the assistance of the graver; others are very neatly executed, and finished in the manner of Rembrandt.

OSTADE, (Isaac van,) a painter, brother and pupil of the preceding, was born at Lubeck in 1617. He imitated Adrian's manner so closely, that some of his copies have been frequently ascribed to his brother. He died at Amsterdam in 1671. There are pictures by this artist in the collection of Sir Robert Peel, in that of lord Ashburton, and in the Bridgewater Gallery.

OSTERVALD, (John Frederic,) a celebrated Swiss Protestant divine, descended from an ancient and noble family, was born at Neufchâtel in 1663, and educated at Zurich, at Saumur, at Orleans, under Pajon, and at Paris under Allix and Claude. In 1683 he was ordained; and in 1686 he was appointed deacon of Neufchâtel. In 1699 he became pastor of the Reformed church of his native place. He contracted an intimate friendship with John Alphonsus Turretin of Geneva, and Samuel Werenfels of Basle; and the union of these three theologians was called the triumvirate of Swiss divines. In 1700 he was chosen dean by the clergy of Neufchâtel. He had a considerable share in the new liturgy which was introduced in the beginning of the last century in the churches of Neufchâtel and Vallagin; but this was not printed until 1713, soon after which an English translation appeared. In 1699 appeared his, Traité des Sources de la Corruption, which was also translated into English, and is one of the Tracts published by Dr. Watson, the bishop of Llandaff, in 1782. The principal opponent Ostervald met with was Philip Naudé, the mathematical professor at Berlin, who objected that in a treatise on the sources of the corruptions that exist in the world, he had kept too much out of sight that great source, the fall of man. He died in 1747, about the age of eighty-four. He wrote, Abrégé de l'Histoire de la Bible; this was adopted by the Society for the Propagation of the Gospel in Foreign Parts, and translated into Arabic, in order to be sent to the East Indies, and the author also had the compliment paid him of being admitted an honorary member of the Society; Traité des Sources de la Corruption qui règne aujourd'hui parmi les Chrétiens; Traité contre l'Impureté; a Catechism which is much used in the French Protestant churches, and is known by the name of Catéchisme d'Ostervald; a Collection of Sermons; Ethica Christiana; Theologiæ Compendium; and, A

Treatise on the Sacred Ministry. The three pieces last mentioned were collected from his public discourses and lectures, and printed without his knowledge; but they met, nevertheless, like all his other performances, with a very favourable reception from the public. He also published an edition of the Geneva French version of The Holy Bible, with arguments and reflections, fol. Neufchâtel, 1744.—His eldest son, JOHN RODOLPH, born in 1687, became pastor of the French church at Basle, where he published a treatise held in much estimation by French Protestants, and entitled, The Duties of Communicants, 12mo.

OSWALD, (Erasmus,) a learned professor of the mathematics and of the Hebrew language, was born in the county of Merckenstein, in Austria, in 1511, and studied successively at Ingolstadt, at Leipsic, and at Basle, where he distinguished himself by his proficiency in the mathematics and in Hebrew, under the instruction of Sebastian Munster. He then went to Memmingen, in Suabia, on an invitation from the magistrates to become mathematical professor in that city; and afterwards he removed to Tübingen, where he filled the chair of Hebrew professor with great applause. In 1552 he accepted the united chairs of mathematical and Hebrew professor at Friburg, in the Brisgau, which he held for more than seven and twenty years. He died in 1579. He wrote, Commentaria in Theoricas Planetarum; De Primo Mobili; Commentaria in Sphæram Joannis de Sacrobosco; In Almagestum Ptolemæi Annotationes; Gentium Kalendarium; Oratio Funebris, de Obitu Sebastiani Munsterii; this is written in Hebrew; Paraphrasis in Cantica Canticorum, et Ecclesiastem Salomonis, ex Chaldaicâ Linguâ in Latinam conversa; and he translated into Latin, Rabbi Abraham Cai's book On the Sphere, and Rabbi Elias's treatise On Arithmetic, publishing the original Hebrew with his version. He likewise translated the New Testament into Hebrew; an undertaking on which no one had ventured before his time.

OTFRID, a poet and divine, and the author of one of the earliest specimens of composition in the German language, was a native of Suabia, and lived in the middle of the ninth century. After having become a monk of the abbey of Weissenbourg, in Alsace, he studied under Rabanus Maurus, abbot of Fulda; he then returned to his monastery, where he opened a school of literature, and wrote a variety of works in prose and verse. The most important of these is a version or paraphrase of the Gospels, in Allemanish rhyme. Scherz has published this work, with a Latin translation, in his edition of Schilter's Thesaurus Antiquitatum Teutonicarum.

OTHER, OHTHER, or OTTAR, a Norwegian traveller of the ninth century. He resided at the extremity of the inhabited part of Norway, and was engaged in the seal and whale fisheries. At length, probably in the prosecution of a mercantile adventure, he made a voyage to England, where he became known to Alfred the Great, who took him into his service. To that prince he communicated an account of two voyages in which he had been engaged in the Arctic seas, affording the earliest information extant relative to the north of Europe; and the narrative of Other, together with that of Wulfstan, another traveller, was inserted by Alfred in his Anglo-Saxon version of Orosius. An account of the voyages of Other was published by Hakluyt and Purchas, and more recently in Daines Barrington's edition of the Saxon Orosius.

OTHMAN, or OSMAN, founder of the Ottoman dynasty, born in Bithynia in 1259, was the son of Orthogrul, a Turkman or Oguzian chieftain, who had entered into the service of Aladin, sultan of Iconium. He made himself master of almost the whole of Bithynia; and though he was repulsed in his attempts upon Nicomedia and Prusa, he awed those cities by the construction of strong forts in their neighbourhood. At length his valiant son Orchan gained possession of Prusa; but just after Othman had received the news of this success, he was carried off by illness, A.D. 1326, in the sixty-seventh year of his age, and twenty-seventh of his reign, reckoning from his invasion of Bithynia. This was the commencement of the Turkish empire, which, from his name, has taken the appellation of the Ottoman Porte.

OTHMAN IBN AFFAN, the third Moslem khalif. Having early adopted Islam by the persuasion of Mahomet, he followed him in his flight from Mecca to Medina, and was made, on his return, one of his secretaries. Othman was one of the six individuals to whom the khalif Omar had by his will entrusted the designation of a successor. After mature deliberation, the majority chose Othman, on condition that he would govern the

people according to the rules of the Koran, A.H. 23 (November or December, A.D. 644). His first act was to send a body of troops to complete the reduction of the province of Hamadan, while another army expelled Jezdegerd from Persia. Another body of Arabs reduced all that part of Khorassan which had escaped former invasions. Othman's foible was a partiality to his own family and to favourites, which caused great and general discontent. He also gave offence by occupying on the *Minbar* (pulpit), and while at prayers in the mosque, the same place which the prophet had used, instead of placing himself, as his predecessors Omar and Abú Bekr had done, a few steps lower down. At length Ayesha, the widow of the prophet, who hated Othman, and who had seen with envy his accession to power, openly favoured the pretensions of Talhah to the khalifate. She bribed Othman's secretary, Merwan Ibn Hakem, to transmit false orders in his master's name. One of these, addressed to Abdullah, governor of Egypt, bid him put to death Mohammed, son of the khalif Abu Bekr, who was then residing at Alexandria, and followed the party of Ayesha. No sooner was the khalif's order made known, than Othman's enemies eagerly urged Mohammed to revenge the affront. He accordingly marched against Medina, which he entered without opposition, and invested Othman's palace. After making some resistance, Othman's soldiers left him to his fate. Placing a Koran in his bosom, the khalif calmly awaited the arrival of the assassins, who, headed by Mohammed, rushed into the room. The incensed youth seized Othman by the beard, and plunged his sword into his breast, 18th June, 656. Othman reigned twelve years, and was eighty-two, others say ninety or ninety-five years old when he died. He had been married to two of the daughters of the prophet, Rakiyyah and Om-al-Kolthum. He was the first who caused an authentic copy of the Koran to be made, from which all others were to be transcribed.

OTHO, (Marcus Salvius,) Roman emperor, born A.D. 31 or 32, was descended from a consular family, and in the beginning of Nero's reign, A.D. 55, was distinguished as a young man of graceful person but licentious manners, and was admitted to an intimacy with the emperor in his debaucheries. He was a party in those nocturnal rambles about the streets of Rome by which Nero took a pleasure in violating the public quiet and security. While in the full possession of imperial favour, he contracted a criminal intimacy with the beautiful Poppæa Sabina, then wife of Rufus Crispinus, whom he afterwards married. The emperor, however, became enamoured of her, and appointed Otho to the government of Lusitania, by way of an honourable exile. After Nero's death Otho conciliated the favour of Galba, the new emperor; but when Galba refused to adopt him as his successor, he caused him to be assassinated, and he made himself emperor. He was acknowledged by the senate and the Roman people; but the sudden revolt of Vitellius in Germany rendered his situation precarious, and it was mutually resolved that their respective right to the empire should be decided by arms. Otho obtained three victories over his enemies; but in a general engagement near Brixellum his forces were defeated, and he stabbed himself when all hopes of success were vanished, after a reign of about three months, on the 20th of April, A.D. 69.

OTHO I., surnamed the Great, eldest son of Henry I., called the Fowler, and duke of Saxony, was born in 912, and was crowned emperor of Germany at Aix-la-Chapelle in 936. This active prince defeated the Danes, subdued Bohemia, and carried his arms into Italy against Berenger, who had assumed the title of emperor. Berenger was easily routed, and Otho was crowned again at Rome by John XII. and assumed the title of Cæsar and Augustus. Displeased with the chains imposed upon him, John XII. revolted against Otho, but he was soon attacked and deposed, and Leo VIII., who was elected in his room, promised submission to the imperial decrees. The Romans, however, again revolted, and were severely punished by the offended emperor. Afterwards Otho was engaged in a war with the Eastern empire, because his ambassadors had been treated with insult and cruelty by Nicephorus; and he invaded Apulia and Calabria, which belonged still to the Greek emperors, and after desolating the country, he sent his prisoners to Constantinople. Peace was at last restored between John Zimisces, the successor of Nicephorus, and Otho, and it was cemented by the marriage of Theophania, the niece of the eastern prince, with the son of Otho. Otho died 3d May, 973. His policy towards the see of Rome is worthy of notice; for whilst he endowed abbeys and convents, and honoured deserving men among the

clergy, he nevertheless always asserted his sovereign right in temporal matters, and in the elections of the popes, a right which his successors continued to exercise for a long time afterwards until the pontificate of Gregory VII. In Italy he established the supremacy of the German emperors over the greater part of the peninsula, with the exception of the southern provinces, which remained subject to the Eastern empire.

OTHO II., son and successor of the preceding, was surnamed the Bloody. Though his elevation was opposed by the arts of his mother, Adelaide, he had the courage, though young, to expel her from the court, and to defeat her partisans, who had raised Henry, duke of Bavaria, to the throne. After routing the Danes and the Bohemians, who wished to take advantage of the troubles of the empire, he invaded the French territories with an army of 60,000 men; but peace was restored in 980. The next year he crossed the Alps, to reduce the Calabrians to subjection; but he was defeated by the Saracens, who supported the cause of his enemies. He assembled another army, and attacked the Calabrians and Saracens, and obtained a great victory. He died in 983.

OTHO III., son of the preceding, was only twelve years old when his father died. He spent his long minority in Germany, whilst his grandmother, Adelaide, his mother, Theophania, and the archbishop of Cologne, administered his dominions in Germany and Italy. In 996 he entered Italy with a large army, and was crowned emperor of Germany, at Rome, by Gregory V. On his return to Germany, he defeated the Slavi, and forced Micislas, duke of Poland, to do him homage. In 997 he re-visited Italy to repress the insurrection of Crescentius, and of the anti-pope John XVI. On his return to Germany, he made Boleslaus king of Poland, and soon after again went to Italy, to defend it against the Saracens. He died at the castle of Paterno, in the Campagna, 17th January, 1002, in the thirtieth year of his age, and in the eighteenth of his reign.

OTHO IV., surnamed the Proud, son of Henry the Lion, duke of Saxony, was elected emperor in 1197. After being consecrated at Rome by Innocent III. he laid claim, against his solemn promise, to the territories of Ancona and Spoletto, which had been left by Matilda to the holy see. In consequence of this he was excommunicated; and the princes of Germany, exhorted by their bishops, elected Frederic, king of Sicily, emperor. Otho in vain attempted to resist the power of his enemies. Though he leagued with the court of Flanders, he was totally defeated by Philip Augustus, at the battle of Bouvines, in 1214, and he retired in despair to the castle of Hartzburg, where he died 15th May, 1218.

OTHO, or OTTO, of Freysingen, so called because he was bishop of that diocese in the twelfth century, was son of Leopold, margrave of Austria, and Agnes, daughter of the emperor Henry IV. He studied at Nuremberg, and at the university of Paris, and then retiring to the Cistercian monastery of Morimond, in Burgundy, became abbot there. In 1138 he was made bishop of Freysingen, accompanied the emperor Conrad to the Holy Land, and died at Morimond in 1158. He wrote a chronicle of the world in seven books—Ottonis Episcopi Frisingensis Rerum ab Origine Mundi ad ipsius usque Tempora, fol. Augsburg, 1515. The first four books of this Chronicle are a mere compilation from Orosius, Eusebius, Isidore of Seville, and other writers; but the last three books contain much original information. His Chronicle was continued down to the year 1210 by another Otho: Appendix Ottonis à S. Blasio à fine Libri septimi Ottonis usque ad annum Salutis 1210. Otto also wrote, A Treatise concerning the End of the World, according to the Book of Revelation, which is generally appended to his Chronicle; and a history of the emperor Frederic I. called Barbarossa —De Gestis Frederici Ænobarbi Libri duo. All of these works may be found in the collections of Pistorius and Muratori.

OTT, (John Henry,) a learned Swiss divine, was born in the canton of Zurich in 1617, where he was first educated under Breitinger; but in 1635 he was sent to Lausanne, and thence to Geneva and Groningen, and afterwards to Leyden and Amsterdam. After this he visited England and France; and upon his return to his native country he obtained the living of Dietlickon, which he held for twenty-five years. In 1651 he was nominated to the professorship of eloquence at Zurich; in 1655, to that of Hebrew; and in 1668, to that of ecclesiastical history. He died in 1682. His principal works are, Franco-Gallia; Oratio de Causa Jansenitica; a Latin dissertation on the questions, Whether St. Peter was ever at Rome, and when he was there? a trans-

lation of a treatise On the Grandeur of the Church of Rome, with Remarks; Annals relating to the History of the Anabaptists, in Latin; ονομαστολογια, sive, Nomina Hominum propria; An Examination of the Annals of Baronius for the first three Centuries; A Defence of that Examination; Discourse in favour of the Study of the Hebrew Language; treatise On the Resurrection; A Continuation of the Examination of Baronius, to the thirteenth century; On Alphabets, and the Manner of Writing in all Nations; and, On Poetry in general.—His son, JOHN BAPTIST, who was born in 1661, acquired celebrity by his knowledge of the Oriental languages and antiquities. He was pastor at Zollicken; and in 1702 he was made professor of Hebrew at Zurich. In 1715 he was promoted to the archdeaconry of the cathedral in that city. He wrote, A Dissertation on Vows; A Letter on Samaritan Medals, addressed to Adrian Reland; On the manuscript and printed Versions of the Bible before the Era of the Reformation; and, A Dissertation on certain Antiquities discovered at Klothen, in 1724. Thus far we learn from Moreri and the Dictionnaire Historique, but it is believed that this John Baptist was either the John Henry Ott, librarian to archbishop Wake, or his brother. Of this last we are told, that archbishop Wake had received many civilities from his father in the early part of his life, and recollecting this, and that he had many children, appointed his son, John Henry, whom he found in England, to be Dr. Wilkins's successor, as librarian at Lambeth. He also ordained him deacon and priest, and in June 1721, collated him to the rectory of Blackmanston, in Kent. Ott obtained other promotions, the last of which, in 1730, was a prebend of Peterborough. He continued librarian till archbishop Wake's death, in 1737.

OTTER, (John,) professor of Arabic at Paris, was born in 1707, at Christianstadt, in Sweden, and educated at the high school of Lund, and after he had abjured the Lutheran tenets, at the Romish seminary of Rouen. He was next called to Paris by cardinal Fleury, the minister, who gave him an appointment in the post-office. Count Maurepas sent him to the East, that he might make himself master of the Oriental languages, and at the same time discover the best means of reviving the French trade in Persia. In consequence of orders from the court, he embarked at Marseilles in January 1734, and in the March following arrived at Constantinople, where he applied himself to the study of the Turkish and Arabic languages. In December 1736 he proceeded to Persia, and after a residence of twenty months at Ispahan he set out, in April 1739, for Bussora, on the Persian Gulf, where he resided for nearly four years, first in a private capacity, and then as consul of the French nation. Here he assiduously prosecuted the study of Arabic, under the direction of the most expert masters. He improved himself also in the Turkish language, into which he undertook to translate the New Testament, for the use of the Christians in that neighbourhood. He returned to France in 1744, after an absence of about ten years. In 1748 he published his Journal, under the title of, Voyage en Turquie et en Perse, avec une Relation des Expéditions de Thamas Kouli Khan. Soon after his return he was appointed, by count Maurepas, to be interpreter of the Oriental languages in the king's library. In 1746 he was appointed regius professor of Arabic; in 1748 he was elected a member of the Academy of Inscriptions and Belles-Lettres, and soon after his admission he read, in that assembly, a dissertation on the conquest of Africa by the Arabs. He died at Paris on the 26th of September in the same year.

OTTO, (Louis William,) count de Mosloy, an eminent French diplomatist, born in 1754, in the duchy of Baden, and educated at the university of Strasburg. In 1777 he was appointed secretary of legation to the French embassy in Bavaria; and in 1779 he went with the ambassador, M. de la Luzerne, to the United States of America, where he remained till 1792. He was next employed by the committee of public safety in the foreign department of the state; but on the fall of the Girondists, shortly after, he was sent to the Luxembourg prison, where he remained till the fall of Robespierre, (9th Thermidor). In 1798 he went to Berlin as secretary to the ambassador, the abbé Sieyes. In 1800 he was sent to England to treat for an exchange of prisoners; and he subsequently exercised the functions of minister-plenipotentiary till the peace of Amiens, when he was succeeded by general Andreossy. After the campaign of 1809, he was sent as ambassador to Vienna, where he negotiated the marriage of Buonaparte with the archduchess Maria Louisa, and remained there till 1813. He became a minister of state on his return to Paris;

and during the Hundred Days in 1815, he was under-secretary of state for foreign affairs. He died in 1817.

OTTO. See GUERICKE.

OTWAY, (Thomas,) an eminent dramatic writer, the son of the Rev. Humphrey Otway, rector of Woolbeding, in Sussex, was born in 1651, at Trottin, in that county, and educated at Winchester school, and at Christ Church, Oxford, but left the university without a degree. He made his appearance on the stage in London in 1672 in the character of the king in Behn's Forced Marriage; but he completely failed. He then turned his thoughts to dramatic composition, and produced his tragedy of Alcibiades, which was acted at the Theatre Royal in 1675. His Don Carlos, Prince of Spain, another tragedy, in heroic verse, was performed in the following year, and is said, but perhaps erroneously, to have been played for thirty nights together. In 1677 he produced Titus and Berenice, a translation, with some alterations, from Racine, in three acts, and written in rhyme, and The Cheats of Scapin, a farce partly from Moliere, which were acted together with considerable success. These were followed, in 1678, by his comedy of Friendship in Fashion, which were well received. In 1677 he went to the continent; and in the same year the earl of Plymouth, one of the natural sons of Charles II., procured for him a cornet's commission in some troops then sent to Flanders. But Otway did not prosper in his military character; he soon left his commission, and came back to London, where he resumed his dramatic labours. His next tragedy, Caius Marius, was acted in 1680, and had some success, probably from the author's availing himself of the clamour about the popish plot, and artfully applying the dissensions of Marius and Sylla to the factions in the reign of Charles II. But a higher degree of fame awaited him from his admirable tragedy, The Orphan, which appeared in the same year; "one of the few pieces," says Dr. Johnson, "that keep possession of the stage, and has pleased for almost a century, through all the vicissitudes of dramatic fashion. It is a domestic tragedy, drawn from middle life. Its whole power is upon the affections; for it is not written with much comprehension of thought, or elegance of expression." The Soldier's Fortune, and its second part, The Atheist, produced in 1681 and 1684, were both successful. But his masterpiece was the last of his dramatic efforts — Venice Preserved, which was performed in 1682. He also wrote some poems; and he translated from the French the History of the Triumvirate. All this was accomplished before he was thirty-four years of age. He died April 14th, 1685, "in a manner," says Dr. Johnson, "which I am unwilling to mention." Having been compelled by his necessities to contract debts, and hunted, as is supposed, by the terriers of the law, he retired to a public house (the Bull, according to Anthony Wood), on Tower Hill, where he is said to have died of want; or, as it is related by one of his biographers, by swallowing, after a long fast, a piece of bread which charity had supplied. He went out, as is reported, almost naked in the rage of hunger, and finding a gentleman in a neighbouring coffee-house, asked him for a shilling. The gentleman gave him a guinea; and Otway going away bought a roll, and was choaked with the first mouthful. All this, I hope, is not true; and there is this ground of better hope, that Pope, who lived near enough to be well informed, relates in Spence's Memorials, that he died of a fever caught by violent pursuit of a thief that had robbed one of his friends. But that indigence, and its concomitants, sorrow and despondency, pressed hard upon him, has never been denied, whatever immediate cause might bring him to the grave." An edition of his works was published in 1757, in 3 vols, 12mo, and in 1813, in 4 vols, 8vo. "I will not defend every thing in his Venice Preserved," says Dryden, "but I must bear this testimony to his memory, that the passions are truly touched in it, though perhaps there is somewhat to be desired both in the grounds of them, and in the height and elegance of expression. But nature is there, which is the greatest beauty."

OUDENARDE. See AUDENARDE.

OUDIN, (Casimir,) a French monk, and distinguished bibliographer, born at Mezieres in 1638. He became a recluse in the abbey of Bucilly, in Picardy, where Louis XIV. accidentally passed in 1678, and discovered his abilities, which were soon after employed in visiting the archives of the monasteries of Lorrain, Alsace, Burgundy, &c. In 1690 he left France, turned Protestant, and was made sub-librarian at the university of Leyden, where he died in 1717. He wrote, Commentarius de Scriptoribus Ecclesiæ Antiquis et eorum Scriptis, 3 vols, fol.; Veterum aliquot Galliæ et Belgii Scriptorum Opuscula Sacra nunquam edita; Supple-

ment to Ecclesiastical Authors, omitted by Bellarmine; Trias Dissertationum criticarum; and, the Monk of Premontre unfrocked.

OUDIN, (Francis,) born in 1673 at Vignori, in Champagne, and educated at Langres. He was admitted among the Jesuits in 1691, and became professor of humanity and theology, and settled at Dijon, where he died in 1752. He was well versed in divinity and in the ecclesiastical history of the fathers. He wrote, Somnia, an elegant Latin poem, odes, elegies, &c. printed in his Poemata Didascalica, 3 vols, 12mo; Bibliotheca Scriptorum Societatis Jesu; Celtic Etymologies; Commentary on St. Paul's Epistle to the Romans; Historia Dogmatica Conciliorum; and, Lives of several Persons, included in Niceron's Collection, &c.

OUDINET, (Mark Anthony,) a French medallist, born at Rheims in 1643. He quitted his professorship of law at his native city to go to Paris with his relation Rainssant, as keeper of the medals in the king's cabinet. The skill with which he arranged this valuable collection obtained for him a pension, and the honour of a seat in the Academy of Belles-Lettres. He died in 1712. He wrote three dissertations, of great merit, on medals.

OUDRY, (John Baptist,) a painter and engraver, was born at Paris in 1686, and was a pupil of Nicholas Largilliere. For some time he painted historical subjects and portraits, and gave proof of considerable ability in his picture of the Nativity, in the church of St. Leu; and in that of the Adoration of the Magi, in the chapter of St. Martin des Champs. He afterwards painted hunting pieces and cavalcades with great success. There are many of his works of this class in the royal palaces in France. He died in 1755.

OUGHTRED, (William,) a divine and mathematician, was born at Eton, about 1573, and educated there and at King's college, Cambridge, of which he became fellow. Here he applied himself particularly to the study of the mathematics. While he was yet an undergraduate he invented, An easy Method of Geometrical Dialling, which was not published until 1647, but was privately received with so much esteem, that Mr. (afterwards Sir Christopher) Wren, at that time a scholar of Wadham college, Oxford, translated it into Latin. This piece was added to the second edition of the author's Clavis. In 1600 he projected, A Horizontal Instrument for delineating dials upon any kind of plane, and for working most questions which could be performed by the globe. An account of this invention he gave to be published in 1633, together with his Circles of Proportion, by William Foster, who had been one of his pupils. About 1603 he was ordained priest, and in 1605 was presented to the vicarage of Shalford, in Surrey, which he resigned in 1610, on being presented to the rectory of Albury, near Guildford, in the same county. He had remained at the university for twelve years before he obtained a benefice; he thenceforward resided upon his living, distinguishing himself by the faithful and diligent discharge of his pastoral duties. Here he led a retired and studious life, seldom visiting London oftener than once a year, his principal recreation consisting in a diversity of studies. "As oft," says he, "as I was toiled with the labours of my own profession, I have allayed that tediousness by walking in the pleasant and more than Elysian fields of the diverse and various parts of human learning, and not of the mathematics only." About 1614 he wrote his treatise, On Trigonometry; it was not published, however, before 1657, when it appeared under the title of, Trigonometria; hoc est Modus Computandi Triangulorum latera et Angulos, ex Canone Mathematico traditus et demonstratus. Una cum Tabulis Sinum, Tangent. et Secant. &c. 4to; and in the same year an English version of it was also published in London. In prosecuting the same subject he invented, not many years afterwards, his instrument called, The Circles of Proportion, mentioned above, by which all such questions in arithmetic, geometry, astronomy, and navigation, as depended upon simple and compound proportion, might be worked; and it was the first sliding rule that was projected for those uses, as well as those of gauging. About 1628, being engaged by the earl of Arundel to become mathematical tutor to his son, lord William Howard, he drew up, for the use of his noble pupil, Arithmeticæ in Numero et Speciebus Institutio: quæ tum Logisticæ, tum Analyticæ, atque adeo totius Mathematicæ quasi Clavis est, which he published in 1631, 8vo. An English version of it was published in 1647, 8vo. In the following year it was reprinted in Latin, with the additional tracts in the English version, under the title of Gulielmi Oughtredi Ætonensis, quondam Collegii regalis in Cantabrigia Socii, Clavis Mathe-

matica denuo limata sive potius fabricata, &c. 8vo. A third edition of it in Latin was published in 1652, with still further additions, consisting of a treatise On the Use of Logarithms; A Declaration of the Tenth Book of Euclid's Elements; A Treatise of Regular Solids; and the Theorems contained in the Books of Archimedes. This work became a standard book with tutors in the instruction of mathematical pupils at the universities, especially at Cambridge, where it was first introduced by Seth Ward, afterwards bishop of Salisbury; and some parts of it were made the subjects of the geometrical lectures at Gresham college. In 1636 Oughtred published a treatise, entitled, Description and Use of the Double Horizontal Dial, 8vo. He was in danger, about 1646 of a sequestration by the committee for plundered ministers; several articles having been deposed and sworn against him, material enough, it is said, to have sequestered him. But, upon his day of hearing, William Lilly, the famous astrologer, applied to Sir Bulstrode Whitlocke, and all his old friends, who appeared in such numbers on his behalf, that, though the chairman and many other members were active against him, he was acquitted by the majority. David Lloyd observes in his Memoirs, that he was "as facetious in Greek and Latin, as solid in arithmetic, astronomy, and the sphere of all measures, music, &c., exact in his style as in his judgment; handling his cube and other instruments at eighty, as steadily as others did at thirty; owing this, he said, to temperance and archery; principling his people with plain and solid truths, as he did the world with great and useful arts; advancing new inventions in all things but religion, which, in its old order and decency, he maintained secure in his privacy, prudence, meekness, simplicity, resolution, patience, and contentment." He died in 1660, at the age of eighty-six; and his death is said to have been occasioned by a sudden ecstasy of joy upon hearing of the vote which passed at Westminster for the restoration of Charles II. "He was," says Aubrey, "a little man, had black hair and black eyes, with a great deal of spirit. His witt was always working. His eldest son Benjamin told me that his father did use to lye a bed till eleven or twelve o'clock, with his doublet on, ever since he can remember. Studied late at night; went not to bed till eleven o'clock; had his tinder-box by him; and on the top of his bed-staffe he had his ink-horn fixt. He slept but little. Sometimes he went not to bed in two or three nights, and would not come down to meals till he had found out the *quæsitum*." His books and MSS. came into the possession of Mr. William Jones, the father of Sir William Jones; and afterwards into the hands of his friend Sir Charles Scarborough, the physician, who carefully selected such of the MSS. as were found fit for the press, and printed them at Oxford in 1676, under the title of Opuscula Mathematica hactenus inedita, 8vo. Many of his papers are now in the valuable library of the earl of Macclesfield.

OULTREMAN, (Henry d',) a Flemish historian, was born at Valenciennes in 1546, and educated at the university of Louvain. He wrote, Histoire de la Ville et Comté de Valenciennes, Douay, 1639, fol. He died in 1605.

OUSEL, OISEL, or LOISEL, (Philip,) a learned Lutheran professor of divinity of the university of Frankfort-on-the-Oder, was born at Dantzic, in 1671, and educated at Bremen, Groningen, Franeker, and Leyden. He applied himself with great diligence to the study of the Oriental languages, and was esteemed so well acquainted with Jewish learning, that his contemporaries did not hesitate to compare him with Buxtorf and Cocceius, whose hypothesis on the Hebrew points he adopted in preference to that of Louis Cappel. After this course of study, he sought to enlarge his knowledge by a visit to England, and passed some time in the libraries of London and the universities, and in forming an acquaintance with the learned men of the time, and thence travelled through Germany to Dantzic, whence he went to Holland, to study medicine, and obtained a degree in that faculty at Franeker, where he maintained a very able thesis on the leprosy of the Hebrews. He reassumed, however, his theological character, in consequence of the death of John Moller, minister of the German church at Leyden, in 1711, and executed the duties of that office with such reputation, that in 1717 the university of Frankfort invited him to the professorship of divinity. He died in 1724, in the fifty-third year of his age. His principal works are, Introductio in Accentuationem Hebræorum metricam et prosaicam; this procured him three highly complimentary letters from Burmann, Reland, and Vitringa; in his preface he maintained the antiquity of the Hebrew points; several tracts on the Decalogue; and, A tract,

of which there is a copy in the British Museum, and which was probably a thesis, Encomium Taciturnitatis, Vituperium Loquacitatis.

OUTHIER, (Reginald, or Renauld,) an astronomer, born in 1694, at Lamare Jousserand, in Franche Comté. He was educated for the Church, and obtained a benefice near Lons le Saulnier. But he gave his attention principally to astronomy. In 1731 he was chosen a corresponding member of the Academy of Sciences; and in 1736 he accompanied Maupertuis in his expedition to measure a degree of the polar circle. In 1748 he obtained a canonry in the cathedral of Bayeux, which he resigned that he might be more at leisure for study. He published, Journal d'un Voyage fait au Nord en 1736 et 1737, Paris, 1744, 4to, reprinted at Amsterdam, 1746, 12mo; besides charts and mémoires in the collection of the Academy of Sciences. He died in 1774.

OUTRAM, or OWTRAM, (William,) a learned divine, was born in Derbyshire, in 1625, and educated at Trinity college, Cambridge, of which he became fellow, but he afterwards removed to Christ's college, where he likewise obtained a fellowship. In 1649 he took his degree of M.A.; and in 1660 that of D.D. The first benefice which he obtained was in some part of Lincolnshire; and afterwards he was presented to the rectory of St. Mary Woolnoth, in London, which he resigned in 1666. In 1669 he was collated to the archdeaconry of Leicester; and in the following year he was installed prebendary of St. Peter's church in Westminster. For some time, also, he was rector, or minister, of St. Margaret's, in the same city. He died in 1679. He led a very studious life, and acquired celebrity by his skill in rabbinical learning, as well as by his acquaintance with the fathers and the Scriptures. He wrote, De Sacrificiis Libri duo; quorum altero explicantur omnia Judæorum, nonnulla Gentium profanarum Sacrificia; altero Sacrificium Christi. Utroque Ecclesiæ Catholicæ his de Rebus Sententia contra Faustum Socinum, ejusque Sectatores defenditur, 1677, 4to. His design in the first book of this able work is to defend the doctrine of vicarious punishment, and of piacular or expiatory sacrifices, in opposition to the Socinian notions. In the second book he treats of the priesthood of Christ; proves that Christ is a priest properly so called; that his sacrifice is an expiatory sacrifice, which takes away the sins of mankind; that his death is a vicarious punishment, or, that he suffered for, and in the stead of, sinful men. After Outram's death his friends printed from his MSS. Twenty Sermons preached upon several Occasions., 1682, 8vo.

OUVILLE, (Antoine le Metel d',) a French dramatist, born at Caen, in Normandy; but the date of his birth is not known. He wrote, Les Trahisons d'Arbiran; L'Esprit follet, ou la Dame invisible; L'Absent de chez soi; Aimer sans savoir qui; and, some translations of Spanish plays and fables, published in 1669, under the title of, L'Elite des Contes du Sieur d'Ouville, 2 vols, 12mo. He died in 1656 or 1657.

OUVRARD (René,) a French ecclesiastic and writer on music, born about 1620, at Chinon, in Tourraine. He had been music-master of the holy chapel at Paris for ten years, when he became a canon of Tours. He wrote, Secret pour composer en Musique, par un Art nouveau, Paris, 1660; Biblia Sacra in Lectiones ad singulos Dies, per Legem, Prophetas, et Evangelium distributa, et 529 Carminibus mnemonicis comprehensa, 1668; of this a French edition was published in 1669; Les Motifs de la Conversion du Comte de Lorges Montgommery, dedicated to Louis XIV.; Défense de l'ancienne Tradition des Eglises de France, sur la Mission des premiers Prédicateurs évangéliques dans les Gaules; Architecture harmonique, ou Application de la Doctrine des Proportions de la Musique à l'Architecture, avec un Addition à cet ecrit, 1679, 4to; Calendarium novum, perpetuum, et irrevocabile; this work he was induced to suppress by the advice of his friend Arnauld, who thought that his ideas in it were too crude to do credit to his character; Breviarium Turonense, renovatum, et in melius restitutum, 1685. He died at Tours, in 1694, and the following lines,

"Dum vixi, divina mihi Laus unica Cura:
Post obitum sit Laus divina mihi unica Merces,"

were engraved on his tomb at his own desire.

OUWATER, (Albert,) one of the earliest painters in oil in Holland, soon after the discovery of the art by John van Eyck, was born at Haerlem in 1444, and is mentioned by Van Mander as a reputable painter at the time in which he lived. He highly commends an altar-piece by him in the principal church at Haerlem, representing St. Peter and St. Paul, in which the figures are carefully and correctly designed, and richly coloured.

He describes another picture by Ouwater of a more extensive composition, representing the Resurrection of Lazarus. He died in 1515.

OVALLE, (Alonso de,) a Jesuit, born at Santiago in Chili, was procurador general of the order in that province. He came to Rome to obtain a supply of missionaries, and there published, Historica Relacion del Reyno de Chile, y de las Missiones y Ministerios que exercita en el la Compania de Jesus, 1646. An abridgment of this work of Ovalle is in Churchill's Collection.

OVANDO, (Nicolo,) a Spanish knight of the order of Alcantara, who in 1501 was appointed governor of the island of Hispaniola in the room of Bovadilla. He treated the illustrious Columbus with marked malevolence, and dishonoured his administration by the most revolting cruelties against the Indians in Hispaniola and the adjacent islands, especially at Xaragua, where a vast number of them were massacred. He governed the Spanish colonists, however, with wisdom and justice, and actively promoted the cultivation of the sugar cane, which had been introduced from the Canaries. Ovando was recalled in 1508, and was succeeded by Diego, the son of Christopher Columbus. The date of his death is not known.

OVENS, (Jurien,) a painter, was born at Amsterdam in 1620, and brought up in the school of Rembrandt. In the Stadt House at Amsterdam is preserved a beautiful painting by this master, representing Julius Civilis in the consecrated grove, exhorting the Batavians to shake off the Roman yoke, and fight for the support of their liberties. And as the consultation of the Batavians was held in the night, this afforded the painter an opportunity of exerting his genius in his favourite style of painting, by representing the transaction by torchlight. This single performance is accounted sufficient to establish his reputation as a great master. He was invited in 1665 to the court of the duke of Holstein, and there continued to exert his talents until his death, which took place in 1668.

OVERALL, (John,) a celebrated prelate, styled by Camden "a prodigious learned man," was born in 1559, and educated at Hadley school, and at St. John's college, Cambridge, whence he removed to Trinity college, of which he was chosen fellow. In 1596 he was appointed regius professor of divinity, when he took the degree of D.D. and, about the same time, was elected master of Catharine hall. In 1601 he succeeded Alexander Nowell in the deanery of St. Paul's, London; and in the beginning of the reign of James I. he was chosen prolocutor of the lower house of convocation. In 1612 he was appointed one of the first governors of the Charter-house, then just founded by Thomas Sutton, Esq. In April, 1614, he was made bishop of Lichfield and Coventry; and in 1618 he was translated to Norwich, where he died May 12, 1619. He was buried in that cathedral, where, some time after the restoration of Charles II. Cosin, bishop of Durham, who had been his secretary, erected a monument over his remains, with a Latin inscription, in which he is declared to be, "Vir undequaque doctissimus, et omni encomio major." Wood observes, that he had the character of being the best scholastic divine in the English nation; and Cosin, who perhaps may be thought to rival him in that branch of learning, calls himself his scholar, and expressly declares that he derived all his knowledge from him. In the controversy which in his time divided the Reformed churches, concerning predestination and grace, he held a middle opinion, inclining rather to Arminianism, and seems to have paved the way for the reception of that doctrine in England, where it was generally embraced a few years afterwards, chiefly by the authority and influence of archbishop Laud. Bishop Overall maintained a correspondence with Gerard Vossius and Grotius; and some of his letters to them are printed in the Præstantium et Eruditorum Virorum Epistolæ ecclesiasticæ et theologicæ, published by Limborch and Hartsoeker, as an historical defence of Arminianism. But bishop Overall's principal work is his Convocation-Book, of which Burnet gives the following account: "There was a book drawn up by bishop Overall, four-score years ago, concerning government, in which its being of a divine institution was positively asserted. It was read in convocation, and passed by that body, in order to the publishing of it; in opposition to the principles laid down in the famous book of Parsons the Jesuit, published under the name of Doleman. But king James did not like a convocation entering into such a theory of politics; so he wrote a long letter to Abbot, who was afterwards archbishop of Canterbury, but was then in the lower house. By it he desired that no further progress should be made in that matter, and that this book might not

be offered to him for his assent; there that matter slept. But Sancroft, archbishop of Canterbury, had got Overall's own book into his hands; so, in the beginning of this (King William's) reign, he resolved to publish it, as an authentic declaration that the Church of England had made in this matter; and it was published, as well as licensed, by him a very few days before he came under suspension for not taking the oaths (October 1689.) But there was a paragraph or two in it that they had not considered, which was plainly calculated to justify the owning the United Provinces to be a lawful government; for it was there laid down, that when a change of government was brought to a thorough settlement, it was then to be owned and submitted to as a work of the providence of God; and part of king James's letter to Abbot related to this." But what gave this book much consequence on its revival was, that the celebrated Dr. Sherlock acknowledged that he became reconciled to take the oaths to the new government, at the revolution, by the doctrines above mentioned in Overall's work. Another matter in which Dr. Overall's opinion appears to have had great weight, in his lifetime and afterwards, was the question of hypothetical ordination. One great obstacle to the reconciliation of the Dissenters was, that the Church of England denied the validity of Presbyterian ordinations, and required re-ordination. Bishop Overall, and after him the celebrated Tillotson, endeavoured to meet this difficulty by a small alteration in the words of ordination, as, "If thou beest not already ordained, I ordain thee," &c. Bishop Montague of Norwich, who was a great admirer of bishop Overall, very frequently and confidently affirmed that Vossius's Pelagian history was compiled out of bishop Overall's collections. Overall also is named among the translators of the Bible; and Churton notices the share he had in the Church Catechism, of which he is universally said to have written what regards the sacraments.

OVERBECK, (Bonaventure van,) a painter, was born of opulent parents at Amsterdam in 1660, and is said to have been a pupil of Gerard de Lairesse. He visited Rome, where he occupied himself with great ardour in studying and drawing after the antique. He painted some historical subjects, which were highly esteemed; but his attention was chiefly devoted to a work he intended to publish, with plates, engraved by himself, from designs which he had made and collected at Rome. Habits of dissipation brought on an illness, of which he died in 1706, in the forty-sixth year of his age. Before his death he engaged his nephew to undertake the publication of his work, which he desired should be dedicated to queen Anne of England. It was published in 1709, in French, under the title of Les Restes de l'ancienne Rome, &c.

OVERBURY, (Sir Thomas,) an accomplished English gentleman, and elegant miscellaneous writer, was the son of Nicholas Overbury, of Bourton on the Hill, near Morton in Marsh, in Gloucestershire, Esq., and was born at Compton-Scorfen, in Warwickshire, about 1581. In 1595 he became a gentleman commoner of Queen's college, Oxford, whence he removed to the Middle Temple, to study the municipal law. He afterwards visited France, and on his return determined to push his fortune at court, where he contracted an intimacy with the worthless favourite of James I. Robert Carr, afterwards earl of Somerset, who, sensible of his own ignorance and inexperience, found in Sir Thomas Overbury a judicious adviser. In 1608 he was knighted by the influence of Carr, and his father was appointed one of the judges for Wales. In the following year Sir Thomas made another tour on the continent, which is said to have produced Observations upon the Provinces United; and on the State of France, London, 1651, 12mo; but Chalmers says that it is very doubtful whether he was the author of this work. When Carr, then become viscount Rochester, engaged in his amour with the infamous countess of Essex, Overbury was privy to the unlawful connexion, and had even promoted it by dictating to Rochester those ingenious and passionate letters by which, in a great measure, the lady was won. But when Rochester hinted his design of obtaining a divorce and marrying the countess, Overbury used every method to dissuade him from the attempt, and went so far as to threaten Rochester that he would separate himself for ever from him, if he should so far forget his honour and his interest as to prosecute the intended marriage. It was now that Overbury was to experience the nature of that friendship that is cemented only by vice. Rochester, over whose mind his passion for the countess had gained a complete ascendency, revealed the above conversation to her; and when her rage and

fury broke out against Overbury, he had also the weakness to enter into her vindictive projects, and to swear vengeance against his friend. Some contrivance was necessary for the execution of their purpose, and they concerted one which proved but too successful. Rochester addressed himself to the king; and after complaining that his own indulgence to Overbury had begotten in him a portion of arrogance, which was extremely disagreeable, he procured a commission for his embassy to Russia; which he represented as a retreat for his friend, both profitable and honourable. But when consulted by Overbury, he earnestly dissuaded him from accepting this offer, and took upon himself the office of satisfying the king, if he should be displeased at his refusal. Overbury fell into the snare, and declined his majesty's offer; on which Rochester again addressed the king, set forth the insolence of Overbury's conduct, and (April 21, 1613) obtained a warrant for committing him to the Tower; all access of his friends was strictly forbidden, and no communication of any kind was allowed with him during the six months of his imprisonment. Rochester now procured a divorce; and the king, forgetting the dignity of his character, and his friendship for the family of Essex, not only assisted in this nefarious project, but, lest the lady should lose any rank by her new marriage, bestowed on Rochester the title of earl of Somerset. In the mean time Sir Thomas Overbury's father came to town, and petitioned the king for his discharge. He likewise applied to Somerset, to whom several pressing letters were also written by Sir Thomas himself; but all to no purpose. Sir Thomas had no suspicion at first of the complicated villany of Somerset in the affair of his refusing the embassy to Russia, nor that his imprisonment was his friend's contrivance; but discovering it at length by his delays to procure his liberty, he expostulated with him by letter in the severest manner, and even proceeded to threats. This terrified Somerset so much, that he charged the lieutenant of the Tower to look to Overbury well; for if ever he came out, it would be his ruin, or one of the two must die. During these delays many attempts were made to poison Overbury; none of which succeeded, till a clyster was given him, September 14th, which, after operating in the most violent manner, put an end to his life, about five o'clock the next morning. His corpse, being exceedingly offensive, was interred about three the same day in the Tower chapel. Immediately after his death some suspicion of the true cause of it was rumoured about; but the great personages concerned prevailed so far as to make it be believed that he died of a disorder contracted before his imprisonment. The whole, however, was discovered about two years after, when the inferior agents were all apprehended, tried, and executed; but the earl of Somerset and his countess, although both tried and condemned, were pardoned by the king the following year, 1618, lest, as has been said, he should make discoveries not very creditable to the private character of that monarch. The countess died afterwards of a cancer, despised by all who knew her; and Somerset himself lived to share the just contempt of mankind. Sir Thomas Overbury obtained considerable reputation as an author, both in prose and verse. His writings consist of, The Wife, a poem; the pattern of female excellence here drawn, contrasted as it was with the heinous and flagrant enormities of the countess of Essex, rendered this poem extremely popular; and, Characters or witty Descriptions of the Properties of sundry Persons. An edition of his works was published in 1632, 12mo, and another in 1753, 8vo. Dying without issue, Sir Thomas's estate came to his younger brother, whose son, Sir Thomas Overbury, was the author of some pieces, A true and perfect Account of the Examination, Trial, Condemnation, and Execution, of Joan Perry and her two sons, for the supposed murder of William Harrison, written by way of letter to Thomas Shirley, M.D. in London, 1676; Queries proposed to the serious Consideration of those who impose upon others in things of divine and supernatural Revelation, and prosecute any upon the account of Religion; with a desire of their candid and Christian Resolution thereof, 1677; in answer to which there came out the same year, Ataxiæ Obstaculum; an answer to certain queries, intituled, Queries proposed, to which Sir Thomas wrote a reply, entitled, Ratiocinium Vernaculum; or, a Reply to Ataxiæ Obstaculum.

OVIDIUS, (Publius Naso,) was born of an equestrian family at Sulmo, in the country of the Peligni, now the Abruzzo, B.C. 43, on the very day (20th of March) on which the consuls Hirtius and Pansa were slain at the battle of Mutina against Antony. From his youth his

inclination lay towards poetry; which, however, upon his father's entreaties, he forsook, and, with a view to the practice of the law, studied, along with his elder brother Lucius, under Plotius Grippus, Marcellus Fuscus, Messala, and Porcius Latro. Such was his diligence and success, that he determined several private causes very judiciously, and frequently pleaded with great force of eloquence in the court of the centumviri. He was likewise made one of the triumviri, who were magistrates of great authority, and tried capital causes. Upon the death of his brother, in his twentieth year, by which he came to an easy fortune, he devoted himself entirely to poetry and pleasure; and he soon became the companion and favourite of the wits of his day—Macer, Propertius, Ponticus, Bassus, and Horace, who was about twenty-two years older. He only just saw Virgil and Tibullus, both of whom died B.C. 18. While he was yet young he is supposed to have visited Asia and Sicily. He was thrice married; the first time, when scarcely arrived at years of maturity, to one whom he represents as an unsuitable partner; the second, to a blameless spouse, but not capable of inspiring a lasting attachment; and from these two he seems to have been divorced, according to the loose practice of that age. His third wife, Perilla, of whom he speaks with great affection, and by whom he had a daughter, adhered to him in all fortunes, and probably survived him. From the licentiousness of some of his poems, and the acquaintance he displays with the arts of intrigue, there can be little doubt that he also indulged in transitory amours. He seems to have lived in ease and affluence, possessing a house in Rome near the Capitol, and pleasant gardens near the junction of the Flaminian and Claudian roads, as well as a villa in his native country. Ovid had rendered himself famous by several poetical compositions when, about the age of fifty, he suddenly incurred the displeasure of Augustus, who banished him to Tomi, a town in Scythia, near the Euxine sea, and not far from the mouths of the Danube. The cause of this has been variously represented. The pretence was, his writing loose verses, and corrupting the Roman youth; but it is agreed on all hands, and is in effect owned by himself, that this was not the real cause of his exile; and, although he hints at the matter very obscurely, it may be conjectured that he had been a witness to some court intrigue, which it was dangerous to divulge, but which he probably had not kept secret. At the time of his banishment the fifteen books of the Metamorphoses were unfinished; the poet had burned them, as being incomplete, at the time of his leaving Rome; but there were other copies in existence. He had also written his three books of Amores, three books of his Ars Amatoria, and his Heroides. The twelve books of the Fasti, of which the first six only have been preserved, were also written before his exile, and, as the poet tells us, inscribed to Augustus Cæsar. They were finished during his exile, and, as we now have them, inscribed to Cæsar Germanicus. The works of Ovid written during his banishment are, the five books of the Tristia, and the four books of his Letters from Pontus; the letters are addressed to his wife, to Maximus, Pedo Albinovanus, Græcinus, Rufinus, and others of his friends. The Ibis also was written in his banishment. He also wrote a tragedy —Medea—highly commended by Quintilian and by Tacitus: this is lost. He died at Tomi, A.D. 18, in the sixtieth year of his age, and the tenth of his banishment. The first edition of Ovid is that printed by Balthasar Azzoguidi, Bologna, 1471; the second was printed in the same year, by Sweynheym and Pannartz, at Rome. Of more modern editions, the best are, that of Heinsius, Amst. 1661, 3 vols, 12mo; and of Burmann, Amst. 1727, 4 vols, 4to. There is a translation of Ovid's Metamorphoses, in fifteen books, by the most eminent Hands, London, 1717, fol. The translators were, Dryden, Addison, Congreve, Rowe, Gay, Ambrose Phillips, Garth, Croxall, and Sewell. Sandys translated the first five books, London, 1627, fol.; and separate books have been translated by others. There are many translations of the Art of Love, one by Dryden, Congreve, &c., as well as of the Heroical Epistles, one by Quarles, London, 1673, 8vo; and there are translations in verse or prose, or both, of the Fasti, and the other works.

OVIEDO, (Gonzalo Fernandez de,) one of the earliest and best historians of the New World, by descent an Asturian, was born at Madrid about 1478, and spent his youth about the court, being first in the service of the duke del Villa-Hermosa, then of the prince D. Juan, son of Ferdinand and Isabel, and after his death of the king of Naples. He was afterwards made overseer of the smelting-houses in

Hispaniola, where he resided for many years, and wrote the Historia General de las Indias Occidentales, in fifty books. Twenty-one of these were printed at Seville, 1535, at Salamanca, 1547, and in 1557. A summary of this work, which Oviedo drew up for the emperor Charles V., is inserted in Barcia's collection of the Historiadores Primitivos de las Indias Occidentales. Oviedo wrote also two tracts concerning the Palo de Guayacan, and the Palo Santo, translations of which are in the first volumes of his collection, Scriptorum de Morbo Gallico. But the work for which he is chiefly celebrated, is his Quinquagenas, so entitled from its consisting of fifty dialogues, in which the author is the chief interlocutor. This work, which still remains in MS. in 3 vols, folio, in the national library of Madrid, contains a full notice of the principal persons in Spain, their lineage, revenues, and arms, with an inexhaustible fund of private anecdote. Charles V. gave him the office of chronicler when he was in his seventieth year. The date of his death is not known.

OVIEDO, (Andres de,) bishop of Hieropolis and patriarch of Ethiopia, was born at Ilhescas, a town about half way between Madrid and Toledo; graduated at Alcala; and then went to Rome, where, in 1541, he entered the company of Jesuits. When Joam III. founded the first Jesuit college at Coimbra, he, with eight Flemish companions, was sent to colonize it by Peter Faber; and when Francisco de Borja established a college at Gandia, Oviedo was nominated rector. He was afterwards made rector of the college at Naples. Loyola nominated him as coadjutor and successor to Joam Nuñez Bareto, in the Abyssinian mission, and in 1556 he arrived at Goa, whence he went to Abyssinia, where his want of judgment rendered his mission a total failure. He died in 1577, having been for twenty years employed in a task for which he was in every respect unqualified.

OWAIN, son of Mexen Wledig, a brave warrior, who broke the intimacy which existed between the Britons and their Roman conquerors, and was elected king. His services were such, that he became a saint in the British calendar.

OWAIN, a prince of Powys, who fled to Ireland, in consequence of carrying away Ness, the wife of Gerald, constable of Pembroke. He succeeded his father, Cadwygan ap Bleddyn, in 1110, and was slain by Gerald four years after. He was in the service of Henry I. of England in Normandy for some time, and was knighted by him.

OWAIN CIVEILOG, a Welsh warrior, who attacked Hywel of Cadwygan, and Rhys of Grufydd, and died about 1197. He was also a poet, and some of his verses are preserved in the Welsh Archæologia.

OWAIN, or OWEN TUDOR, lord of Penmynydd, in Anglesea, married Catharine, the widow of Henry V. in 1426, and was father by her of three sons, the eldest of whom embraced the monastic life; the second was Edmund, earl of Richmond, father to Henry VII.; and the third Jasper, earl of Pembroke. After the death of his wife he was confined in Newgate; but he escaped, and died in Wales.

OWAIN GLANDWR, or OWEN GLENDOWER. See GLENDOWER.

OWEN, (George,) an eminent physician, was born in Worcestershire, and educated at Merton college, Oxford, of which he became probationer-fellow in 1519. Having studied physic, he took his doctor's degree in that faculty in 1527, and soon after was appointed physician to Henry VIII., and held the same office in the two succeeding reigns. In 1544 he became a fellow of the College of Physicians. He was a witness to the will of Henry VIII. who left him a legacy of 100*l.* It is reported that Edward VI. was brought into the world by Dr. Owen's means, who performed the Cæsarian operation on his mother, queen Jane Seymour. He died in 1558, and was buried in St. Stephen's, Walbrook, in London. He wrote, A meet Diet for the new Ague, Lond. 1558, fol. In 1553 Edward VI. granted Durham college, in Oxford, to George Owen and William Martyn, which in the following year they sold to Sir Thomas Pope, who founded Trinity college on the site.

OWEN, (John,) Lat. *Audoenus*, a distinguished writer of Latin epigrams, was born at Armon, in Caernarvonshire, and educated at Winchester school, and at New college, Oxford, of which he became probationer fellow in 1582, and actual fellow in 1584. He afterwards kept a school at Trylegh, near Monmouth; and about 1594 he was chosen master of the free-school founded by Henry VIII. at Warwick. He generally laboured under necessitous circumstances, owing to indolence or imprudence. He had a rich uncle, upon whom lay his chief dependence, who was either a Papist, or at least popishly inclined; yet Owen's genius

being peculiarly turned for epigrams, he was not able to resist the charm of the following satirical distich upon that religion:

"An fuerit Petrus Romæ sub judice lis est:
Simonem Romæ nemo fuisse negat:"

This he printed, among others, in 1606, at London; and the book coming into the inquisitor's hands at Rome, was put into the Index Expurgatorius: on which the uncle struck him out of his will. He, however, experienced the kindness of his relation, Williams, bishop of Lincoln, and lord keeper of the great seal, who contributed to support him for several years; and, after Owen's death, which happened in 1622, erected a monument to his memory, with his bust in brass, crowned with laurel, on the pillar next to the consistory stairs at St. Paul's cathedral, London, where he was interred. His epigrams were published in 8vo and 12mo, both here and abroad. Some of them were translated into English verse by John Vicars, usher of Christ Church Hospital, London, and published in 1619. They have also been translated into French and Spanish. Thomas Beck also, of the Inner Temple, translated 600 of them into English verse, which were printed with Martial de Spectaculis, or the Rarities to be seen in Rome, and with the select epigrams of Sir Thomas More; to which is annexed a century of heroic epigrams, all published under the title of Parnassi Puerperium, London, 1659, 8vo. In 1794 Renouard published an edition of them at Paris.

OWEN, (Lewis,) a controversial writer against the Jesuits, was born in Merionethshire in 1572, and educated at Christ Church, Oxford. He afterwards entered into the Society of the Jesuits in Spain; but discovering that their conduct savoured more of worldly policy than of true religion, he determined to expose their intrigues. With this view he published, The Running Register, recording a true Relation of the State of the English Colleges, Seminaries, and Cloysters of all Forraigne Parts; together with a brief and compendious Discourse of the Lives, Practices, Couzenage, Impostures and Deceits of all our English Monks, Friars, Jesuits, and seminarie Priests in general; The Unmasking of all Popish Monks, Friars, and Jesuits, or a Treatise of their Genealogy, Beginnings, Proceedings, and Present State; and, Speculum Jesuiticum, or the Jesuit's Looking-glass, wherein they may behold Ignatius (their patron) his progress, their own pilgrimage; to this is added a list of all their colleges, the number of their fellows, &c. This was reprinted in Sir Edward Sandys's Europæ Speculum. The date of his death is not known; he was living in 1629.

OWEN, (Thomas,) a learned judge, was born at Condover, in Shropshire, and educated at Oxford, whence he removed to Lincoln's-inn, studied law, and became an eminent counsellor. In 1583 he was elected Lent-reader of that society. In 1590 he was elected sergeant-at-law, and queen's-sergeant soon after. He at length became judge of the Common Pleas. He died in 1598. His Reports in the Queen's Bench and Common Pleas in the Reign of Elizabeth were published in 1656.

OWEN, (John,) a learned nonconformist divine, descended from an ancient and reputable family in Wales, was the second son of Henry Owen, vicar of Stadham, in Oxfordshire, and was born there in 1616. He was sent to a school at Oxford, kept by Mr. Edward Sylvester, in All Saints parish; and in his twelfth year he was admitted of Queen's college, where Thomas, afterwards bishop Barlow, was his tutor. Here he pursued his studies with incredible diligence, allowing himself for several years not above four hours' sleep; yet he did not neglect useful exercise, and for the sake of his health sometimes partook of the recreations usual among his contemporaries. He remained at the university till the age of twenty-one, maintained chiefly by an uncle, a gentleman of a good estate in Wales, who, having no children of his own, intended to have made him his heir, as his father had a large family. About this time archbishop Laud, then chancellor of Oxford, enjoined the observance of certain new academical regulations, with which Owen refused to comply, and he quitted the university in 1637. As soon as the rebellion broke out, he appeared a decided supporter of the measures of the parliament. The first consequence of this was, that his uncle, who was a zealous royalist, resented his conduct, settled his estate upon another, and died without leaving him any thing. About this time, however, Sir Robert Dormer, of Ashcot, in the parish of Great Milton, took him into his family as chaplain, and tutor to his eldest son; and he afterwards became chaplain to John lord Lovelace, of Hurley, in Berkshire, a loyalist. But when this nobleman went to join the king's army, Owen came to London. He was admitted into orders about the time he took his master's

degree, but had as yet obtained no preferment. During his abode in London, however, he wrote his Display of Arminianism, which was published in 1642. The effect of the publication to himself was immediate, and important. Already a committee had been formed "for purging the Church of scandalous ministers;" and Owen was presented to the living of Fordham, in Essex. In 1644 he published his discourse, Of the Duty of Pastors and People. Upon a report that the deprived incumbent of Fordham was dead, the patron, who had no kindness for Mr. Owen, presented another to the living; on which the people of Coggeshall, a market-town about five miles from thence, earnestly invited him to be their minister; and the earl of Warwick, the patron, very readily gave him the living. Hitherto he had been a Presbyterian in matters of church government; but after diligent inquiry into the nature of church government and discipline, he became convinced that the congregational way, or the mode of Independency, was most agreeable to the rule of the New Testament; and he published his opinion, with the several reasons for it. In 1643 he published, Salus Electorum, Sanguis Jesu, or the Death of Death in the Death of Christ. During the siege of Colchester he became acquainted with general Fairfax; and after that town surrendered he preached a sermon on the day of thanksgiving, and another to the parliamentary committee that had been imprisoned by the enemy, but were now released. He was also required to preach before the House of Commons, January 31, 1649, the day after the murder of Charles I.: much was expected from this sermon, and an apology for the bloody deed of the preceding day would infallibly have led to preferment; but we are told that "his discourse was so modest and inoffensive, that his friends could make no just exception, nor his enemies take an advantage of his words another day." After this he was frequently appointed to preach before the parliament, and, in February 1649, had Cromwell, for the first time, as one of his hearers, who was highly pleased with his discourse. Cromwell was at this time preparing to go to Ireland, and meeting with Owen a few days afterwards at general Fairfax's house, he came to him, and laying his hand on his shoulder in a familiar way, said, "Sir, you are the person I must be acquainted with." Owen modestly replied, "That will be more to my advantage than yours;" to which Cromwell rejoined, "We shall soon see that," and taking him by the hand led him into lord Fairfax's garden; and from this time he contracted an intimate friendship with him, which continued till his death. He acquainted Owen with his intended expedition into Ireland, and desired that he would accompany him, for the purpose of regulating and superintending Trinity college, Dublin, and he resided at the university for about six months; he then returned to Coggeshall. In September 1650, Cromwell required him to go with him to Scotland; and he remained at Edinburgh for about half a year. On the 18th of March in the following year he was promoted to the deanery of Christ Church, Oxford, in the room of Dr. Reynolds, afterwards bishop of Norwich, who had been placed in this office by the authority of the parliamentary visitors. He afterwards received a commission from Cromwell, who was at this time chancellor of the university, to act as vice-chancellor. About the same time he took his degree of D.D. He was now (1653) only in his thirty-sixth year. At this time the Presbyterians had the ascendency, and it was with such that he principally conversed in the university; and, in the disposition of several vacant livings, he generally gave them to Presbyterians. Nor was he indisposed to oblige the Episcopal party, whom he suffered to meet quietly, about three hundred every Sunday, at the house of Dr. Willis, the physician, near Christ Church, where they celebrated divine service according to the Liturgy of the Church of England. In his office also of commissioner for ejecting "scandalous ministers," as the royalists were generally called, he frequently took the part of men of merit, and particularly in the case of Dr. Edward Pococke. During his vice-chancellorship he was a frequent preacher at St. Mary's, and other places in the county, and published some of his numerous works, particularly in 1654, his Saint's Perseverance, in answer to Goodwin's Redemption Redeemed; and in 1655, his Vindiciæ Evangelicæ, or the Mystery of the Gospel vindicated, and Socinianism examined, against Biddle, who had published two Socinian Catechisms. This was followed by his more popular treatise, often reprinted, On Communion with God. In 1657 he was succeeded as vice-chancellor by Dr. Conant; and in 1659, as dean of Christ Church by Dr. Reynolds. He now retired to Stadham, where he had pur-

chased an estate. At the meeting of the Independent party at the Savoy in 1658, he took an active part, and had a principal share in drawing up the confession of faith of what were called the Congregational churches. On the restoration of Charles II. he was not in possession of any church preferment, but had formed a congregation at Stadham, where he continued to preach for some time until he settled in London. Here he contracted an acquaintance with some of the most eminent persons in church and state, and might have risen to considerable preferment had he chosen to conform. In 1661 he published, De Naturâ, Ortu, Progressu, et Studio veræ Theologiæ, 4to. The following year, one John Vincent Lane, a Franciscan friar, published a work called Fiat Lux, in which he endeavoured to draw over his readers to the Church of Rome. In reply to this, Owen published in the same year his Animadversions on Fiat Lux, by a Protestant. This produced an answer from Lane, and another tract from Owen, entitled, A Vindication of Animadversions on Fiat Lux. This publication recommended Owen to the esteem of the lord chancellor Hyde. Notwithstanding the abilities he had displayed in this controversy, as he would not conform, he became liable to the same interruptions as his brethren in the exercise of his preaching. During the plague, however, in 1665, and the great fire of London in 1666, when the laws against nonconformists were somewhat relaxed, he enjoyed frequent opportunities of preaching in London and elsewhere; but when the laws began again to be put in force, he had recourse to his pen, and in 1668 published his Exposition of the 130th Psalm; and in the same year, his celebrated Exposition upon the Epistle to the Hebrews, which he completed in 1684, in 4 vols, fol. At the end of 1669, when Mr. Samuel (afterwards bishop) Parker, published his Discourse of Ecclesiastical Polity, and the power of the civil Magistrate in matters of Religion, Dr. Owen replied to it in a work called, Truth and Innocence Vindicated. On the death of the Rev. Joseph Caryl, in 1673, Dr. Owen was invited to succeed him in the charge of a very numerous congregation in Leadenhall-street; and as he had already a charge of the same kind, the congregations agreed to unite. In the following year he published, A Discourse concerning the Holy Spirit; in 1677, his Doctrine of Justification by Faith; and in 1679, his Glorious Mystery of the Person of Christ. During the latter years of his life he was much afflicted with the stone and asthma, aggravated, if not brought on, by unremitted study, which, however, he still continued, until confined, about a month before his death, which took place at his house at Ealing, August 24, 1683, in the sixty-seventh year of his age. He was interred in the Dissenters' burying-ground in Bunhill-fields, where a monument was erected to his memory. Wood acknowledges that "he was a person well skilled in the tongues, rabbinical learning, Jewish rites and customs; that he had a great command of his English pen, and was one of the most genteel and fairest writers who have appeared against the Church of England, as handling his adversaries with far more civil, decent, and temperate language than many of his fiery brethren, and by confining himself wholly to the cause, without the unbecoming mixture of personal slanders and reflection." He also adds, "he had a very graceful behaviour in the pulpit, an eloquent elocution, a winning and insinuating deportment, and could by the persuasion of his oratory, in conjunction with some other outward advantages, move and wind the affections of his admiring auditory almost as he pleased." His works amount to seven volumes in folio, twenty in quarto, and about thirty in octavo.

OWEN, (Henry,) a learned divine, was born near Dolgelly, in Merionethshire, in 1716, and educated at Ruthen school, in Denbighshire, and at Jesus college, Oxford, where he studied physic, and proceeded to the degree of D.M. in 1753. He practised for three years; but he seems to have changed his purpose, and, being admitted into orders, accepted of a curacy in Gloucestershire. He was chaplain to Sir Matthew Featherstonehaugh, by whom he was presented to the living of Terling, in Essex, which he resigned in 1760, upon obtaining the rectory of St. Olave, Hart-street, in London. In 1775 he also obtained the living of Edmonton. He died in 1795. He wrote, Harmonia Trigonometrica, or, A Short Treatise on Trigonometry; The Intent and Propriety of the Scripture Miracles considered and explained; Observations on the Four Gospels, tending chiefly to ascertain the times of their publication, and to illustrate the form and manner of their composition; Short Directions to Young Students in Divinity, and Candidates for Holy Orders; An Enquiry into

the present State of the Septuagint Version of the Old Testament; The Intent and Propriety of the Scripture Miracles considered and explained, in a Series of Sermons preached at Bow, in 1769, 1770, and 1771, at Boyle's Lecture; Critica Sacra, or a short Introduction to Hebrew Criticism; Supplement to Critica Sacra; Collatio Codicis Cottoniani Geneseos cum Editione Romana à Viro Clarissimo Joanne Ernesto Grabe jam olim facta, nunc demum summa cura edita; Critical Disquisitions; containing some remarks, 1. On Masius's edition of the Book of Joshua, and, 2. On Origen's celebrated Hexapla; A brief Account, historical and critical, of the Septuagint Version of the Old Testament; to which is added, A Dissertation on the comparative Excellency of the Hebrew and Samaritan Pentateuch; The Modes of Quotation used by the Evangelical Writers explained and vindicated. He also published an edition of Xenophon's Memorabilia, left unfinished by Dr. Edward Edwards, of Jesus college, Oxford; and an edition of Rowland's Mona Antiqua. He was also author of, A Collation of the Account of the Dedication of the Temple, printed in The Origin of Printing, 1776, 8vo; and, Remarks on the Time employed on Cæsar's two Expeditions into Britain, in Archæologia, ii. 159. He likewise contributed to Bowyer's Conjectures on the New Testament, and assisted Nichols in editing the quarto edition of Bowyer's Greek Testament, 1783.

OWEN, (John,) a pious divine, was born in London about 1765, and educated at St. Paul's School, and at Corpus Christi college, Cambridge, where he obtained a fellowship. In 1791 he travelled through Europe with one of his pupils, and at his return published an account of his tour. After this he became curate and lecturer of Fulham, where he obtained the patronage of bishop Porteus, who gave him the valuable living of Paglesham, in Essex. He was one of the earliest members of the Bible Society, of which institution he continued to be the principal secretary till his death, in 1822. His other works, besides tracts and sermons, are, The Retrospect, or Reflections on the State of Religion and Politics in France and Great Britain; The Christian Monitor for the Last Days; Vindication of the Bible Society; and, History of the same, 3 vols, 8vo.

OWEN, (William,) an eminent painter, was born in Shropshire in 1769, and, by the advice of Mr. Payne Knight, was sent to London, where he became a pupil of Charles Catton, and was favourably noticed by Sir Joshua Reynolds. In 1806 he became a member of the Royal Academy; and in 1813 he was appointed principal portrait painter to the Prince Regent, afterwards George IV., who offered to knight him, but he modestly declined the honour. He executed some admirable portraits of distinguished persons, and also employed himself occasionally on historical subjects. He died in 1824.

OXENSTIERNA, (Axel, count,) a celebrated Swedish minister, was born at Fano, in Upland, in 1583, and educated at Rostock, Wittemberg and Jena. In 1606 he was sent by Charles IX. as envoy to the court of Mecklenburg. In 1609 he was admitted a member of the senate. On the accession of Gustavus Adolphus he was appointed chancellor, or prime minister; and in 1613, when overtures were made for peace between Sweden and Denmark, he was appointed chief negotiator on the part of the former. When, in 1630, Gustavus was about to take the field against the imperialists, he found the presence of his chancellor necessary, in order that he might profit by his advice. Oxenstierna was, therefore, invested with full authority in all civil and military affairs on the Rhine; and the king having afterwards advanced into Bavaria and Franconia, Oxenstierna fixed his head quarters at Mentz; whence he proceeded with the troops he had collected to join his majesty, and then took up his station with some regiments in the upper part of Germany, while Gustavus advanced to Lutzen, where he fell gloriously in the arms of victory in the year 1632. Oxenstierna immediately collected more troops for the defence of Sweden and the allies; and an unlimited commission was given him by the Swedish government to pursue such plans as he might think most conducive to the benefit of his country. He now entered into a correspondence with different foreign states; proceeded to the congress at Heilbrun, and was there acknowledged as director of the allied powers, distinguished by the name of The Evangelic League; and he was soon after created elector of Mentz. In the meantime he undertook a journey to France and Holland, in order to gain over these two powers to the Evangelical party; but on his return to Saxony he was much mortified to find every thing in the utmost disorder. However, by his prudent and judicious conduct, he found means to revive the drooping spirits of his party,

and to surmount all his difficulties. Having thus retrieved the affairs of Germany, and placed them on a more secure footing, he was recalled to Sweden in 1636, after being absent from it about ten years; and he resigned the authority with which he had been invested, and took his seat in the senate as chancellor of the kingdom, and as one of the five guardians of queen Christina during her minority. His chief care after this period was to instruct the queen in every thing that related to the art of government. With this view, he communicated to her the best rules and most useful maxims for the regulation of her conduct; and as he had nothing so much at heart as to bring the German war to a happy termination, he despatched, as plenipotentiary, his son, John Oxenstierna, to cooperate for that purpose; and peace was at length concluded by the famous treaty of Westphalia, in 1648, which put an end to the Thirty Years' War. It was to his son that the chancellor, in reply to the young man's letters, in which he had expressed himself with great diffidence in consequence of his inexperience in matters of state, wrote the following sentence, which has become proverbial: "Nescis, mi fili, quantilla prudentia homines regantur." (You do not know, my son, how little wisdom is necessary in ruling mankind.) Oxenstierna had assisted at Bromsebo at the negotiation with Denmark in 1645, and on his return queen Christina conferred on him the title of count. At the same time he was chosen chancellor of the academy of Upsal. When Christina made known her resolution of naming a successor to the Swedish throne, Oxenstierna was one of those members of the senate who strongly opposed this measure: but he showed a much greater opposition to the steps which the queen took to abdicate the crown. Her successor, however, Charles Augustus, consulted him on important occasions. He died, universally lamented, in August 1654. A list of his works, as well as of the manuscripts which he left behind him, may be seen in Stiernman's Bibliotheca Sueo-Gothica. The second part of the Historia Belli Sueco-Germanici, commonly ascribed to P. B. Chemnitius, was composed by Oxenstierna. He compiled also the work, De Arcanis Austriacæ Domus, published by Chemnitius, under the name of Hippolytus a Lapide.

OXENSTIERNA, (John,) son of the preceding, was born at Stockholm in 1611, and was educated under the inspection of his father. On his return from his travels, he embraced a military life, and was appointed colonel of a regiment in Germany. Being called, however, by his father to Frankfort-on-the-Maine, to assist him in conducting the affairs of the Evangelic League, he repaired to that city, and in 1634 was despatched thence to England on business of great importance. He was afterwards one of the commissioners for settling the affairs relating to Poland; and being raised to the dignity of senator in 1639, he was invested by queen Christina in 1641 with full power as plenipotentiary to assist at the negotiations for peace in Germany, where he remained till 1649. He was afterwards appointed by Charles Gustavus to be marshal of the kingdom. In 1655 he was once more sent to Germany on public business, and died at Weimar in 1657.

OXENSTIERNA, (Eric,) brother of the preceding, was born at Fiholm in 1624, and educated at Upsal. On his return, queen Christina appointed him first gentleman of the bedchamber; and in 1646 he was made governor of Esthonia. In 1652 he was nominated a member of the senate, and president of the college of commerce; and in 1654 he concluded, in conjunction with his father, an advantageous treaty, respecting the Swedish navigation and trade, with Sir George Whitlocke, the English ambassador at the court of Stockholm. The same year he was nominated vice-chancellor, in order that he might assist his father, now sinking under the infirmities of age. After the diet of 1655, he followed the king to Poland; and that country, as well as Prussia, having submitted to the Swedish arms, Oxenstierna was made choice of to conduct the negotiation entered into with the elector of Brandenburg. As a reward for this service he was raised by the king to be governor-general of Prussia. He died in 1656, in the thirty-third year of his age.

OZANAM, (James,) a French mathematician, descended from a family of Jewish extraction, which had been long converted to the Christian faith, was born at Bouligneux, in the sovereignty of Dombes, in 1640. Being a younger son, his father designed him for the Church, that he might enjoy some small benefices which belonged to the family. Out of obedience to his father, rather than from inclination, he studied divinity for four years; but upon the death of that

parent, he gave up his theological pursuits, and devoted himself entirely to the mathematics, which he afterwards taught at Lyons, whence he went, on the invitation of the father of the chancellor d'Aguesseau, to Paris. He soon afterwards married a young lady with little or no fortune, with whom he enjoyed an uncommon degree of domestic happiness so long as she lived, and he had twelve children by her, the greatest part of whom died young. In 1701 he sustained an irreparable loss by the death of his wife: and this misfortune did not come alone; for, about the same time, the breaking out of the war, on account of the Spanish Succession, proved the occasion of depriving him of almost all his pupils, who were obliged to quit Paris. This accumulation of distressing circumstances reduced him to a melancholy state; under which, however, he received some relief and amusement, from the honour of being admitted, in the same year, an *élève* of the Academy of Sciences. He died of a stroke of apoplexy in 1717, at the age of seventy-seven. His manners were simple and irreproachable; and he was sincerely pious, and zealously devout. Theological controversies he studiously avoided; and he was accustomed to say, "that it was the business of the Sorbonne to discuss, of the pope to decide, and of a mathematician to go to paradise in a right line." He published, Méthode pour tracer les Cadrans; Géométrie pratique; Tables des Sinus, Tangentes, &c.; Traité des Lignes de premier Genre; Usage de l'Instrument universel pour resoudre promptement tous les Problèmes de la Géométrie pratique; Méthode pour lever les Plans et les Cartes de Terre et de Mer; Dictionnaire Mathématique; this was translated and abridged by Raphson, 8vo, London, 1702; Cours de Mathématiques; Récréations Mathématiques et Physiques; this was translated by Hutton, 8vo, London, 1803; Traité de la Fortification; this was translated by Desaguliers, 8vo, Oxford, London, 1711; Trigonométrie; Méthode facile pour arpenter ou mesurer toutes Sortes de Superficies; Eléments d'Algèbre; Géographie et Cosmographie; La Perspective théorique et pratique. In the Mémoires of the Academy of Sciences for 1707, there is a paper by him entitled, Observations sur un Problème de Trigonométrie spherique. To the Journal des Savans he contributed, Proof of the Theorem that neither the Sum nor the Difference of two fourth Powers can be a fourth Power, May, 1680; Answer to a Problem proposed by M. Comiers, Nov. 1681; Proof of a Theorem relative to Imaginary Roots, April, 1685; and, Method of determining the cubic and sursolid Roots of a Binomial. He also published a corrected and augmented edition of De Challes' Euclid, and of Vlacq's Trigonometry.

OZELL, (John,) an indefatigable English writer, of the eighteenth century, educated at the free-school at Ashby-de-la-Zouch, in Leicestershire, and at Christ's Hospital, in London, where he acquired a considerable knowledge of Latin, Greek, and Hebrew. It was the intention of his friends to send him to the university of Cambridge, with a view to his being admitted into holy orders. But averse to the confinement of a college life, and perhaps disinclined to the clerical profession, he solicited and obtained an employment in a public office of accounts; with a view to which he had taken previous care to qualify himself by a perfect knowledge of arithmetic. He also made himself master of French, Italian, and Spanish. He turned his skill as a linguist to account by various translations, among which are, Don Quixote, Rabelais, Fenelon on Learning, Vertot's Revolutions of Rome, Nicole's Logic, The Life of Veronica of Milan, besides some parts of Rapin, Boileau, &c. The only one which seems rather useful is his Common Prayer, and Common Sense, in several places of the Portuguese, Spanish, Italian, French, Latin, and Greek Translations of the English Liturgy; being a specimen of the manifold omissions, &c. in all, or most of the said translations, some of which were printed at Oxford, and the rest at Cambridge, London, 1772, 8vo. Ozell's plays, though all translations, are very numerous, there being included in them a complete English version of the dramatic pieces of Moliere, besides some of those of Corneille and Racine, the Lutrin of Boileau, and the Sacchia Rapita of Tassoni. He was for some years auditor-general of the City and Bridge Accounts, and, to the time of his decease, auditor of the accounts of St. Paul's Cathedral and St. Thomas's Hospital. He died in 1743. Ozell, on his being introduced by Pope into the Dunciad, (for what cause does not appear,) published an extraordinary advertisement, signed with his name, in a paper called The Weekly Medley, Sept. 1729, in which he expresses his resentment, and at the same time draws a comparison, in his own

favour, between Pope and himself, both with respect to learning and poetical genius. The advertisement at length may be seen in the notes to the Dunciad. It has been said that he made a translation of Homer, which Gildon and Toland maintained to be not only anterior, but superior, to Pope's.

OZEREZKOFSKJ, (Nikolai Jakowlewitsch,) a Russian writer, acting counsellor of state and knight, member of the Upper School Directory, and of many learned societies, was born in 1750, and received his scientific education at the Academical Gymnasium at Petersburg. In 1768 he set out on his travels with the academician Lepechin, and returned in 1774. After this he continued his studies at Strasburg and Leyden; in 1778 he took the degree of doctor of medicine; in 1779 he was made an adjunct, and in 1782, a member of the Academy. In 1785 he undertook, at the suggestion of the Academy, a journey to the seas of Ladoga and Orega, to conduct some observations on their physical phenomena. He published, A Description of a Journey to the Lakes of Ladoga and Orega; The Primary Principles of Natural History, and the Animal Kingdom; this is a translation from the work of Professor Lesske, with additions and alterations; a translation of Sallust's History of Catiline's Conspiracy and the War of Jugurtha. He died in 1827.

OZEROFF, (Wladisslaff Alexandrowitsch,) a distinguished Russian tragic poet, born in 1770, in the government of Twer. In 1776 he was put into the Land Cadet Corps, where, during a stay of twelve years, he continued to make distinguished progress. In 1788 he entered the army as lieutenant, having won the first gold medal. After he had remained some years in the army he was transferred to the civil service, and was associated with the department of the woods and forests. In 1808 he retired from duty, and died in November 1816, after a tedious illness, in the course of which he entirely lost his mental faculties. His most celebrated works are the following tragedies, in verse: The Death of Olga; Œdipus at Athens; Fingal, in three acts, with choruses and a pantomimic ballet; Dmitrj Donskoj, in five acts; and Polixena, in five acts. Besides these he wrote several lyric poems, and translated from Kolardeau some Letters of Heloise to Abelard. A complete collection of his works, with notices respecting his life and writings, written by prince P. A. Wäsemskj, was printed at Petersburg, in two parts, in 1818. Ozeroff also composed three acts of an unfinished tragedy, entitled, Medea, and sketched the plans of two others, one of which had for its subject the siege of Damascus, and is said to have been founded on Hughes's English Tragedy of the same name.

P.

PAAS. See Passe.

PAAW, (Peter,) Lat. *Pavius*, a physician and anatomist, was born at Amsterdam in 1564, and educated at Leyden, and went to Paris for farther improvement. He afterwards spent some time in Denmark, at Rostock, where he received the degree of doctor in 1587, and at Padua. In 1589, on his return to Leyden, he was appointed professor of medicine. He died in 1617. Anatomy and botany were the departments which he most ardently cultivated; and he was the founder of the botanic garden of Leyden. His works are, Tractatus de Exercitiis, Lacticiniis, et Bellariis; Notæ in Galenum, de Cibis boni et mali succi; Hortus publicus Academiæ Lugduno-Batavæ, ejus Ichnographia, Descriptio, Usus, &c.; Primitiæ Anatomicæ de humani Corporis Ossibus; Succenturiatus Anatomicus, continens Commentaria in Hippocratem de Capitis Vulneribus. Additæ sunt Annotationes in aliquot Capita Libri octavi C. Celsi; Notæ et Commentarii in Epitomen Anatomicum Andreæ Vesalii; De Valvulâ Intestini Epistolæ duæ; De Peste Tractatus, cum Henrici Florentii additamentis; and, Anatomicæ Observationes selectiores.

PACATUS, (Latinus Drepanius,) a poet and orator of the fourth century, born at Drepanum, in Aquitania, but, according to others, at Bourdeaux; or, according to Sidonius, at Agen. He was sent to Rome in 388, to congratulate Theodosius the Great on his victory over Maximus; and on this occasion he de-

livered a panegyric, still extant, on the emperor in the senate house, for which he was rewarded in 390 with the proconsulship of a province in Africa, and in 393 with the office of superintendent of the imperial domain. None of his poems are extant. His panegyric on Theodosius was published in 1651, 8vo; it is also printed in the Panegyrici Veteres. The best edition is that of Arntzenius, Amst. 1753, 4to.

PACCHIONI, (Antonio,) a learned physician and anatomist, was born at Reggio in 1664. He received his first education in his native city; and having embraced the medical profession, he went to Rome, where he attended upon the celebrated Malpighi. He next settled at Tivoli, where he practised with reputation for six years. He was then invited to Rome, and was associated by Lancisi in his explanation of the plates of Eustachius. He published, De Duræ Matris Fabricâ et Usu; and, Dissertationes Physico-anatomicæ, de Durâ Meninge humanâ, novis Experimentis et Lucubrationibus auctæ et illustratæ. He died in 1726. He was a member of the academies of Bologna and Sienna, and of the society Naturæ Curiosorum. An edition of all his works, with plates, was published at Rome in 1741, 4to.

PACE, or PAICE, (Richard,) a learned priest, and eminent statesman, was born about 1482, at or near the city of Winchester, and was educated at the expense of Thomas Langton, bishop of that diocese, who employed him, while yet a youth, in the capacity of his amanuensis, and afterwards sent him to the university of Padua, where he was much assisted in the prosecution of his studies by Cuthbert Tonstall, afterwards bishop of Durham, and by William Latimer, whom he used to call his masters. After his return he went to Queen's college, Oxford, of which his patron, bishop Langton, had been provost; and he was taken into the service of Dr. Christopher Bainbridge, who was the successor of Langton in the provostship, and who was promoted to the archbishopric of York, and made a cardinal. Pace accompanied him to Italy, where Bainbridge was poisoned by a priest. Of the manner of the cardinal's death, and of the measures which were taken to discover those who were concerned in it, Pace transmitted to Henry VIII. a particular account. Upon his return home he was sent for to court, where his talents and accomplishments recommended him so powerfully to the king, that he employed him in various important negotiations. In 1514 he was made prebendary of the cathedral of York, and archdeacon of Dorset. In 1515 Henry VIII. alarmed at the progress which the arms of Francis I. of France were making in Italy, sent Pace to the court of Vienna, for the purpose of engaging the emperor Maximilian, by the payment of considerable sums of money, to attempt the expulsion of the French from the duchy of Milan. After the failure of this expedition, and the conclusion of peace between the French king and the emperor, the latter, who was very necessitous, made a proposal of resigning the imperial crown in Henry's favour; but Pace, who was perfectly acquainted with the emperor's motives and character, gave the king timely warning that the sole view of that prince in making such a liberal offer was to draw money from him. In the year 1519, upon the death of the emperor, when the kings of France and Spain declared themselves candidates for the imperial throne, Henry determined to become their competitor, and sent Pace as his ambassador into Germany, to watch over his interests at the diet of the empire. Pace's services were rewarded in the same year with the deanery of St. Paul's, London; and about the same time he was made dean of Exeter. In 1521 he was presented to a prebendal stall in the cathedral of Salisbury; and upon the death of Leo X. towards the close of that year, Wolsey sent him to Rome, believing that he had a favourable opportunity of offering himself a candidate for the papal chair. Before Pace's arrival at Rome, however, the election had taken place, and Adrian, bishop of Tortosa, formerly preceptor to the emperor Charles V., had been chosen pope. Upon the death of that pontiff in 1523, Pace was employed to negotiate a second time on Wolsey's behalf; but with no better success than before, the suffrages of the conclave being given to Clement VII. Unable to obtain the grand object of his ambition, the cardinal employed Pace in soliciting from the pope an enlargement of his legatine powers, which his holiness deemed it good policy to grant. Afterwards Pace was sent as ambassador to Venice, where he acquitted himself with great ability and success. He, however, fell under the displeasure of Wolsey; and this had such an effect upon him, that he lost his intellects. Upon this the doge of Venice wrote to the cardinal, apprising him of Pace's disorder,

and soliciting permission for his return to England; thereupon the king immediately gave directions for his being brought home, where he was so carefully attended by physicians, that his faculties were in a considerable degree restored, and he was able to direct his attention to literary pursuits. Among other subjects which employed his thoughts was the study of Hebrew, in which he made a considerable proficiency, with the assistance of Robert Wakefield, professor of that language at Oxford. Wolsey, however, soon after committed him to the Tower, where he remained for about two years. This cruel treatment had such an effect upon Pace's mind that it brought on a recurrence of his mental malady, and he never recovered his senses, except at intervals. He resigned his deaneries of St. Paul and Exeter a little before his death, and retiring to Stepney, died there in 1532, when he was not quite fifty years of age. He was held in high esteem by the learned men of his time, particularly by Sir Thomas More and Erasmus, the latter of whom styles him "Utriusque Literaturæ Calentissimus," and addressed more letters to him than to any other of his learned correspondents. He is also highly commended by Camden and Stowe. He wrote, De Fructu qui ex Doctrinâ percipitur Liber, 1517, 4to, and dedicated to dean Colet; Oratio de Pace nuperrime composita et Fœdere percusso inter Henricum Angliæ Regem et Francorum Regem Christianissimum, in Æde Pauli Londini habita; Epistolæ ad Edvardum Leeum, et ad Erasmum Rot.; Præfatio in Ecclesiasticen recognitum ad Hebraicam Veritatem, et Collatum cum Translatione LXX. Interpretum, et Manifesta Explicatione Causarum Erroris ubicunque incidit; this is said to be written with the assistance of Robert Wakefield; Exemplum Literarum ad Regem Henricum VIII. an. 1526; this is inserted in Wakefield's Syntagma de Hebræorum Codicum Incorruptione; and, a treatise against the unlawfulness of the king's marriage with the widow of his brother, prince Arthur, in which he very honestly delivered his opinion relating to the divorce, without any apprehension of giving offence. Pace also made a translation into Latin of Plutarch's piece, De Commodo ex Inimicis capiendo.

PACHECO, (Francesco,) a Spanish painter, was born in 1571 at Seville, and was a pupil of Luis Fernandez; but though partial to the great style, he does not appear to have studied it in Italy. Seville possesses the best of his historic performances; of his numerous portraits, those of his wife, and Miguel de Cervantes, were the most admired. He died in 1654. He wrote, Arte de la Pintura, su antiguedad y grandezas. He was the instructor of Cano, Coello, and Velasquez.

PACHOMIUS, a saint in the calendar of the Greek and Latin Churches, was born in Thebais about 292, of heathen parents. He bore arms at the age of twenty, and was so touched with the charitable works of some Christians, that he returned to Thebais when the war ended, and embraced Christianity. He afterwards placed himself under the direction of a solitary named Palemon, and made so astonishing a progress in religion, that he became founder of the monastery of Tabenna, on the banks of the Nile, peopled Thebais with solitaries, and had above 5000 monks under his care. To him are attributed some excellent Moral Precepts, which were published in Latin by Gerard Vossius, in the appendix to his edition of the works of Gregory Thaumaturgus, and are also inserted in the fourth vol. of the Bibl. Patr. He died in 348.

PACHYMERA, (George,) a Greek historian, who flourished about 1280, under Michael Palæologus, and Andronicus the Elder. His History of Michael Palæologus and Andronicus is much esteemed, as he was not only an eye-witness of the affairs of which he writes, but had also a great share in them. This history was published by Poussines, a Jesuit, Rome, 1666-69, 2 vols, fol. It was translated into French by the president Cousin. To Pachymer are also attributed a paraphrase on the epistles of Dionysius the Areopagite, published by Tilman, Paris, 1538, and a treatise on the procession of the Holy Ghost. A compendium of Aristotelic philosophy was published from his MS. at Oxford in 1666.

PACIAN, a saint in the Romish calendar, and bishop of Barcelona in the fourth century, was descended from a noble Spanish family, and flourished about 370. He died at an advanced age, under the reign of the emperor Theodosius the Great, and before the year 390. He wrote, Cervus, a satirical piece, against the Pagans, and abounding in wit and eloquence; but no remains of it have reached modern times. There are extant, by him, Three Letters to Sempronian, a Novatian; An Exhortation to Repentance; and, A Discourse concerning

Baptism, addressed to Catechumens. They were edited by John de Tilly, at Paris, in 1538, quarto; by Paul Manutius at Rome, in 1564, folio; and they are inserted in the fourth volume of the Bibl. Patr.

PACIAUDI, (Paolo Maria,) a learned and laborious antiquary, born at Turin in 1710. He belonged to the order of the Theatins, and studied at Venice; after which he became professor of philosophy at Genoa, where he explained the system of Newton. In 1761 he settled at Parma as librarian to the grand duke, who also appointed him his antiquary, and director of some public works; besides which, he was historiographer of the order of Malta. He died in 1785. His principal works are, A Series of Medals, representing the chief events of the Government of Malta; De Sacris Christianorum Balneis; Antiquitates Christianæ, De Cultu S. Johannis Baptistæ; De Athletarum Cubistesi in Palæstrâ Græcorum Commentarius; Monumenta Peloponnesiaca; Memoirs of the Grand Masters of the Order of St. John of Jerusalem; and, De Libris Eroticis Antiquorum. Paciaudi was the correspondent of the count de Caylus, and many of their letters have been published.

PACIFICUS, (Maximus,) a Latin poet, was born at Ascoli about 1400. In his poem entitled Hecatelegium, he has described the syphilis, supposed not to have been known in Europe before the voyage of Columbus. The best edition of his works is that of Parma, 1691, 4to; this was superintended by the celebrated Magliabecchi, who has omitted all the objectionable lines.

PACIO, (Giulio,) a distinguished jurist and philosopher, was born at Vicenza in 1550, and educated at Padua, where he studied under the ablest masters of the time. Upon his return to Vicenza his propensity to inquiry led him to peruse the writings of the reformers, for which he was accused to the bishop, who gave orders for his apprehension. He thereupon took refuge at Geneva, where he obtained in 1578 a chair of jurisprudence. In 1585 he was invited to a professorship, either of philosophy or law, at Heidelberg, whence he removed in 1595, to Sedan, where the duke of Bouillon had established a new academy. In this he held the logical chair, till the war broke out, which obliged him to return to Geneva. Soon after, he was called to take the office of principal in the college of Nismes. Thence he removed to the professorship of civil law at Montpellier, where he had for a domestic pupil the celebrated Peiresc, who was attracted to that university by his reputation. In 1616 he removed to Valence, in Dauphiné, where he occupied the chair of the famous Cujas. There, in 1619, to the great joy of Peiresc, whose attachment to him was uninterrupted, he returned to the Romish church. The Venetian senate soon after made him a knight of St. Mark. After holding a professorship at Padua, he returned to Valence, in 1621, where he continued his professorial labours till his death, in 1635. He wrote many treatises and commentaries on the Roman law; among others, De Juris Methodo Libri duo; Juris Civilis Romani Initia et Progressus; Picturæ duæ de Gradibus secundum Jus Civile et Canonicum; De Contractibus; De Pactis et Transactionibus; In Decretales Libri V.; Consuetudines Feudorum. He edited also the following works:—Corpus Juris Civilis cum Notis et Legum Argumentis; Justiniani Imperatoris Institutionum Libri IV.; Sapientissimi Curopalatæ de Officialibus Palatii Constantinopolitani et Officiis Magnæ Ecclesiæ Libellus. He likewise wrote, In Porphyrii Isagogen et Aristotelis Organum Commentarius analyticus; De Dominio Maris Hadriatici inter Serenissimum Regem Hispaniarum ob Regnum Neapolitanum et Serenissimam Rempublicam Venetam; and, Doctrina Peripatetica. After his death was published at Amsterdam, in 1643, Posthumus Pacionus, seu Definitiones Juris utriusque. He also published accurate versions of several of Aristotle's works, which are highly praised by Huet as models of translation; and he edited the works of that philosopher.

PACK, (Richardson,) a poet and miscellaneous writer, was born in Suffolk about 1680, and educated at Merchant Tailors' school, and at St. John's college, Oxford, whence he was removed to the Middle Temple. But habits of study and application to business not agreeing either with his health or inclination, he went into the army, and his first command, which he obtained in March 1705, was that of a company of foot. He served afterwards abroad under general Stanhope, and the duke of Argyle, who for his distinguished bravery promoted him to the rank of major. He died in 1728. He published a volume of poems in 1718; Life of Pomponius Atticus; Religion and Philosophy, a Tale; and, a New Collection of Poetical Miscellanies, to which he prefixed the Lives of Miltiades and Cymon,

from Cornelius Nepos. All his works were published in 1729, 8vo.

PACUVIUS, (Marcus,) a Latin tragic poet, was born at Brundusium, about B.C. 218, and is said to have been sister's son of Ennius. He was the friend and guest of C. Lælius. In the rude state of the Roman theatre he obtained great reputation; and his tragedy of Orestes is particularly mentioned by Cicero in his dialogue De Amicitiâ as having been heard with loud applause. He also composed satires, and had a talent for painting. In advanced age he retired to Tarentum, where he died, having nearly reached his ninetieth year. A few fragments only of his works are left, which were collected by Henry Stephens, Paris, 1564, 8vo, and have been published in the Corpus Poetarum Latinorum.

PADILLA, (Juan Lopez de,) the leader of a popular insurrection in Castile against the ministers of Charles V., was the eldest son of a nobleman of that kingdom. When, in 1520, the cortes, or parliament, of Spain assembled in Galicia had voted the emperor a free gift without obtaining the redress of any of the grievances under which the nation laboured, the citizens of Toledo took up arms, gained possession of the castle, and, displacing all persons in office suspected of attachment to the court, established a popular form of government, and levied troops for their defence. They were headed by Padilla, then young, of a generous spirit, and high courage. His zeal was animated by that of his wife, Doña Maria de Pacheco, a lady of noble birth, great abilities, and unbounded ambition. The regent, cardinal Adrian, having sent a body of troops under Ronquillo for the reduction of the revolted Segovians, Padilla came to their assistance with a considerable reinforcement, and defeated Ronquillo. He then, in concurrence with the other leaders, appointed a general convention of the malcontents to be held at Avila. In that assembly deputies appeared from almost all the cities entitled to representation in the cortes, and formed a solemn league of mutual defence, under the title of the Junta. Padilla then suddenly repaired to Tordesillas, the place of residence of the dowager queen Joanna, who was sunk into a state of melancholy derangement. Upon some indications she gave of returning reason, the Junta removed thither, and placing her nominally at the head of the government, renounced the authority of the regent, and carried on their operations in her name. Padilla by their direction, proceeded to Valladolid, where he reduced Adrian to the condition of a private person, and seized upon the archives and seals of the kingdom. The Junta then drew up a remonstrance, containing a statement of grievances, with their demands for redress. It struck no less at the privileges of the nobility than at the prerogatives of the crown, and thereby produced an union of the nobles with the royalists. The Junta, foreseeing the opposition rising against their cause, took the field with twenty thousand men; but instead of appointing to the command Padilla, the darling of the people and soldiers, they gave way to a mean jealousy of his popularity, and substituted Don Pedro de Giron, a nobleman of the first order, but wholly unequal to the trust. Through his unskilfulness, the person of the queen was recovered by the royalists, together with the seals and public archives, and several members of the Junta were made prisoners. The party, however, still kept up their spirits, and Padilla was raised to the chief command. In order to procure the necessary supplies of money, Doña Maria put in practice a remarkable expedient. Repairing with her train to the cathedral of Toledo, in which was contained a vast treasure of ecclesiastical wealth, she entered it in solemn procession, with all the marks of the deepest sorrow and contrition. Clad in mourning, with tears, sighs, and beating of breasts, the train implored pardon of the saints whose shrines they were come to strip of their ornaments; and then proceeded to the pillage, which afforded a rich booty; and it is probable that the solemn farce passed as an act of devotion with the enthusiastic partisans of the cause. Padilla for some time was successful in various small encounters; but the Junta having imprudently consented to a suspension of arms, many of his soldiers took the opportunity of returning home with their plunder. The royal army advanced upon the insurgents in this diminished state, and coming up with them at Villalar, put them to flight almost without resistance, 23d April, 1522. Padilla, after having in vain attempted to rally them, resolving not to survive the ruin of his party, rushed among the thickest of the foe, and was wounded, unhorsed, and made prisoner, together with his principal officers. The next day, without any form of trial, he was led to execution. Undismayed by the approach of death, he previously wrote two eloquent and manly letters, to his wife, and to the city of Toledo, and then calmly submitted

to his fate. When the sentence was read, proclaiming them traitors, one of his fellow-sufferers betrayed some indignant emotions; but Padilla restrained him, observing, that "yesterday was the time to have acted with the spirit of gentlemen; to-day that of dying with the meekness of Christians." After Padilla's death, his heroic widow alone, Doña Maria, supported the sinking cause. Bent on revenging his fate, she raised fresh forces, and used every art to animate the citizens of Toledo to a vigorous resistance. She marched through the streets, with her young son in deep mourning and seated on a mule, before whom a standard was borne representing his father's execution. When the city was at length invested by the victors, she defended it with success and spirit as long as the people could be induced to second her; but having incurred the enmity of the clergy by making free with their property on the public account, they were able to render her unpopular, and the city was yielded to the king's troops. She retreated to the citadel, which she defended with great resolution four months longer. When reduced to extremities, she made her escape in disguise, and fled to her relations in Portugal, where she ended her days.

PADILLA, (Lorenzo de,) a learned Spanish antiquary, and historiographer to the emperor Charles V. He took infinite pains in preserving Roman inscriptions, and ascertaining the classical geography of Spain. His papers upon this subject came into the hands of Florian de Ocampo, who is said to have availed himself of them without acknowledging his obligation. Among other works he left a general history of Spain, in four parts. The manuscript exists in the Dominican library of the convent of St. Paul, at Cordova. He died in 1540.

PADOUANINO, (Francesco,) a painter, was born at Padua in 1552, but his master is not mentioned. However, he became an artist of great eminence, and in the historical subjects which he executed showed an excellent genius, and a grand taste. His invention was fruitful, and his style correct and elegant. He was also an admirable painter of portraits, to which he gave such dignity, expression, and colouring, as rendered them equal to the performances of the greatest masters; and those of the earl and countess of Arundel are proofs of his extraordinary merit. In the church of Madonna dei Carmini at Venice, is a picture by him, which represents two persons condemned to death, but saved by the interposition of a saint. It is a beautiful performance, with good colouring and elegant figures, and pencilled with wonderful tenderness and delicacy. He died in 1617.

PADOUANINO, (Ottavio,) a painter, son of the preceding artist, and born at Padua about 1582. After studying for some time under his father, he was sent to Rome for improvement. He acquired some celebrity as an historical painter, but was chiefly engaged in portrait painting, in which he was more successful. He died in 1634.

PAER, (Ferdinando,) a musical composer, was born at Parma in 1774, and received his first instruction at the Conservatorio della Pietà, in his native city. After visiting all the great cities of Italy, he returned to the place of his birth, where the grand duke, his godfather, settled on him a pension. In 1795 he was invited to Vienna, where he produced three or four operas, and also some cantatas for the empress. In 1801 he succeeded Naumann as chapel-master at Dresden, and there brought out his Leonora and I Fuorusciti. Here also he was introduced to Napoleon after the battle of Jena, and thenceforward was taken into the emperor's service, whom he attended to Posen and Warsaw, and afterwards to Paris, where he was appointed imperial composer and conductor of the chamber music of the empress Maria Louisa. After the restoration of the Bourbons he undertook the direction of the Italian Opera, which office he held till 1825, when he was superseded. He was afterwards elected a member of the Institute. He died in 1839. His finest operas are, Agnese, Griselda, Achille, and Sargino.

PAEZ, (Francesco Alvarez,) a Portuguese divine, of the order of the Cordeliers. He was patronized by John XXII. who made him bishop of Coron, and afterwards of Sylves, and sent him as his legate into Portugal. He died at Seville in 1532. He is author of a famous treatise, De Planctu Ecclesiæ, in which he boldly supports the temporal powers of the see of Rome; A Summary of Theology; and, Apology of John XXII.

PAEZ, (Pedro,) a Spanish Jesuit, eminent in the history of the society and of Abyssinia, born at Olmedo in 1564. He was sent to India in 1588, along with P. Antonio de Monserrat. They were made prisoners on their way, and sent to the court of the king of Xael. The brother of the king treated

them kindly, and regaled them with *cahoa*, which is water, says Balthasar Tellez, boiled with the shell of a fruit called *bune*, and which they drink instead of wine. This is one of the earliest and most imperfect descriptions of coffee. At length they were ransomed by the viceroy of India, and the two fathers returned to India, where Monserrat soon afterwards died. He was one of the Jesuits who had been deputed to the court of Akbar when that sultan expressed a wish to be instructed in Christianity. Pedro Paez was more successful in his second attempt. He got a Turk to land him at Masuah, in the character of an Armenian, and safely entered Abyssinia in 1603. He remained quietly among his flock, translating into Abyssinian a compendium of Christian doctrine, the work of Marcus George, one of his fraternity. At length Za Denghel, the king, became a convert to the Roman Catholic faith; but he was soon after slain in battle, and Jacob, whom he had deposed, was re-enthroned in his stead. The Portuguese attached themselves to Jacob after Za Denghel's death. His triumph was but transitory: Socinios, the cousin of Za Denghel, slew him, and won the crown. He also thought it wise to favour the Portugueze, and in a short time became a convert to Pedro Paez. Paez undertook to build a palace at Gorgora, a rocky peninsula, on the south side of the lake of Dembea, a situation which Bruce describes as delightful and magnificent beyond European conception. He was himself architect, mason, smith, and carpenter, and produced a building which was the astonishment of all who beheld it. Paez died in 1622.

PAGAN, (Blaise Francis, count de,) an eminent military engineer, and the founder of the French school of fortifying, was born in 1604 at Avignon. He entered into the army at twelve years of age, and distinguished himself in a variety of actions. He was patronized by his near relation, the constable de Luynes, whom he had the misfortune to lose at the siege of Montauban, at which he was himself deprived of the sight of an eye by a musket-shot. At the passage of the Alps, and the barricades of Suza, he placed himself at the head of a determined band, and undertook to come to the attack by a particular but very dangerous road. Having gained the summit of a steep mountain, and cried to his followers, "This is the road to glory," he slid down the mountain; and being imitated by his men, they arrived first at the barricades, and forced them. This action was spoken of in the highest terms by the king, Louis XIII., before the duke of Savoy and a numerous court. Pagan was present when the king in 1633 formed the siege of Nanci, and traced the lines and forts of circumvallation. In 1642 he was sent into Portugal in quality of field-marshal, and there lost his other eye. Having from his youth closely applied himself to the mathematics with a particular view to the science of fortification, now that he was disabled from serving his country in the field, he employed the whole force of his active mind in speculations of this kind; and in 1645 he produced his famous Traité des Fortifications; which was followed by his Théoremes Géométriques, 1651; Théorie des Planetes, 1657; and, Tables Astronomiques, 1658. He also published in 1655, An Historical and Geographical Account of the River of Amazons, extracted from different writers. He died *in 1665*.

PAGANI, (Francesco,) a painter, was born, according to Baldinucci, at Florence in 1531, and after learning the first rudiments of the art in his native city, went to Rome, where he studied the works of Polidoro da Caravaggio and Maturino. He returned, at the age of twenty-one, to Florence, where he soon produced some works which procured him great reputation. Pontormo, on seeing one of the first pictures that he produced at Florence, exclaimed, that it was worthy of Michael Angelo. He died in 1561.

PAGANI, (Gregorio,) a painter, son of the preceding, was born in 1558. He was a disciple of Santo di Titi, and afterwards improved his style by the instruction of Lodovico Cardi, called Cigoli. In imitation of the style of that master, he painted a picture of the finding of the Cross, for the church of the Carmelites, which was destroyed by fire. Some of his fresco works remain in the cloister of St. Maria Novella at Florence. He died in 1605.

PAGANI, (Paolo,) a painter, was born at Valsolda, in the Milanese, in 1661. He formed his manner by studying, at Venice, the works of the best masters, and, according to Zanetti, established there an academy. After a residence of some years at Venice, where he painted several pictures for the churches, he returned to Milan, and was much employed for the public edifices and for private collections. Some of his best productions are in the gallery of Dresden. One of his finest works is on the staircase

of the Scuola Grande della Misericordia, at Venice, representing the Christian attribute of Mercy, in clothing the naked. He died in 1716.

PAGANINI, (Nicolo,) a celebrated violinist, was born at Genoa in 1784, and received his earliest instruction from his father. In his ninth year he performed, with great applause, at the theatre of his native city. He afterwards became a pupil of Costa, at Genoa; and next of Ghiretti and Paër, at Parma. After performing at Lucca, Leghorn, Milan, Turin, Florence, Naples, and Rome, he visited Palermo, whence he went to Vienna and Berlin. In February 1831 he arrived in Paris, whence he proceeded in May following to London: at both these capitals his reception was enthusiastic, and his profits enormous. He died at Nice in May 1840. By a Jewess of Milan, named Antonia Bianchi, he had one son, Achillino, to whom he left the bulk of his vast fortune.

PAGE, (William,) a divine, was born in 1590, at Harrow, in Middlesex, and educated at Balliol college, Oxford, where he took his degrees in arts, and in 1619 was chosen fellow of All Souls. In 1629, by the interest of Laud, he succeeded Dr. Denison, as master of the free school of Reading. In 1634 he was admitted D.D., but ten years after was deprived of his school by the parliamentary commissioners for Berkshire. He held, however, the rectory of East Locking in that county, (to which he had been presented by his college,) until his death, in 1663. He wrote, A Treatise of Justification of Bowing at the Name of Jesus, by way of answer to an Appendix against it, Oxford, 1631, 4to; and an Examination of such considerable Reasons as are made by Mr. Prynne in a Reply to Mr. Widdowes concerning the same Argument, printed with the former. He was also the author of Certain Animadversions upon some Passages in a Tract concerning Schism and Schismatics, by Mr. Hales of Eton, Oxon. 1642, 4to; and, The Peace-maker, or a brief Motive to Unity and Charity in Religion. He likewise published a translation of Thomas à Kempis, 1639, 12mo, with a large epistle to the reader.

PAGI, (Anthony,) a very learned French Franciscan monk of the class of Friars Minors, commonly called Cordeliers, and an able ecclesiastical historian and chronologer, was born at Rognes, in Provence, in 1624. He embraced the monastic life in a convent at Arles, in 1641, and after going through the usual courses of philosophy and divinity, officiated for some time as preacher, was much occupied in the confessional, and was four times elected provincial of his order. In 1682 he published, Dissertatio hypatica, seu de Consulibus Cæsareis, 4to, which abounds in curious remarks, and throws considerable light on the chronology of the consulates. But his most considerable work consists of a criticism on the Annals of Baronius, in which he follows that learned cardinal year after year, and rectifies an infinite number of mistakes, both in his chronology, and in his facts. It is entitled, Critica Historico-Chronologica in Universos Annales Ecclesiasticos Eminent. et Rev. Cæs. Card. Baronii, in qua Rerum narratio defenditur, illustratur, suppletur, Ordo Temporum corrigitur, innovatur, et Periodo Græco-Romana, nunc primum concinnata munitur, &c. in 4 vols, fol. It extends to the year 1198, where Baronius finishes. In compiling it, Pagi received considerable assistance from the abbé de Longuerue. The first volume made its appearance at Paris in 1689; and the three following were not printed till after the author's death, under the care of his nephew, the subject of the next article, when they were committed to the press at Geneva, in 1705. A new edition of the whole was published at the same place in 1727. Pagi also published an edition of the Sermons of St. Anthony of Padua, in Latin, in 1685; and two answers to criticisms on his Dissertation on the Consulates; one, accompanying that collection of sermons, and the other in the Journal des Savans for November 11, 1686. He died at Aix in 1699.

PAGI, (Francis,) nephew of the preceding, and a member of the same religious community, was born at Lambesc in 1654, and educated at Toulon under the fathers of the Oratory. He entered into the order of Cordeliers, and after he had finished his studies, taught philosophy in different houses. He settled at Aix, and applied himself with such ardour to the study of history, under his uncle's instructions, that he was soon able to afford him valuable assistance in his great work, and was properly entrusted with the care of editing the three last volumes of it. He also wrote, Breviarium Historico-Chronologico-Criticum, Illustrium Pontificum Romanorum Gesta, Conciliorum generalium Acta, &c. complectens, 4 vols, 4to. This work, which comprises the history of the popes, and of the general councils, together with numerous details

relative to the discipline, the rites, &c. of the Church, displays much learned and curious research; it supports, however, with bigoted zeal, the distinguishing tenets of the Ultramontane theology, and resolutely maintains the infallibility of the pope, his superiority over councils, the right of appeals to the court of Rome, and the papal power of anathematizing sovereigns. Pagi died in 1721.—His nephew, ANTHONY, was born at Martigue, in Provence, and entered among the Jesuits, whom he afterwards quitted, and became provost of Cavaillon. He published, A History of the Revolutions of the Low Countries; and, The History of Cyrus the Younger.

PAGIT, or rather PAGET, (Eusebius,) a Puritan divine, was born at Cranford, in Northamptonshire, about 1542, and educated at Christ Church, Oxford. He became vicar of Oundle, and rector of Langton, in his native county. He was afterwards preferred to the rectory of Kilkhampton, in Cornwall; but a prosecution was commenced against him for nonconformity, which ended in his losing all his preferments. In 1604 he was promoted to the rectory of St. Anne and St. Agnes, Aldersgate-street, London, which he held till his death, in 1617. He was the author of a sermon on Tithes; another, Of Election; a Latin Catechism, London, 1591, 8vo; a translation of Calvin's Harmony of the Gospels, *ibid.* 1584, 4to; and the History of the Bible, briefly collected, by way of question and answer. It does not appear when this first appeared, but it was afterwards printed at the end of several of the old editions of the Bible.—His son, EPHRAIM, was born in 1575, and educated at Christ Church, Oxford, where he became a great proficient in the languages. His only preferment was to the church of St. Edmund the King, Lombard-street, London, from which he was driven by the usurping party for his loyalty. He died in 1647. He wrote much against the Independents, Baptists, and other sectaries; yet in 1645, two years before his death, he united with his brethren in London, in petitioning parliament for the establishment of the Presbyterian discipline, which he thought better than none. He wrote some books that are still valued as curiosities, particularly his Christianographia, or a description of the multitudes and sundry sorts of Christians in the world, not subject to the pope, &c. Lond. 1635, 4to, often reprinted; Treatise of the religion of the ancient Christians in Brittany; and, Hæresiographia, or a description of the Heresies of later times, 1645, 4to.

PAGNINO, (Sante,) a learned Orientalist, born at Lucca in 1466. At the age of sixteen he took the habit in a convent of the Dominican order, and applied himself with extraordinary diligence to the study of the learned languages, and of divinity. As he particularly excelled in the knowledge of the Hebrew language, he was sent by his superiors to teach it in a monastery at Lyons, where he spent the greatest part of his life. Here he undertook and accomplished his great task of making the first modern translation into Latin of the Old Testament from the original Hebrew, and of the New Testament from the Greek. To this design he was led from a firm conviction that the Vulgate translation, as it has descended to modern times, is greatly corrupted from the state in which it was left by St. Jerome. It was his object, therefore, to produce a new translation, in which the Vulgate should be followed whenever fidelity to the originals permitted. No sooner was his intention announced, than it met with the approbation of Leo X., who promised to furnish him with all the necessary expenses for completing his work. From a letter of Francis Picus of Mirandula to the author it appears, that he commenced his version of the Hebrew Scriptures in 1493, and after employing five and twenty years upon it, finished it in 1518. He then applied himself to the translation of the Apocryphal books, and the New Testament, both of which he rendered from the Greek before 1521. At length the whole work was published at Lyons, in 1528, under the title of Veteris et Novi Testamenti nova Translatio, per Sanctum Pagninum nuper edita, approbante Clemente VII. in 4to, accompanied with the licenses of popes Adrian VI. and Clement VII. On this work many high commendations have been bestowed by the most learned rabbies, who have given it the preference to all other translations of the sacred Hebrew writings; and also by many eminent Christian critics, Romish and Protestant; and among others, by Leusden, Erpenius, Buxtorf, and Huet. On the other hand, Genebrard, father Simon, and others, while they agree with later translators and commentators on the Scriptures in acknowledging that Pagnino has given proof in it of great learning and abilities, contest its claims to the superior excellence which the former

attribute to it. In Le Long's Bibliotheca Sacra the reader may meet with a short summary of their opposite judgments concerning it. Father Simon pronounces it to be obscure, barbarous, and full of solecisms, and maintains that it sometimes changes the sense of the text. Pagnino was also the author of a Hebrew Lexicon and a Hebrew Grammar; which Buxtorf, who calls him "Vir Linguarum Orientalium peritissimus," made great use of in compiling his own. He died in 1536. Saxius places his birth in 1471, and his death in 1541. Though he appears to have lived and died a bigoted Papist, Luther spoke of him, and of his translations, in terms of the highest commendation.

PAINE, (Thomas,) a noted political and infidel writer, born on the 29th of January, 1737, at Thetford, in Norfolk. His father was a staymaker, a business which he himself carried on during his early years at London, Dover, and Sandwich. He afterwards became an excise-man at Lewes, in Sussex; but for some misdemeanour he was dismissed from his office in 1774. At the recommendation of Dr. Franklin, who was then in London, he went to America; but he arrived at a time when the colonists were prepared for the revolution which followed, and which he is supposed to have promoted by scattering among the discontented his memorable pamphlet, entitled Common Sense. His first engagement was with a bookseller in Philadelphia, who employed him as editor of the Philadelphia Magazine. When Dr. Rush of that city suggested to Paine the propriety of preparing the Americans for a separation from Great Britain, he immediately began the above-mentioned pamphlet, which, when finished, was shown in manuscript to Dr. Franklin and Mr. Samuel Adams, and entitled, after some discussion, Common Sense, at the suggestion of Dr. Rush. For this he received from the legislature of Pennsylvania the sum of 500*l.*; and soon after he was honoured with a degree of M.A. from the university of Pennsylvania, and was chosen a member of the American Philosophical Society. He was afterwards clerk to a committee of the Congress; and his business was to copy papers, and number and file them. From this office, however, he was dismissed for a scandalous breach of trust; and he then hired himself as a clerk to Mr. Owen Biddle, of Philadelphia. In 1781 he was sent to France with colonel Lawrence to negotiate a loan. On his return to America he was appointed (1785) clerk to the Assembly of Pennsylvania; he received from Congress a donation of 3,000 dollars; and the state of New York bestowed on him the confiscated estate of Frederic Davoe, a royalist, near New Rochelle, in the state of New York, consisting of 500 acres of well-cultivated land, with a house. After the peace between Great Britain and America, he seems to have employed himself chiefly in mechanical speculations. In 1787 he went to France, and submitted to the Academy of Sciences a plan for the construction of iron bridges. Meeting with no encouragement, he crossed over to England, and in prosecution of his project entered into partnership with an iron-founder at Rotherham, in Yorkshire; but the expenses of this undertaking, together with the failure of his agent in America, involved him in difficulties, and he was imprisoned for debt; but he soon obtained his discharge (November 1789). Viewing with delight the proceedings of the French he hastened to France, but made no long stay there at this time; and finding, on his return to London, in 1790, Mr. Burke's celebrated Reflections on the French Revolution, he produced, within a few months, the first part of his Rights of Man, and in 1792, the second part. Had these been left to the natural demand of the public, they might, perhaps, have passed unnoticed by government; but the industry with which they were circulated by the democratic societies of that period among the lower classes of society betrayed intentions which it would have been criminal to overlook; and prosecutions were accordingly instituted against the author and publishers. Paine made his escape to France, and never returned to this country. An information was laid by the attorney-general against him as the author of the second part of the Rights of Man, which was designated as "a false, scandalous, malicious, and seditious libel;" and the trial came on in the court of King's Bench before lord Kenyon. He was eloquently defended by lord Erskine, then the Hon. Thomas Erskine; but the jury, without suffering the attorney-general to reply, at once pronounced him guilty. Erskine, in consequence of this defence, was dismissed from the office of attorney-general to the prince of Wales. In the mean time, although ignorant of the French language, Paine was chosen, by the department of Calais, a member of the National Convention, and in consistency

with his avowed malignity, gave his vote for a declaration of war against Great Britain. His adopted country, however, was not very grateful for his services, for when Robespierre gained the ascendency (1794), he sent Paine, with Anacharsis Cloots, to prison at the Luxembourg, and Paine narrowly escaped being guillotined. During his confinement, which lasted eleven months, and from which he was at length liberated on the application of Monroe, he completed the second part of his blasphemous composition called The Age of Reason, the first part of which was published in London in 1794, and the second the year following. On the fall of Robespierre (9th Thermidor) Paine, having recovered his liberty, on the 8th of December, 1794, resumed his place in the Convention. His subsequent publications were, The Decline and Fall of the English System of Finance; a most impudent letter to general Washington, whom he had the ingratitude to revile as an apostate and impostor; A Dissertation on the First Principles of Government; Letter to Mr. Erskine on the Prosecution of T. Williams, for publishing the Age of Reason (this prosecution, which took place in the year 1797, was conducted by Erskine, and was followed by a verdict of guilty); and, Agrarian Justice opposed to Agrarian Law and to Agrarian Monopoly; being a Plan for meliorating the Condition of Man, by creating in every Nation a National Fund to pay to every Person, when arrived at the Age of twenty-one Years, the Sum of fifteen Pounds sterling, to enable him or her to begin the World; and also ten Pounds sterling per annum during Life, to every Person now living of the age of fifty Years, and to all others when they arrive at that Age, to enable them to live in old age without wretchedness, and go decently out of the World. The fund for the accomplishment of this Utopian scheme was to be created by taking, on the death of every individual, 10 per cent. of his property, as "due to society," and from 5 to 12 per cent. more if there were no near relations, in proportion as the next of kin was nearer or more remote. He states that this little piece was written in the winter of 1795-6. He continued in France till August 1802, when he embarked for America; and in the following October he arrived at Baltimore, under the protection of the president Jefferson. He had brought with him a woman, named madame Bonneville (the wife of a French bookseller), with her two sons. He was now sixty-five years old, diseased in body from habitual drunkenness, and gross in manners. The closing scene of his life is thus related by his medical attendant, Dr. Manley: "During the latter part of his life, though his conversation was equivocal, his conduct was singular. He would not be left alone night or day. He not only required to have some person with him, but he must see that he or she was there, and would not allow his curtain to be closed at any time; and if, as would sometimes unavoidably happen, he was left alone, he would scream and holla until some person came to him. When relief from pain would admit, he seemed thoughtful and contemplative, his eyes being generally closed, and his hands folded upon his breast, although he never slept without the assistance of an anodyne. There was something remarkable in his conduct about this period (which comprises about two weeks immediately preceding his death), particularly when we reflect that Thomas Paine was author of the Age of Reason. He would call out during his paroxysms of distress, without intermission, 'O Lord, help me, God, help me, Jesus Christ, help me, O Lord, help me,' &c. repeating the same expression without any the least variation, in a tone of voice that would alarm the house." When Dr. Manley asked him whether he believed, or wished to believe, that Jesus Christ is the Son of God, he replied, after a pause, "I have no wish to believe on that subject." He died on the morning of the 8th of June, 1809, in the seventy-third year of his age, and was buried in a field on his own estate near New Rochelle. Cobbett, some eight or nine years afterwards, disinterred his bones and brought them to England; but instead of arousing, as he had expected, the enthusiasm of the republican party in this country, he only drew upon himself universal contempt. Paine bequeathed his estate and the chief part of the rest of his property to madame Bonneville, conjointly with her husband and her two sons.

PAINTER, (William,) a writer in the reign of Elizabeth, who published The Palace of Pleasure, beautified, adorned, and well furnished with pleasant Histories and excellent Novels, selected out of divers good and commendable Authors, London, 1566-7, 2 vols, 4to. This work is said to have been the source whence Shakspeare and other dramatists derived the plots of some of their plays.

In 1813 a new edition of it in 4 vols, 4to, was published by Mr. Hazlewood.

PAISIELLO, (Giovanni,) a celebrated singer and musical composer, was born at Tarento in 1741, and entered at an early age in the Jesuits' college of that city, whence, in consequence of his strong passion for music, he was sent in 1754 to the Conservatorio St. Onofrio at Naples, where he studied for five years under the celebrated Durante. He there composed his first opera, La Papilla, for the Teatro di Marsigli, at Bologna. From that period the commencement of his successful professional career is to be dated. He produced nearly fifty operas in the space of thirteen years. In 1776 he entered into the service of Catharine II., and continued nine years in Russia, where he composed several operas, among which was his Il Barbiere di Seviglia; also an oratorio, Il Passione, and many sonatas, &c. He afterwards produced at Vienna, at the desire of Joseph II., Il Re Teodoro, and La Molinara; and for the same monarch he wrote twelve symphonies. He next settled at Naples; and on the French revolution extending to that country, he received from the republican government the appointment of composer to the nation. In 1801 he went to Paris at the request of Buonaparte; but after having been there three years, he returned to Naples, where Joseph Buonaparte, the new king, confirmed him in all his appointments, with a liberal augmentation of his salary; and the French emperor made him a chevalier of the Legion of Honour, with a stipend of 1,000 francs. He was also elected an associate of the French Institute. He died at Naples in 1816. The city rendered him funeral honours, and his Nina was given at the great theatre on the evening of his interment, the king and the whole court attending the performance. His Nel cor più non mi sento, and, Io son' Lindoro (or, "Hope told a flattering tale," and, "For tenderness form'd"), are universally known and admired.

PAJON, (Claude,) a learned French Protestant divine, was born at Romorantin, in the Orleannois, in 1626, and educated at Saumur. At the age of twenty-four he was admitted to the ministry, and became pastor of Marchenoir, in the province of Dunois. While he continued at this place he had a controversy on the subject of the power of divine grace with the famous Jurieu, who was then settled at Mer. In the meantime, Pajon had been elected to fill the chair of professor of divinity at Saumur; but in consequence of his leaning towards the Arminian doctrines, he was cited before the synod of Anjou, in 1667; and he was at length prevailed upon to resign his professorship, and to accept the vacant pastoral charge of the church of Orleans. He died in 1685, immediately before the revocation of the Edict of Nantes. As an author, he is principally entitled to notice for his excellent defence of the Protestant religion against father Nicole, entitled, Examen du Livre qui porte pour Titre, Préjugés Légitimes contre les Calvinistes, 1673, in 2 vols, 12mo.

PAJOT, (Louis-Leo,) count d'Ons en Bray, was born at Paris in 1678. During his education he discovered an inclination for mathematical pursuits, and was instructed in the philosophy of Descartes. After this he increased his knowledge by an acquaintance with Huygens, Ruysch, Boerhaave, and other eminent men. On his return from his travels he was appointed director-general of the posts in France; but, coming into possession of a country-seat at Bercy, by the death of his father, he collected a museum furnished with philosophical and mechanical instruments, and machines of every description, which attracted the attention of the learned, and was visited by Peter the Great, the emperor of Germany, and other princes. In the Transactions of the Academy of Sciences, of which he was a member, and to which he bequeathed his valuable museum, there are several of his papers; among which is a description of an Instrument for the Measurement of Liquids; of an Aerometer, or Wind Gage; and of a Machine for beating regular Time in Music. He died, universally lamented, in 1753.

PAJOU, (Augustine,) an eminent sculptor, was born at Paris in 1730, and was a pupil of Lemoine. At the age of eighteen he obtained the prize at the Academy, and then went to Rome, where he assiduously studied for twelve years. On his return he executed, for his admission into the Academy, a group representing Pluto holding Cerberus enchained. Several of his works adorn the theatre at Versailles, the Palais Royal, the Palais Bourbon, and the cathedral of Orleans. By the command of Louis XIV. he executed statues of Descartes, Pascal, Turenne, Bossuet, and Buffon. He was chosen a member of the Institute at the time of its formation. He died in 1809.

PAKENHAM, (Sir Thomas,) a British admiral, born in 1758. He entered the

navy in 1770; and after serving under various commanders, and in different parts of the globe, he was promoted to the rank of post-captain. When, in consequence of the French revolution, hostilities commenced, captain Pakenham had the command of the *Invincible*, 74, and bore a distinguished part in the victory obtained by lord Howe on the 1st of June, 1794. In 1795 he was made colonel of marines, and served under admirals Waldegrave, Cornwallis, and Alan Gardner. In 1799 he was advanced to the rank of rear-admiral; in 1804 to that of vice-admiral; and in 1810 to that of admiral. He died in 1836.

PAKINGTON, (Dorothy, lady,) daughter of lord Coventry, and wife of Sir Thomas Pakington, of Worcestershire, is supposed by Dr. Hickes to be the author of the Whole Duty of Man; though some ascribe the work to other writers. She was eminently distinguished for her learning, and had among her friends several celebrated divines, among whom were bishops Fell and Sanderson, and Drs. Hammond and Hickes. She died in 1679.

PALADINI, (Archangela,) a painter, was born at Pisa in 1599, and was the daughter of Filippo Paladini, an eminent artist in that city, who instructed her in the principles of design and colouring. She arrived at great excellence in portrait painting; and her skill in that art, as well as her other accomplishments, procured her the patronage of the archduchess of Austria, at Florence, at whose court she resided. She died in 1622.

PALÆMON, (Quintus Rhemnius Fannius,) a celebrated grammarian at Rome, in the reign of Tiberius, was born of a slave at Vicenza. It is said that he was first brought up to a mechanical business; but while attending his master's son to school he discovered so much taste for learning, and made so much progress in it, that he was thought worthy of his freedom, and he became a teacher at Rome. His manners were very dissolute; and he was so arrogant as to assert, that learning was born when he was born, and would die when he died; and that Virgil had inserted his name in his Eclogues by a certain prophetic spirit; for that he, Palæmon, would infallibly become one day sole judge and arbiter of all poetry. There is an Ars Grammatica ascribed to him in the edition of the Grammatici Antiqui, and separately printed; and a work, De Ponderibus et Mensuris, which is more doubtful.

PALÆPHATUS was a Greek philosopher, of whom a treatise in explication of ancient fables, *περι των Απιστων*, has been several times reprinted in Greek and Latin; the best edition is that of Fischer, Lips. 1761.

PALAFOX Y MENDOZA, (Juan de,) natural son of James de Palafox, marquis de Hariza, in the kingdom of Arragon, was born in 1600. Philip IV. appointed him member of the council of war; and next of that of the Indies. Having afterwards chosen the ecclesiastical profession, he was made bishop of Los Angelos, (Angelopolis,) in Mexico, in 1639, with the title of visitor of the courts of chancery and courts of audience, and judge of the administration of the three viceroys of the Indies. He was made bishop of Osina, or Osma, in Old Castile, in 1653. He died in 1659. His principal works are, Homilies on the Passion of Christ, translated into French by Amelot de la Houssaye; several tracts on the Spiritual Life, translated by the abbé le Roi; The Shepherd of Christmas-night, &c. But he is best known for his History of the Siege of Fontarabia; and, History of the Conquest of China by the Tartars, 8vo. There is a collection of his works printed at Madrid in 13 vols, fol. 1762, and a life by Dinouart in French, 1767, 8vo.

PALAPRAT, (Jean de Bigot,) a poet and dramatist, born in 1650 at Toulouse, where he distinguished himself from his youth by a talent for poetry, and obtained several prizes at the Floral games. He entered at the bar, and in 1674 was created capitoul, or chief magistrate of Toulouse. In 1685 he was made chief of the consistory. He went to Rome in 1686, for the purpose of being introduced to the celebrated queen Christina; and thence he returned to Paris, where, in 1691, the duke of Vendôme attached him to his person in quality of secretary. He employed himself chiefly in theatrical compositions; and he contracted an intimacy with the abbé Brueys, in concert with whom he wrote several pieces for the stage, of the comic class. He also wrote eight discourses on different subjects, and published a volume of poems. His dramatic pieces are contained in the collection of those of Brueys. He died in 1721.

PALEARIUS, (Aonius,) an elegant scholar, born about the beginning of the sixteenth century at Veroli, in the Campagna di Roma. After having studied for six years at Rome, he quitted it on the approach of the imperial army in

1527, and took up his abode successively at Perugia, Sienna, Padua, and other places, improving himself by attendance on the most celebrated professors. He settled at length at Sienna, where he married in 1536, and opened a private school for some young men of rank. Here the monks became his determined enemies, and propagated slanders against him among the citizens. The suspicion into which he fell as being a favourer of the new religious opinions gave them a pretext for the accusation of heresy, and in 1542 he was brought on that account before the governor and archbishop. He was, however, absolved; but he was afterwards thwarted in his attempts to obtain a chair in the university. In 1544 he published anonymously a work in Italian, On the Merits of Christ, which was written in conformity with the principles of the reformers. He was invited in 1546 to take the professorship of eloquence at Lucca, whence, in 1555, he went to Milan, to succeed Majoragio in the chair of rhetoric. In that city he resided quietly till the accession of Pius V., who, having been a Dominican and an inquisitor, began his reign with the severe prosecution of heresy. Palearius was arrested and brought to Rome, where he was accused of various errors of doctrine, was convicted, and condemned to the flames. He was strangled, and his body was burnt, in the month of July 1570. Of the writings of Palearius, the best known is his poem, De Immortalitate Animæ, in three books, first printed at Lyons in 1536, with a highly commendatory letter from cardinal Sadolet. Its versification is formed upon that of Lucretius, rather than that of Virgil, and is said to be faulty. His other works are, fourteen orations on different subjects; letters, and poems, all written in a pure Latin style. After his death was printed his Actio in Pontifices Romanos et eorum Asseclas, which he had composed a short time before the meeting of the council of Trent, with an intention of getting it presented by the ambassadors of the emperor; but this was never done. It is an eloquent plea in favour of Protestantism; it was published at Leipsic in 1606. His works were printed at Amsterdam, in 1696, 8vo.

PALENCIA, (Alonso de,) a Spanish historian, born in 1423. He became page to Alfonso de Carthagena, bishop of Burgos; and he afterwards visited Italy, where he became acquainted with the learned George of Trebizond, whose lectures on philosophy and rhetoric he attended. On his return he was raised to the dignity of royal historiographer by Alfonso, younger brother of Henry IV. of Castile; after whose death he attached himself to the fortunes of Isabella, and was employed in many delicate negotiations, particularly in arranging the marriage of that princess with Ferdinand of Arragon. He wrote, Chronicle of Henry IV.; Latin Decades, containing the reign of Isabella down to the taking of Baza from the Moors in 1489; an edition of the former work has been recently published by the Spanish Academy of History; El Universal Vocabulario en Latin y Romance; Los Libros de Flavio Josepho; Las Vidas de Plutarco; El Espejo de la Cruz; and several other works still in MS. Two copies of his MS. Chronicle of Henry IV. are in the library of the British Museum, Bib. Eg., Nos. 297 and 298. The date of his death is not known.

PALEOTTI, (Gabriel,) a learned cardinal, born at Bologna in 1524. The first preferment which he received was a canonry of Bologna; after which he was appointed professor of civil and canon law at the university. The Farnese family obtained for him the post of auditor of the Rota, when he was only thirty-three years of age. When Pius IV. opened the council of Trent, he sent Paleotti thither in the capacity of proctor and counsellor to his legates, who took no step of importance without his advice. Of this council Paleotti wrote a History, still remaining in manuscript, of which Pallavicini freely availed himself in his work on the same subject. After the breaking up of this council, he returned to his office at Rome, which he held till 1565, when Pius IV. raised him to the dignity of the purple. By Pius V. he was created bishop of Bologna, and that see was erected into an archbishopric by the same pope, to do honour both to Paleotti and his native country. He died in 1597. His principal works are, Archiepiscopale Bononiense; De Imaginibus Sacris et Profanis; De Sacri Consistorii Consultationibus; De Nothis, Spuriisque Filiis; De Bono Senectutis; Pastoral Letters; and, Instructions.

PALESTRINA, (Giambatista Pietro Aloisio da,) an eminent Italian composer of church music, was born in 1529, of poor parents, at Palestrina (the ancient Prænestе), in the Campagna di Roma. His instructor in the musical science is said to have been one Gaudio Mell, a Fleming, in which name some have recog-

nised Claude Gondimel, a musician of Franche Comté; but the identity of these is a point of uncertainty. In 1555 he was admitted into the pope's chapel at Rome. It is said that Marcellus II., scandalized at the light and injudicious manner in which the mass had been usually set and performed, had determined to banish music in parts entirely from the church; but that Palestrina, at the age of twenty-six, interceded with the pontiff to suspend the sentence till he should have heard a mass composed in a different style. Accordingly, at Easter 1555, he presented before the pope and cardinals his celebrated composition, entitled, Missa Papæ Marcelli, which was heard by them with so much pleasure and admiration, that music in divine service was restored to favour. In 1562 Palestrina was elected chapel-master to the church of Santa Maria Maggiore; and in 1571 he was appointed to the same office at St. Peter's. He opened a school of music at Rome in conjunction with his friend and fellow-pupil, Gio. Maria Nanino, and greatly contributed to establish the superior reputation of the Italian musicians. He died in 1594, and was interred with extraordinary pomp at St. Peter's. His own composition, Libera nos Domine, was performed on the occasion. "This composer, by his fine taste and admirable skill in harmony, brought choral music to a degree of perfection that," says Dr. Burney, "has never been exceeded." The best church compositions since his time have, indeed, been proverbially called alla Palestrina, as professedly imitations of his manner. His works were numerous, and most of them are still extant. The principal of them are masses and motets; of the former, the finest is his Stabat Mater; of the latter, his Populus meus.

PALEY, (William,) was the son of a clergyman, who held a small living near Peterborough, where the subject of this article was born, in July 1743. Soon afterwards his father removed to Giggleswick, in Yorkshire, where he was elected master of king Edward's grammar-school in that place. In November 1758 he was removed from this seminary to Christ's college, Cambridge, where he was entered a sizar. In 1763 he was admitted to the degree of B.A., and was senior wrangler. Being too young to enter into holy orders, he obtained the place of assistant in a school at Greenwich, which he retained for about three years. Having received deacon's orders, he became curate to Dr. Hinchliffe, then vicar of Greenwich, and afterwards bishop of Peterborough. In June 1766 he was elected a fellow on the foundation of Christ's college; and at the ensuing commencement he took his degree of M.A. He did not, however, return to his residence in college until October 1767, when he engaged in the business of private tuition, which was soon followed by his appointment to the office of one of the college tutors. On the 21st of December, 1767, he was ordained a priest by bishop Terrick. After he had spent about ten years as college tutor, he quitted the university in 1776, and married. His first benefice was the rectory of Musgrove, in Westmoreland, worth only about 80*l.* a-year, which he obtained in May 1775; and in December 1776 he was inducted into the vicarage of Dalston, in Cumberland; and not long after to the living of Appleby, in Westmoreland, worth about 300*l.* per annum. In 1776 a new edition of bishop Law's *Reflections on the Life and Character of Christ*, originally published in the Consideration on the Theory of Religion, was given in a separate form at Cambridge, for the use of the students. To this treatise some brief Observations on the Character and Example of Christ were added, with an Appendix on the Morality of the Gospel; both from Paley's pen. While at Appleby he published a small volume selected from the Book of Common Prayer, and the writings of some eminent divines, entitled, The Clergyman's Companion in Visiting the Sick. In June 1780 he was collated to the fourth prebendal stall in the cathedral of Carlisle. In 1782 he was made archdeacon of Carlisle; and in 1785 he succeeded Dr. Burn, author of The Justice of Peace, in the chancellorship. While his residence was divided between Carlisle and Dalston, he engaged in the composition of his celebrated work, The Elements of Moral and Political Philosophy, which appeared in 1785, in 4to. In 1789 Mr. Gisborne published strictures on this work under the title of, The Principles of Moral Philosophy investigated. The author's system was also attacked by Mr. Pearson, tutor of Sidney college, Cambridge, in Remarks on the Theory of Morals, 1800, and, Annotations on the practical Part of Dr. Paley's Principles of Moral and Political Philosophy, 1801. While officiating as examining chaplain to the bishop of Carlisle, he caused a new edition to be published of Collyer's Sacred Interpreter, a work which

he recommended to candidates for deacon's orders. In 1788 he joined in an effort for the abolition of the slave-trade, and corresponded with Mr. Clarkson and the committee, whose endeavours have been since crowned with success. In 1790 he published his Horæ Paulinæ, or the Truth of the Scripture History of St. Paul evinced, by a comparison of the Epistles which bear his name with the Acts of the Apostles, and with one another. Soon after he compiled a small work, entitled, The Young Christian instructed in Reading, and the Principles of Religion. This having brought upon him a charge of plagiarism, he defended himself in a good-humoured letter in the Gentleman's Magazine. In May 1792 he was instituted to the vicarage of Addingham, near Great Salkeld, on the presentation of the dean and chapter of Carlisle. During the political ferment excited by the French revolution, he published Reasons for Contentment, addressed to the labouring classes, and the chapter in his Moral Philosophy, on the British Constitution. In 1793 he vacated Dalston, on being collated to the vicarage of Stanwix. In 1794 he published his View of the Evidences of Christianity. In August of the same year Dr. Porteus, bishop of London, instituted him to the prebend of St. Pancras, in the cathedral of St. Paul; and soon after he was promoted to the subdeanery of Lincoln by Dr. Pretyman, bishop of that diocese. In 1795 he took his degree of D.D.; and about the same time he was presented by Dr. Barrington, bishop of Durham, to the valuable rectory of Bishop Wearmouth. He now resigned the prebend of Carlisle, and the living of Stanwix, and divided his residence principally between Lincoln and Bishop Wearmouth, spending his summers at the latter, and his winters at the former of those places. He next undertook the composition of his last work, entitled, Natural Theology, or Evidences of the Existence and Attributes of the Deity, collected from the appearances of Nature. In this he proceeded very slowly, and was much interrupted by ill-health; but the work was published in the summer of 1802. In 1804 his health was much upon the decline; and having experienced a severe attack in May 1805, it was evident that the powers of nature were exhausted, and medicine of no avail. He died on the 25th of May, 1805, under the accumulated influence of debility and disease, and was interred in the cathedral of Carlisle by the side of his first wife, by whom he had eight children,—four sons and four daughters. After his death a volume of his Sermons was published. An edition of his Natural Theology, with notes and scientific illustrations, was published a few years since by lord Brougham and Sir C. Bell, the former furnishing a preliminary discourse of natural theology. Subjoined to the volume are some notes on various metaphysical points connected with the subject. Of his works published during his lifetime, an edition, by Lynam, appeared in 1825. A complete edition, in 4 vols, containing posthumous sermons, was published by his son, the Rev. Edmund Paley, in 1868.

PALFIN, (John,) an eminent surgeon, was born at Ghent, in Flanders, in 1649, or 1650, and, being made anatomist and reader in surgery in that city, was much distinguished by his lectures as well as practice, and wrote upon several subjects with learning and judgment. He died in 1730. He had paid various visits to London, Paris, and Leyden, where he formed an acquaintance with the most eminent surgeons of his time. His first publication was a System of Osteology, in Flemish, which he afterwards translated into French, and which was often reprinted. In 1708 he published his Description Anatomique des Parties de la Femme qui servent à la Génération, together with Liceti's treatise on monsters, and a description of one born at Ghent, in 1703. In 1710 he printed his Anatomie Chirurgicale, ou Description exacte des Parties du Corps humain, avec des Remarques utiles aux Chirurgiens dans la Pratique de leur Art, in French; and in 1718 he reprinted it in Flemish. It was regarded as a valuable work, and was republished after his death, in France, Italy, and Germany.

PALINGENIUS. See MANZOLLI, or MANZOLI.

PALISOT DE BEAUVOIS, (Ambroise Marie François Joseph,) a French traveller and naturalist, was born in 1752 at Arras, and educated at the college d'Harcourt, at Paris. In 1781 he became a corresponding member of the Academy of Sciences, to which he addressed several mémoires on botany and vegetable physiology. He undertook a voyage to the coast of Guinea, with the intention of travelling across Africa to Egypt; but he was unable to execute that design, and after remaining some time at Owara and Benin, he sailed for St. Domingo, whence, in consequence of his opposition to the revolutionary attempts of the negroes, he

with difficulty escaped to Philadelphia, where he was obliged to support himself as a teacher of languages till the arrival of the French minister Adet, who afforded him the means of prosecuting inquiries into the natural history of America. He afterwards returned to France, and in 1806 was admitted into the Institute in the room of Adanson. He died in 1820. His principal works are, Flore d'Oware et de Benin; Insectes recueillis en Afrique et en Amérique; and, Essai d'une nouvelle Agrostographie, ou Nouveaux Genres des Graminées.

PALISSOT DE MONTENOY, (Charles,) a French dramatic writer, born at Nanci in 1736. He entered into the congregation of the Oratory, but soon quitted it, and married at the age of eighteen. He then wrote a tragedy, which had no great success; on which he turned his attention to comedy, and after producing two pieces of some merit, he brought forward, at his native place, in 1755, his comedy entitled, Cercle, in which he gave offence to the philosophical party of the French literati, by ridiculing Jean Jacques Rousseau. In 1756 appeared his Petites Lettres contre de grands Philosophes; in 1760 was represented his comedy of Les Philosophes; and in 1764 he published his Dunciade, which he afterwards enlarged. He also wrote, Mémoires sur la Littérature, and other works. Towards the close of his life he was administrator of the Mazarine Library, and a correspondent of the Institute. He died in 1814.

PALISSY, (Bernard,) an ingenious French artist, born in the diocese of Agen, about 1524. His original trade was that of a potter, which he exercised at Saintes. A thirst for instruction led him to travel throughout France, and into Lower Germany. For several years he employed himself in trying different experiments, in order to discover the method of painting in enamel. But on some person presenting him with a beautiful cup of that kind of stone-ware called by the French *faience*, because it was first manufactured at Faenza, in Italy, the sight of this inflamed him with an earnest desire to discover the method of applying enamel to stone-ware; and he wasted his fortune, and even injured his health, without gaining his object. Still he gave it up only for a time; and when a few years of industry and frugality had put it in his power, he returned to his project with more ardour than ever. The same fatigues, the same sacrifices, the same expenses, were incurred a second time; but the result was different: he discovered, one after another, the whole series of operations, and ascertained the method of applying enamel to stone-ware, and of making earthenware superior to the best of the Italian manufacture. Not contented, however, with the fame of a mere artist, he became a chemist, an agriculturist, and a natural philosopher. He was also the first person who formed a collection of natural history at Paris, upon which he gave lectures, at half-a-crown each person, under the obligation of returning it four-fold, should any thing which he taught be proved false. He published, Discours admirable de la Nature des Eaux et Fontaines, des Métaux, des Sols et Salines, des Pierres, des Terres, &c.; in which he was the first who taught the true theory of springs, and who ventured to assert that fossil shells were real sea-shells, deposited by the waters of the ocean; he also wrote, Le Moyen de devenir riche. Palissy was a Calvinist, and firmly attached to his religion. During the fury of the League, under Henry III. in 1584, he was committed to the Bastile. The king, who was his well-wisher, having told him that if he did not comply with the prevailing religion he should be constrained to leave him in the hands of his enemies, Palissy replied, "Your majesty has often said that you pity me: for my part, I pity you for pronouncing the words, 'I shall be constrained.' This is not speaking like a king: but let me inform you that it is not in your power to constrain a potter to bend his knee before the images which he fabricates." He used commonly to say, in allusion to his religion and his trade, "I have no other property than heaven and earth." He died in the Bastile, in the ninetieth year of his age. A new and complete edition of his works was published at Paris in 1777, 4to, with notes by Faujas de Saint-Fond and Gobet.

PALLADINO, (Giacomo,) a theological writer, commonly called Giacomo de Teramo, from the name of the city in the farther Abruzzo, where he was born in 1349. He became successively bishop of Monopoli, archbishop of Tarento, of Florence, and of Spoletto. He also filled the post of administrator of the duchy of Spoletto, under Alexander V. and John XXIII. In 1417 he was sent into Poland, in the character of papal legate; and he died there in the same year. His best known work is, Compendium per-

breve, Consolatio Peccatorum nuncupatum, et apud nonnullos Belial vocitatum: id est, Processus Luciferi contra Jesum, Augsburg, 1472, fol., and frequently reprinted in the fifteenth and sixteenth centuries; it was also translated into almost all the languages of Europe. Peter Farget translated it into French, and published it at Lyons in 1485, 4to.

PALLADIO, (Andrea,) a distinguished architect, born at Vicenza in 1518. He first exercised himself in sculpture; and it appears to have been the poet Gian-Giorgio Trissino, his townsman, who, first discovering his genius for the arts, gave him instruction in the mathematics, explained to him the works of Vitruvius, and took him to Rome, where he set himself to examine and to copy with great diligence all the remains of ancient edifices. In 1547 he returned to Vicenza, where he found the magistrates occupied about the reparation of their Basilica, or Palazzo della Ragione, a large Gothic edifice, the exterior of which he entirely remodelled. His reputation caused him to be sent for to Venice, where he made some alterations in the convent Della Carità, and built the palace Foscari in the style of pure antiquity. He was also employed upon a refectory and church for the monastery of S. Giorgio Maggiore, begun in 1556. The celebrated church called Il Redentore was not commenced by him till 1578, about two years before his death. Several other Italian cities were likewise decorated with magnificent edifices, public and private, of his construction; and he was invited to the court of Emanuel Philibert, duke of Savoy, who received him with distinguished honours. His masterpiece is the Teatro Olimpico at Vicenza, in imitation of that of Marcellus at Rome. He died at Vicenza on the 19th August, 1580, at the age of sixty-two. His Treatise on Architecture, in four Books, was first published at Venice in 1570, fol., and has been often reprinted. A magnificent edition in 3 vols, fol. was published in London in 1715, in Italian, French, and English. Another, equally splendid, has since been published at Venice, in 4 vols, fol., with the addition of his inedited buildings. Lord Burlington published in London, in 1730, I Disegni delle Terme Antiche di Andrea Palladio. He also composed a small work, entitled, Le Antichità di Roma, not printed till after his death. He illustrated Cæsar's Commentaries, by annexing to Badelli's translation of that work a long preface on the military system of the Romans, with copper-plates, designed for the most part by his two sons, Leonida and Orazio, who both died soon after.

PALLADIUS, a prelate and ecclesiastical writer, born in Galatia about 368. He visited Alexandria when young, and there he embraced the monastic life. He afterwards retired to Palestine, whence, about 401, he removed into Bithynia, where he was made bishop of Helenopolis. He was much attached to Chrysostom; on whose death he went to Rome, where he wrote the History of the Hermits of the Desert, called also the Lausiac History, which was published, in Greek, by Meursius, at Amsterdam, in 1619; and in Latin, in the Bibliotheca Patrum, Paris, 1644. He was an Origenist, and an admirer of Ruffinus. He speaks vehemently against Jerome. There was another writer of the same name, who composed a Dialogue of the Life of St. Chrysostom, at Rome, in 408. It is not known whether he is the same, or a different person from the former. Du Pin thinks him the same; Tillemont and Fabricius take him to be another person. His Dialogue is published in the best editions of Chrysostom's works.

PALLADIUS, commonly surnamed Sophista, or Iatrosophista, the author of three Greek medical works still extant; is supposed by Freind, in his History of Physic, to have lived after Aëtius; though this is doubted by Bernard. The first of his extant works is entitled, De Febribus concisa Synopsis; almost the whole of this is to be found in Galen, Aëtius, and Alexander Trallianus; it was first edited by Chartier, 4to, Gr. and Lat. Paris, 1646; the last and best edition is by J. St. Bernard, 8vo, Gr. and Lat. Lugd. Bat. 1745; another of his works is entitled, In Sextum Epidemiorum Librum Commentarius; it was first translated into Latin by J. P. Crassus, and published after his death, Basle, 1581, 4to, in the collection called Medici Antiqui Græci; the Greek text was published for the first time by F. R. Dietz, in his Scholia in Hippocratem et Galenum, &c. 2 vols, 8vo, Regim. Pruss. 1834; the third work of Palladius is entitled, Scholia in Librum Hippocratis de Fracturis; these Scholia were translated into Latin by Jac. Santalbinus, and are inserted, Gr. and Lat., in the edition of Hippocrates by A. Foesius, Frankfort, 1595, fol. sect. vi.; and in that of Hippocrates and Galen by Chartier, tom. xii.

PALLAJUOLO, or POLLAJUOLO, (Antonio and Pietro,) two Florentine brothers, eminent for their skill in painting. Antonio, the elder, was born at Florence in 1426, and was brought up to the profession of a goldsmith and designer, under Bartolucci, and afterwards learned the art of casting figures in metal of Lorenzo Ghiberti, whom he assisted in executing the celebrated gates in the church of San Giovanni, at Florence, so much extolled by Michael Angelo. He also executed in bronze the tomb of Sixtus IV. and that of Innocent VIII.—Pietro was born in 1428, and studied painting in the school of Andrea Castagna, and, having distinguished himself by several admirable portraits at Florence, Antonio became his disciple. One of his most celebrated works is a picture of the Martyrdom of St. Sebastian, in the chapel of the Marchese Pucci, in the church of the Servi, at Florence. He was perfectly master of the anatomy of the human figure, in which he showed himself superior to all his contemporaries. Pietro chiefly distinguished himself in portrait painting. Among the historical subjects which Antonio and Pietro jointly executed are the Labours of Hercules, painted in the palace of the Medici. The two brothers died at Rome in 1498, and, after being united in their lives, were buried in the same tomb, in the church of St. Pietro in Vincula. Antonio was one of the earliest of the Italian engravers. Contemporary with Finiguerra, he is supposed to have learned the art from him, and engraved several plates, executed in a similar style.

PALLAS, (Peter Simon,) a celebrated traveller and naturalist, was the son of a surgeon at Berlin, and was born there in 1741, and educated at Halle, at Göttingen, and at Leyden, where he took his doctor's degree, on which occasion he wrote an inaugural dissertation on intestinal worms. In 1761 he came to London, where he remained for nearly a twelvemonth. In 1763 he settled at the Hague, where, in 1766, he published his Elenchus Zoophytorum, which was followed in the same year by his Miscellanea Zoologica. In 1767 he accepted from the empress Catharine the professorship of natural history in the Imperial Academy of Sciences at Petersburg. At the time of his arrival in Russia an expedition was on the eve of setting out, by command of the empress, for the purpose of observing the transit of Venus, and of investigating the natural history and geography of Siberia and the other northern parts of the Russian empire. Pallas gladly accepted an invitation to accompany the expedition, which set off in June 1768. He had previously prepared several numbers of the Spicilegia Zoologica for publication; and he had also presented his first celebrated memoir to the Academy on the fossil bones of great quadrupeds, which have been met with in such great numbers in Siberia. The first summer was spent in traversing the plains of European Russia, and the winter was passed at Simbirsk, on the Wolga. The next year the expedition visited the borders of Calmuck Tartary, when Pallas carefully examined the shores of the Caspian Sea. In 1770 he crossed the Uralian Mountains to Catharinenburg, and, after examining the mines in that neighbourhood, proceeded to Tobolsk, the capital of Siberia. The year following the expedition reached the Altai Mountains, forming the southern boundary of Siberia. Thence they proceeded to Krasnoyarsk, on the Yenesei. The next spring Pallas penetrated across the mountains to the frontiers of China, whence he proceeded homewards, visiting Astracan and the neighbourhood of Mount Caucasus on the way back. He reached Petersburg in July 1774, broken down in health, and with his hair whitened from fatigue and disease. He received many marks of favour from the empress, who decorated him with titles, and gave him several lucrative appointments. The office of instructing the grand-dukes Alexander (afterwards emperor) and Constantine in the natural and physical sciences was also entrusted to him. He was so much delighted with the climate and productions of the Crimea, that he asked and obtained permission of the empress to settle there. In 1795 he went thither, and continued to reside there for fifteen years, occupied in his researches in natural history. At last he sold his property, and returned in 1810 to Berlin, where he died in the following year. He was a member of the Royal Society of London, of the Institute of France, and of several other foreign academies, besides that of Petersburg; and he wrote many memoirs, which will be found in their different Transactions. His principal works, besides those already mentioned, are, Travels through different Provinces of the Russian Empire, in German; Novæ Species Quadrupedum ex Glirium Ordine; this is one of his best works; Flora Rossica, illustrated with

magnificent plates, two volumes of which were published at Petersburg, in fol. 1784-85; Zoographia Rosso-Asiatica; this was not published till 1831; Observations on the Formation of Mountains; in this he may be said to have laid the foundation of modern geology; History of the Mongolian Nations; Comparative Vocabulary of all the Languages of the World; this was undertaken at the command of the empress Catharine; and, Travels through the Southern Provinces of the Russian Empire, in the years 1793 and 1794, Leipsic, 1801, 2 vols, 4to, in German. There is an English translation of this last work.

PALLAVICINO, (Sforza,) an eminent cardinal, was born at Rome in 1607, and educated at the Roman College, and among the Jesuits. He was elevated to the purple by Alexander VII. He wrote, Del Bene; Dello Stilo; Istoria del Concilio di Trento; this was written in defence of the see of Rome against the charges brought against it by the celebrated Father Sarpi, in his history of the same council; both works ought to be consulted and compared, in order to form a just opinion of the important transactions to which they refer; Arte della Perfezione Cristiana. He died in 1667.

PALLAVICINO, (Ferrante,) an eccentric and unfortunate man of letters, was born at Piacenza in 1618, and entered at an early age the order of the Canons of St. Augustine. Having obtained his superior's permission to travel, he repaired to Venice, where he led a life of licentiousness, and wrote some books of a highly reprehensible character. He afterwards went to Germany as chaplain to a nobleman, and returned to Venice just at the time when war broke out between Edoardo Farnese, duke of Parma, and Urban VIII., on the subject of the duchy of Castro. Pallavicino wrote in favour of his sovereign the duke, using violent expressions against the pope and his nephews, the Barberini. One of his pamphlets was entitled, Il Divorzio Celeste, by which he intimated that a divorce had taken place between the Church and its Divine Founder. He now fled to France; but unfortunately for him he was accompanied by a young Frenchman of insinuating address, who proved to be a spy of the Barberini, and who led him unawares into the Papal territory of Avignon, where he was immediately seized, tried for apostasy and high-treason, and was condemned and beheaded on the 5th of March, 1644.

PALLIOT, (Peter,) a printer and genealogist, born at Paris in 1608. He settled at Dijon, where he married the daughter of a printer, and followed the same profession. He wrote, Le Parlement de Bourgogne, 1649, fol.; La vraie et parfaite Science des Armories, 1660, fol. He left in MS. 14 volumes, folio, of mémoires concerning the families of Burgundy. He not only printed his own works, but engraved with his own hand the numerous heraldic plates by which they were illustrated. He died in 1698.

PALLISER, (Sir Hugh,) an admiral, was born in 1721, and entered the navy early in life. He distinguished himself on many occasions, particularly at the taking of Quebec. In 1773 he was made a baronet; but being second in command to admiral Keppel, in the memorable battle off Ushant, July 27, 1778, some misunderstanding took place, and these two officers preferred charges against each other. Keppel was acquitted, and Palliser was censured. This sentence, however, was considered as more the effect of party than of justice; and Sir Hugh was made governor of Greenwich Hospital, where he died in 1796.

PALM, (John George,) a learned Lutheran divine, was born at Hanover in 1697, and, after pursuing his studies in different universities, was placed by duke Augustus William of Brunswick and Lunenburg in the convent of Riggdagshausen in 1716, and in 1720 was nominated by him his travelling preacher. In 1727 he became pastor of the church of St. Peter and St. Paul at Hamburg, where he died in 1743. He was the author of, Liber Historicus de Codicibus Veteris et Novi Testamenti, quibus B. Lutherus in conficiendâ interpretatione Germanicâ usus est; in quo Historia quoque dicti Johannei Ep. I. Cap. v. Ver. 7. a Luthero omissi illustratur. Accedit Kilian. Leib. et Conr. Adelmann. ab Adelmannsfelden de dissonis sacræ Scripturæ Translationibus Epistola, 1735, 8vo; Jesus the true Messiah, 1731, 8vo; and various other works in German.

PALMA, (Iacopo,) an eminent painter, called Il Vecchio, to distinguish him from his great nephew, Iacopo, called Il Giovane, was born about 1518, at Serinalta, in the Bergamese territory, and was sent to Venice to study in the school of Titian, whose style he imitated with such success, that he is said to have been employed in finishing a Descent from the Cross, which that master had left imperfect. He is said, by Ridolfi, to have em-

bellished his style, which at first partook of the formality and dryness of Giovanni Bellini, by studying the works of Giorgione, and acquired a rich and harmonious tone of colour, a tenderness and *impasto* in his carnations, in which he approaches the first style of Titian. Such are his pictures of the Last Supper, in S. Maria Mater Domini, at Venice; and the Holy Family, in the church of S. Stefano, at Vicenza. He appears to have attempted a character of more originality in his large picture of the Adoration of the Magi, in the Isola di S. Elena, in which he discovers a fine invention, a copious composition, and a tasteful arrangement of his draperies. One of his most admired productions is his celebrated picture of St. Barbara, in the church of S. Maria Formosa, at Venice, in which city there is also a painting of his, much commended by Vassari, representing the ship in which the body of St. Mark was brought thither from Alexandria, exposed to the fury of a frightful storm. Towards the latter part of his life his productions were less vigorous, and he declined into negligence and manner. He died at Venice in the forty-eighth year of his age.

PALMA, (Iacopo,) a painter, called Il Giovane, to distinguish him from his great uncle, the subject of the preceding article, was born at Venice in 1544, and was the son of Antonio Palma, an obscure painter, who instructed him in the little he knew of the art, and encouraged him in his studies after the works of the principal masters in the Venetian school. The bold and prompt style of Tintoretto appears to have first attracted his attention; but he afterwards became sensible of the beauty of colour, and the more tasteful design, of Titian, whose works he closely studied. At the age of fifteen, whilst he was occupied in copying the celebrated Martyrdom of St. Lawrence, by Titian, in the church of the Jesuits, the duke d'Urbino, Guido Ubaldo, entered the church, to attend the service, when young Palma took the opportunity of sketching his portrait, which being observed by the attendants, they acquainted the duke with what they had noticed. The artist was sent for, and the prince was so satisfied with his performance, that he took him into his protection, and sent him to Rome for improvement, with letters of recommendation to his brother the cardinal. During a residence of eight years at Rome his studies were directed to the antique statues, the works of Michael Angelo, Raffaelle, and, above all, to the classical designs of Polidoro da Caravaggio. His abilities were not unnoticed at Rome, and he was employed by the pope to decorate one of the apartments of the Vatican. On his return to Venice, when he was about twenty-four years of age, he found the popular favour and employment in the possession of Tintoretto and Paolo Veronese. Lanzi asserts that he was indebted for his introduction to public notice to his casual acquaintance with a celebrated architect and sculptor, named Vittoria, who was then considered the principal arbiter and judge of the works of art. After the death of Tintoretto and Giacomo Bassan, Palma held the first rank at Venice among the artists of his time. His touch is light, his carnations are lovely, his draperies are judiciously disposed, with large and elegant folds; and in those respects he is preferred to his uncle. In the latter part of his life he changed his manner, and assumed one more expeditious, but less excellent. His hand was as ready, and his pencil as free, as Tintoretto's: and, like that master, he seemed in his declining years more studious to increase his riches than his reputation; and from him the depravation of the Venetian school may be dated. At Venice there is a fine picture by him, charmingly coloured, representing Venus in her chariot, attended by nymphs; and in the church of St. Maria Formosa is an incomparable altar-piece by him, representing a Dead Christ, attended by Angels, with the figures of St. John, St. Augustine, and a Pope. His other works are, the Altar-piece at St. Como; the Naval Fight of Francesco Bembo, at Venice; the St. Apollonia, at Cremona; the Finding of the Cross, at Urbino; St. Ubaldo and the Annunciation, at Pesaro. But his finest painting is a representation of the Plague of Serpents, at St. Bartolomeo; which is equal to the same subject by Tintoretto, in the school of St. Rocco. He also produced several etchings in a spirited style. He died in 1628.

PALMER, (Herbert,) a learned divine, was born at Wingham, in Kent, in 1601, and educated at St. John's college, Cambridge, but was afterwards chosen fellow of Queen's. In 1626 archbishop Abbot licensed him to preach at St. Alphage's church in Canterbury; but three years after he was silenced, on a charge of nonconformity, for a time, but was again restored. Although a Puritan, his character appeared so amiable, that Laud presented him in 1632 to the vicarage of Ashwell, in Hertfordshire; and when that prelate

was brought to trial, he cited this donation as an instance of his impartiality. In the year last mentioned he was chosen one of the preachers to the university of Cambridge, and afterwards one of the clerks in Convocation. In 1643, when the depression of the hierarchy had made great progress, he was chosen one of the Assembly of Divines. He preached also at various places in London until the following year, when the earl of Manchester appointed him master of Queen's college, Cambridge. He died in 1647, aged forty-six. He had a considerable share in the Sabbatum Redivivum, with Cawdry; and his principal work, entitled Memorials of Godliness, acquired great popularity.

PALMER, (Samuel,) an eminent English printer, who published, A General History of Printing, from the first Invention of it at Mentz, to its Propagation and Progress through most Kingdoms in Europe, particularly its Introduction and Success in England, 1733, 4to; he was also author of a Printers' Grammar, 8vo. He died in 1732.

PALMER, (John,) an eminent actor, son of a door-keeper of Drury-lane theatre, was born in London about 1742, and made his first appearance under Foote's management, at the Haymarket; and after having performed with reputation in the country, he was engaged by Garrick at Drury-lane. But his erection of the Wellclose-square theatre, which was opened in June 1787, without legal authority, involved him in pecuniary embarrassments, from which he was released with difficulty. His end was a melancholy one. On the 2d of August, 1798, while performing the principal character in Kotzebue's play of The Stranger, at the theatre at Liverpool, he fell on the stage in a state of exhaustion, and almost immediately expired; while the scene was rendered doubly impressive by his having just before exclaimed, in the words of that drama, "There is another and a better world!"

PALMER, (John,) the first projector of mail coaches, was a native of Bath, where he followed the business of a brewer. He afterwards obtained a patent for a theatre in his native city, which was eminently successful. He next, impressed with the conviction of the insecurity of the ordinary mode of conveying the mails, suggested the plan of transmitting them by coaches with guards. The scheme was adopted after some opposition, and Palmer was made comptroller-general of the Post-office, with a salary of 1,500*l.* a-year; but in 1792 he was suspended. He died in 1818.

PALMIERI, (Matteo,) an Italian writer, was born at Florence about 1405. He was of an ancient and illustrious family, though, according to the custom of that republic, aggregated to one of the trading companies. In 1437 he was present in a public capacity at the general council of Florence. He was several times entrusted by his fellow-citizens with offices of magistracy, and rose to the supreme dignity of gonfalonier of justice. He was likewise sent at different times on embassies to the popes, the emperor Frederic III., Alphonso, king of Naples, the republic of Sienna, and other neighbouring states. He died in 1475. His most considerable work is a Chronicle, from the Creation down to his own times. The latter part of it only, from 447 to 1449, has been several times printed, together with the Chronicles of Eusebius and Prosper of Aquitain. A more correct edition of the part from 1294 was given at Florence in 1748, in the collection of Scriptores Rerum Italicarum. He also wrote the Life of Niccolo Acciajuoli, which has been published by Muratori; as likewise has his book, De Captivitate Pisorum; and a work in form of dialogue, Della Vita Civile, several times printed, and translated into French. He was, moreover, a poet, and, in imitation of Dante, composed in terza rima three books, entitled, Citta di Vita, never printed, but extant in MS. in several libraries. This poem obtained great applause, but was exposed to censure on account of some errors in divinity, particularly that of representing human souls as having been in a former state those angels who, in the grand revolt of Lucifer in heaven, stood neuter. These notions, regarded as heresies, caused the book to be condemned to the flames by the Inquisition. The Chronicle of Matteo was continued to the year 1482 by a native of Pisa—MATTEA PALMIERI, who was apostolic secretary, and translated from the Greek the narration of Aristeas concerning the translators of the Septuagint, and some other works of antiquity. He died in 1483.

PALOMINO. See VELASCO.

PALSGRAVE, (John,) a polite scholar, who flourished in the reigns of Henry VII. and VIII., was a native of London, and educated there, at Cambridge, and at Paris, where he acquired such a knowledge of French, that, in 1514, when a treaty of marriage was negotiated between Louis XII. of France, and the princess

Mary, sister of Henry VIII. of England, he was chosen to be her tutor in that language. But Louis XII. dying almost immediately after his marriage, Palsgrave attended his pupil back to England, where he taught the French language to many of the young nobility, and was appointed by the king one of his chaplains in ordinary. In 1514 he obtained the prebend of Portpoole, in the church of St. Paul's; and the living of St. Dunstan's in the East was given to him by archbishop Cranmer in 1553. In 1531 he settled at Oxford for some time, and the next year was incorporated master of arts in that university, as he had before been in that of Paris; and a few days after he was admitted to the degree of B.D. He published in London, L'Eclaircissement de la Language François, containing three books, in a thick folio, 1530, to which he has prefixed a large introduction in English. He also made a literal translation into English of a Latin comedy, called Acolastus, written by Fullonius, and published it in 1540. He is said also to have written some Epistles. He died in 1554.

PALUDANUS, (John,) vernacularly *Vanden Broeck*, a learned Flemish divine, was born at Mechlin in 1566, and educated at Louvain. He assiduously studied divinity and sacred criticism, under the celebrated Michael Baius. During several years he filled the chair of professor of eloquence at Falcon college. In 1610 he returned to Louvain, where he was appointed canon and pastor of St. Peter's, and was nominated professor in ordinary of divinity, and afterwards professor-royal of sacred literature. He died in 1630. He wrote, Vindiciæ Theologicæ adversus Verbi Dei Corruptelas, 1620 and 1622, in 2 vols, 8vo; consisting of an explication of almost all the texts of Scripture quoted by Protestants in refutation of the doctrines of the church of Rome, according to the order of the books in the Bible; Apologeticus Marianus; De Sancto Ignatio Concio Sacra; and, Officina Spiritualis Sacris Concionibus adaptata.

PALUDANUS, (Bernard,) professor of philosophy at Leyden, travelled over the four quarters of the globe, and wrote valuable notes on Linschot's Voyages Maritimes, fol. He died 1634.

PAMELIUS, (James,) a learned Flemish divine, was born at Bruges in 1536, and educated at Louvain, where he spent nine years in successfully cultivating an acquaintance with the different branches of learning, and particularly sacred literature. Afterwards he went to the university of Paris, and the most celebrated seminaries in Europe. Upon his return to Louvain he was admitted licentiate in divinity, and preferred to a canonry of St. Donatian at Bruges. But the civil wars in the Netherlands compelled him to retire to St. Omer, where the bishop made him archdeacon of his church. Soon afterwards Philip II. of Spain nominated him provost of St. Saviour's, at Utrecht; which preferment was followed by his promotion to the vacant see of St. Omer. While he was on his journey, however, to take possession of this dignity, he fell sick at Mons, where he died in 1587, in the fifty-second year of his age. He published, B. Cypriani Opera omnia, à Codd. manusc. accuratissimè recog. Annotationibus sparsim insertis, præmissaque Auctoris Vita, printed at Antwerp in 1568, and 1589, fol., and at Paris in 1574, fol.; Tertulliani Opera, è MSS. Codd. auct. ac recens. Argumentis et Annotationibus interject. cum Tertulliani Vita et Paradoxis, &c. printed at Paris after his death, 1598, fol.; and he prepared for the press a new edition of the works of Rabanus Maurus, which was published at Cologne in 1626, in 5 vols, fol., accompanied with his own Commentaries on the book of Judith, and the Epistle of St. Paul to Philemon. He likewise was the author of Liturgica Latinorum, a curious and scarce work, published at Cologne in 1571, in 2 vols, 4to; Micrologus de Ecclesiasticis Observationibus; Catalogus Commentariorum veterum selectiorum in universa Biblia; and, notes on the treatise of Cassiodorus, De Divinis Nominibus, &c.

PAMIGER, or PAMINGER, (Leonard,) an eminent German musical composer in the sixteenth century, was the intimate friend of Luther. He composed a great variety of church music, printed in 4 vols, which appeared at different periods, after his decease in 1568.—His son, THOMAS, born in 1526, studied under Luther and Melancthon, to whom he was recommended by his father, at Wittemberg, and afterwards suffered much persecution on account of his having embraced their opinions. He became in 1568 rector of the choir at Octingen; but he was obliged to retire to Nuremberg, where he died in 1603.

PAMMACHUS, (St.) a Roman senator, converted to Christianity. He married Paulina, daughter of St. Paula, the friend of Jerome; and by his conduct and writings he displayed great zeal in

favour of the true religion. He founded an hospital at Porto, and died in 410.

PAMPHILUS, an ancient Greek painter, a native of Amphipolis, the pupil of Eupompus, and the master of Apelles, Melanthius, and Pausias. He opened a school at Sicyon, where he taught the art on mathematical principles. He is mentioned by Aristophanes, (Plut. 385,) and by Pliny and Quintilian. He wrote on painting and famous painters: but his works are lost.

PAMPHILUS, an excellent presbyter of Cæsarea in Palestine, and a martyr under the persecution of Maximinus in the early part of the fourth century, is believed to have been a native of Berytus in Phœnicia. He studied at Alexandria, and then settled at Cæsarea, where he contracted an intimate friendship with Eusebius, bishop of the place, who has given many testimonies of his sincere respect for the memory of his friend, and added his name to his own. According to Cave, Pamphilus flourished about the year 294. He was possessed of such zeal for the interests of religion and sacred literature, that he founded, at a great expense, a library at Cæsarea, which contained all the most celebrated writers of the church, collected from all quarters, and is compared by Jerome with the more ancient celebrated libraries of Demetrius Phalereus and Pisistratus. He even wrote out with his own hand the greatest part of Origen's works, which were in the library in Jerome's time; and that father obtained possession of five-and-twenty volumes of Origen's Commentary upon the twelve prophets, written by Pamphilus, which, he said, he valued as much as if he had the treasures of Crœsus. Pamphilus was jointly concerned with Eusebius in publishing a correct edition of the Septuagint from Origen's Hexapla, which Huet believes to have been the first separate edition of that version according to Origen's emendations. He was also jointly concerned with Eusebius in writing five books of An Apology for Origen, to which Eusebius, after his death, added a sixth. Of this work the first book is still remaining, in Ruffinus's Latin translation; and there are some fragments of the rest preserved in Photius's Codex. In 309 Pamphilus was put to death by order of Firmilianus, the Roman president at Cæsarea. Eusebius wrote a Life of Pamphilus, in three books, of which only a few fragments remain. In the second volume of the works of St. Hippolytus, Fabricius has published what he calls, Acta Passionis S. Pamphili Martyris, ex Libris Eusebii Cæsariensis de illius Vita, juxta MS. Medicæum Regis Christianissimi; but there are strong reasons for concluding that piece to be a forgery.

PANÆNUS, an eminent painter of Athens, the brother or the nephew of Phidias, whom he assisted in decorating the Olympian Jupiter. His most famous work was the Battle of Marathon, in the Pœcile at Athens, which contained the portraits of Miltiades, Callimachus, Cynægirius, generals of the Athenians, and of Datis and Artaphernes, generals of the barbarians. The painting was in four great divisions; the first represented the positions of the two armies before the battle, the second and third the principal incidents during the battle, and the fourth the total rout and flight of the Persians. It appears that Micon assisted Panænus in painting these pictures, and was fined 30 minæ (108*l.*) for having painted the barbarians larger than the Greeks. Already in the time of Panænus prize contests were established at Corinth and Delphi, in one of which he was defeated by Timagoras of Chalcis at the Pythian games.

PANÆTIUS, a celebrated Stoic philosopher, who flourished in the second century B.C., was a native of Rhodes, and a disciple of Antipater of Tarsus. He disliked the Stoic doctrine of apathy; was a great admirer of Plato; and he freely borrowed opinions and sentiments from philosophers of every sect. From Rhodes he went to Athens, where he maintained the reputation of the school of Zeno, and had many illustrious disciples. He next went to Rome, where his lectures were crowded by the young nobility, and he enjoyed an intimate acquaintance with several eminent Romans, particularly Scipio the Younger, and Lælius Æmilianus; and Cicero says that his abilities and accomplishments rendered him highly worthy of their friendship. Panætius appears to have spent the latter part of his life partly at Rome, and partly at Athens; and he died at the last-mentioned city. His moral doctrines are highly extolled by Cicero in his treatise De Officiis. He seems, however, to have rejected the doctrine of the immortality of the soul.

PANAGIOTI, a Greek of Chios, interpreter to the grand signior. He was a zealous opponent of the patriarch Cyril Lucar, and wrote in modern Greek the orthodox confession of the Catholic and

Apostolic Eastern church, which was printed in Holland. He died in 1673.

PANARD, (Charles Francis,) a French poet, born about 1694 at Nogent le Roi, near Chartres. He was the author of a number of dramatic pieces of the light and humorous kind, which were generally well received. He also excelled in songs, epigrams, madrigals, and especially in the vaudeville. Marmontel called him the La Fontaine of the vaudeville, as well from the naiveté which characterised his writings, as from the simplicity, mildness, and carelessness of his temper and manners. His satire was never personal, but was directed against vice and folly in general, without marking out individuals. He was uneducated, and drew all from his own resources. Full of vivacity to an advanced age, philosophical, and content with little, he died in 1765, in the seventy-first year of his age. His works were printed at Paris in 4 vols, 12mo, 1763. It was by him, and not, as Voltaire supposed, by Vadé, that the surname of Bien Aimé was given to Louis XV.

PANCIROLI, (Guido,) a learned jurist and antiquarian, was born at Reggio in 1523, and educated at his native place under Sebastian Corrado. He then went to Ferrara to study jurisprudence. He successively pursued the same study under Alciati at Pavia, under Soccino at Bologna, and at Padua, where, in 1547, he was chosen to the second extraordinary chair of the Institutes; and he was promoted in 1554 to the first chair of the same; and in 1556 he was appointed to the second professorship in ordinary of civil law, which he held till 1570, when he accepted an invitation from Emanuel Philibert, duke of Savoy, to occupy the chair of law at Turin, whence he returned in 1582 to Padua, where the first chair of civil law was assigned to him. He died in 1599. He wrote, De Claris Legum Interpretibus; Commentarii in Notitiam utriusque Imperii et de Magistratibus; this was printed separately, and in the Roman Antiquities of Grævius; De Numismatibus antiquis; De quatuordecim Regionibus Urbis Romæ; and, Rerum Memorabilium deperditarum et nuper inventarum Lib. II.; the first book contains notices of discoveries of the ancients, the secret of which is lost to us; the second contains an account of modern inventions, of which the ancients knew nothing.

PANCKOUCKE, (Andrew Joseph,) a bookseller at Lisle, was born in 1700, where he died in 1753. He was the author of, La Bataille de Fontenoi, 1745, 8vo; this was intended as a parody on Voltaire's poem on the same subject; Eléments d'Astronomie; Eléments de Géographie; Essai sur les Philosophes; Dictionnaire des Proverbes Français; this has superseded La Mésangere's work with the same title; Etudes convenables aux Demoiselles; this is a useful work for schools; and, Abrégé chronologique de l'Histoire de Flandre.

PANCKOUCKE, (Charles Joseph,) son of the preceding, was born in 1736 at Lisle, whence in his twenty-eighth year he went to Paris, where he became connected with the ablest writers of the day, and acquired celebrity in the typographical art. He engaged in the publication of the Mercure de France, and various other periodical works; and he established the Moniteur under the direction of Maret, afterwards duc de Bassano. He also formed the plan of the Encyclopédie Méthodique, consisting of a number of distinct dictionaries of the various branches of art, science, and literature; of which ninety parts had been published in 1822. He died in 1798. He was the author of De l'Homme et de la Reproduction des différents Individus; Traduction Libre de Lucrèce; Traductions du Tasse et de l'Arioste; and other works.

PANIGAROLA, (Francesco,) an Italian prelate, and one of the most celebrated preachers in the sixteenth century, was born at Milan in 1548, and educated at Pavia, and at Bologna, where, suddenly renouncing his disorderly course of life, he, in 1567, became a member of the Franciscan order called Observantins. In 1571 the grand duke Cosmo appointed him to preach the Lent sermons in the cathedral at Florence. When he had finished this course of sermons, to the universal satisfaction of his crowded auditory, he went to Rome, where a chapter-general of his order was held, and where all ranks were charmed with his impressive preaching. Pius V., anxious for his improvement, persuaded him to go to France, to attend the professors at the university of Paris, where he studied with the utmost diligence for two years; after which he resumed his pulpit labours, and preached at first to the Italians settled at Lyons, and afterwards at Antwerp to his numerous countrymen whom commercial pursuits had drawn thither. Upon his return to Italy his celebrity became so great, that there was no church sufficiently large to accommodate the crowds who were

attracted by his preaching. Being at Rome in 1586, he was consecrated titular bishop of Chrysopolis, and appointed coadjutor to the bishop of Ferrara. In 1587 Sixtus V. appointed him to preach at St. Peter's. In the same year Charles Emanuel, duke of Savoy, granted him a nomination to the bishopric of Asti, in Piedmont, which Sixtus readily confirmed. In 1589 the same pontiff sent him to France, to encourage the party of the League against Henry IV. He was present at the siege of Paris, and employed all his eloquence in animating the Parisians to submit cheerfully to the privations and miseries which they suffered during the memorable blockade of their city. When Henry raised the siege, Panigarola returned to Asti, where, while he was occupied in correcting a number of scandalous abuses which had crept into his diocese, he died in 1594, when only forty-six years of age. His most celebrated productions consist of several volumes of Sermons, in Latin and Italian; Espositione literale et mystica della Cantica di Salomone; Dichiaratione literale delle Lamentationi di Gieremia, e de' Salmi di David; Homilies on the Gospels from the first Sunday after Pentecost to Advent; Brevis et artificiosa Concionem componendi Modus; Parafrasi sopra Demetrio Falereo; the Life of St. Peter the Apostle; Compendium primæ Partis Annalium Ecclesiast. Baronii, cum Annotationibus; and, Il Predicatore ossia parafrasi et commento intorno al Libro dell' eloquenza di Demetrio Falereo; this has been often reprinted.

PANIN, (Nikita Ivanowitz, count de,) a Russian statesman, one of the lieutenant-generals of the armies of the Czar Peter, originally of Lucca, was born in 1718. From being a horse soldier in the guards of the empress Elizabeth, he became, by the friendship and patronage of prince Kourakin, gentleman of the imperial chamber, and rose gradually to offices of trust and dignity. In 1747 he was sent as ambassador to Copenhagen, and two years after to Stockholm; and on his return he was appointed governor of the grand duke Paul, and soon after became the prime minister of the great Catharine. During his residence at Stockholm he was so warm an admirer of the constitution, and of the aristocratical senate of the country, that he formed the plan of introducing it into Russia, which, however, he had not the courage to effect. With great powers of mind, and a comprehensive knowledge of the affairs and political connexions of independent states, he was, nevertheless, indolent in business, haughty in his conduct, and in his manners luxurious and intemperate. He died in 1783.

PANINI, a celebrated Sanscrit grammarian, is said to have been the grandson of the inspired legislator Dêvala. His Grammar consists of 3,996 short aphorisms, or sutras, divided into eight books. A new edition of it was lately published at Bonn, with the following title: Panini's acht Bücher Grammatischer Regeln; herausgegeben und erläutert von Dr. Otto Böhtlingk.

PANNARTZ, (Arnold,) a German, who was employed in the printing-office of Guttemberg and Schöffer, at Mayence, which he quitted in October 1462, when that city was taken by Adolphus of Nassau. He then, along with Conrad Sweynheim, took up his abode in the monastery of Sublac, in Italy. There he printed Donatus, and then Lactantius, 1465; Augustine, 1467; and afterwards the Letters of Cicero, &c. He died about 1476.

PANNINI, (Gian Paolo,) a celebrated architectural and landscape painter, was born at Piacenza in 1691, and went early to Rome, where he became a scholar of Pietro Lucatelli, and of Benedetto Luti; but he chiefly studied the works of Ghisolfi. He occupied himself, with great assiduity, in designing the remaining monuments of ancient architecture in the vicinity of Rome; and he has represented those magnificent vestiges of antiquity with the utmost precision. He was perfectly acquainted with the rules of perspective, and surpassed his instructors in the neatness and freedom of his touch, and the clearness of his colouring. The merit of Pannini is not confined to the beauty and grandeur of his buildings; he decorated his pictures with figures, gracefully and correctly designed, and grouped with taste and elegance. Lanzi speaks in favourable terms of a large painting by him, with figures as large as life, representing Christ driving the Buyers and Sellers out of the Temple, in the church of the Signori della Missione, at Piacenza; the architecture is magnificent, and the figures are designed with great spirit and variety of character. He has been sometimes reproached with drawing his figures of too large a size for his architecture, so that they destroyed the effect which would otherwise be produced by the immensity of the buildings. At Rivoli, a pleasure-house belonging to the king of Sardinia,

are several of Pannini's views of that fine retreat and its environs. They are beautifully coloured, well handled, and with a touch full of spirit; though in some parts the yellow seems a little too predominant, and the lights are not always so distributed as to produce the most striking effect. Two of his best pictures are in the gallery of the pontifical palace of Monte Cavallo. He died in 1758.

PANNONIUS, (Janus,) a modern Latin poet, born in Hungary in 1434. He travelled into Italy for instruction in polite literature, and upon his return promoted the study of it in his own country. He was raised to the see of Funfkirchen, in Lower Hungary, where he died in 1472. He is said to have been distinguished for his proficiency in the Greek and Latin languages, in the latter of which he composed a variety of poems, which were printed separately, and in the Deliciæ Poetarum Hungarorum. An edition of them from a MS. in the imperial library was published at Utrecht in 1784, in 2 vols, 8vo.

PANORMITA. See BECCADELLI.

PANSA, (Caius Vibius,) a Roman consul, who, with Hirtius, pursued the murderers of Cæsar, under whom he had served in the Gallic war. He was mortally wounded in a battle near Mutina. It is said that he advised young Octavius to unite his interest with that of Antony, if he wished to revenge the death of Cæsar; and from his friendly advice soon after rose the celebrated second triumvirate. Some suppose that Pansa was put to death by Octavius himself, or through him, by the physician Glicon, who poured poison into the wounds of his patient. Pansa and Hirtius were the two last consuls who enjoyed the dignity of chief magistrates of Rome with full power.

PANTÆNUS, a learned Christian philosopher of the Stoic sect in the second century, and the first president of the catechetical school of Alexandria of whom there is any mention made in antiquity by writers of undoubted credit. Some authors say that he was of Jewish extraction, others a native of Sicily, and others the descendant of Sicilian parents, but born at Alexandria. According to Cave, he flourished about 182. He is generally thought to have been one of the masters of Clement of Alexandria, who speaks of him with great respect in his Stromata; and, as Eusebius assures us, he expressly called Pantænus his master in his Institutions. After his return from a mission to the Ethiopians, he resumed the presidency of the catechetical school at Alexandria, in which he continued to explain the Scriptures publicly under the reigns of the emperors Severus and Caracalla, "rendering greater service to the Church," says St. Jerome, "by his discourses than by his writings." The same father informs us, that there were extant in his time Commentaries of Pantænus upon the Scriptures. Cave places his death about the year 213.

PANTALEON, (Henry,) a learned physician and historian, born at Basle in 1522. After a due course of the languages and polite literature, he studied divinity according to the principles of the Reformed religion. He taught dialectics and natural philosophy at Basle for about forty years. He then, at an advanced age, studied medicine, took the degree of doctor in that faculty, and practised with much reputation until his death, in 1595. He published in 1565, Posographia heroum et illustrium Virorum Germaniæ, dedicated to the emperor Maximilian II., who honoured him with the title of count palatine. He published also, Historia Militaris Ordinis Johannitarum, Rhodiorum aut Melitensium Equitum; Chronographia Ecclesiæ Christi; and, Diarium Historicum, 1572. In his youth he wrote, Comœdia de Zaccheo publicanorum principe.

PANTIN, (William,) a physician of Bruges, author of a Commentary on Celsus's treatise De Re Medicâ, fol. &c. He died in 1583.—His great nephew, PETER, was born at Thiel, in Flanders, and taught the learned languages with reputation at Louvain, Toledo, &c., and was dean of the church at Brussels, where he died in 1611. He wrote a treatise De Dignitatibus et Officiis Regni, et Domus Regiæ Gothorum, &c., besides translations from Greek authors.

PANVINIO, (Onofrio,) Lat. *Onuphrius Panvinius*, a learned historian and antiquary, born at Verona in 1529. He entered into the order of Augustines, and was sent to Rome by the general of that order to complete his studies. In 1554 he was sent to Florence to teach scholastic theology; but that science not being to his taste, he obtained permission not only to be free from the charge, but to live at large out of the cloister. He passed some time at Venice, where he contracted an intimacy with the learned Sigonio, his senior, who was far advanced in the studies of histories and antiquities. Panvinio was in this city printing one of his works, but his ordinary abode was at

Rome, where he was first patronized by cardinal Marcello Cervini, whose pontificate, under the name of Marcellus II., was too short to contribute to his advancement. He thence passed into the court of cardinal Alessandro Farnese, with whom he travelled in 1568 into Sicily, where a violent disease carried him off at the early age of thirty-nine. The Fasti Consulares, though first brought to light by Sigonio, were published and illustrated with notes by Panvinio, Venice, 1557, fol. He also published, De Antiquis Romanorum Nominibus; De Principibus Romanis; De Republicâ; De Triumphis et Ludis Circensibus; and, Topographia Romæ. He was likewise a profound investigator of Sacred antiquities, and wrote, De Ritu sepeliendi mortuos apud veteres Christianos; De antiquo Ritu baptizandi Catechumenos; De Primatu Petri; Chronicon Ecclesiasticum; De Episcopatibus, Titulis, et Diaconis Cardinalium; Annotationes et Supplementa ad Platinam de Vitis Pontificum; De septem præcipuis Urbis Romæ Basilicis; and, De Bibliothecâ Vaticanâ. His MSS. on ecclesiastical history, preserved in the Vatican, are said to have been made use of by Baronius in the composition of his Annals.

PANZACCHIA, (Maria Elena,) a painter, was born at Bologna in 1668, of a noble family, and studied drawing under Emilio Taruffi, and in a few years acquired great readiness in composition, correctness of outline, and a beautiful style of colouring. Besides history, she excelled in landscape. The figures which she inserted had abundance of grace; she designed them with becoming attitudes, and gave them a lively and natural expression. She died in 1709.

PANZER, (George Wolfgang Francis,) an eminent bibliographer, was born at Sulzbach, in the Upper Palatinate, in 1729, and, having been educated for the Church, took his doctor's degree in divinity and philosophy, and became pastor of the cathedral of St. Sebaldus, at Nuremberg, where he died in 1805. He wrote, Annales Typographici, ab Artis inventæ Origine ad Annum M.D. post Maittairii, Denisii, aliorumque doctissimorum Virorum curas in ordinem redacti, emendati, et aucti, Nuremberg, 1793—1803, 11 vols, 4to. This great work comes down to 1536; but it is not complete without another work of his printed in German, Annals of ancient German Literature, or an Account of Books printed in Germany from the invention of the Art to 1520, Nuremberg, 1788, 4to. His other works are, Account of the most ancient German Bibles, printed in the fifteenth century, which are in the library at Nuremberg, 1777, 4to; History of Bibles printed at Nuremberg, from the Invention of the Art, Nuremberg, 1778, 4to; and, History of early Printing at Nuremberg to the year 1500, *ibid.* 1789, 4to. These three works are written in German.

PAOLI, (Sebastiano,) a celebrated antiquary, was born at Lucca in 1684, and entered the congregation of clerks regular della Madre di Dio. He became rector of the college of Santa Brigida at Naples, in which he formed an excellent library, of which he drew up a catalogue in 2 vols, fol. He died in 1751. He wrote, Della Poesia de' Ss. Padri Greci e Latini, ne' primi secoli della Chiesa; Lettera sopra tre Manoscritti Greci antichi; Codice diplomatico del sagro Militare Ordine Gerosolimitano oggi di Malta.

PAOLI, (Giacinto,) a Corsican general, born of a plebeian family, and distinguished for his patriotic efforts to free his countrymen from the tyrannical yoke of Genoa. In 1726 he was elected one of the principal magistrates of the island. He at length succeeded in liberating his country; but he had the misfortune soon afterwards to witness its subjection to the French. He died at Naples about 1755.

PAOLI, (Pasquale,) son of the preceding, was born in 1726, in the village of Rostino, in the jurisdiction of Bastia, in the island of Corsica, and was educated among the Jesuits at Naples, whither his father had retired from his native island in 1740. He appeared in so favourable a light to his countrymen, that he was unanimously chosen generalissimo, in a full assembly of the people, when he had attained but to the twenty-ninth year of his age (July 1755). He began with new modelling the laws of Corsica, and established the appearance, if not the reality, of subordination; he also instituted schools, and laid the foundation of a maritime power. In 1761 the government of Genoa, perceiving the change lately effected among the natives, sent a deputation to a general council, convoked at Vescovato, for the express purpose of proposing terms of accommodation; but it was unanimously resolved never to make peace with them, unless upon the express condition of Corsica being guaranteed in the full enjoyment of its independence. A memorial to the same effect was also addressed, at the same time, to all the sovereigns of Europe. But nothing

was gained by this step; and in 1768, the Genoese, despairing of rendering the Corsicans subservient to their will, transferred the sovereignty of the island to France, on condition of receiving in lieu of it 40,000,000 livres. Notwithstanding this, Paoli remained firm to his cause; and a vigorous war commenced, in which, for some time, the French were beaten, and in one instance their general, count de Marbeuf, was obliged to capitulate, with all his infantry, artillery, and ammunition (9th of October, 1768). But an immense army was sent from Toulon in the following year under general de Vaux. In May this force overwhelmed the Corsican patriots; they were defeated with great slaughter, and Paoli, left with only about 500 men, was surrounded by the French, who were anxious to get possession of his person: he, however, cut his way through the enemy, and escaped to England with his friends, where they were received with every mark of sympathy and respect. Paoli was introduced at court, and the duke of Grafton, then prime minister, obtained for him a pension of 1,200*l.* a-year, which he liberally shared with his companions in exile. From this time he lived a retired life, devoting himself chiefly to the cultivation of literature. During his retirement, which lasted more than twenty years, he was introduced to Dr. Johnson by Mr. Boswell, and lived in habits of intimacy with that great man. Much of their conversation is recorded by Mr. Boswell. When the French revolution took place, the National Convention passed a decree by which Corsica was numbered among the departments of France, and entitled to all the privileges of the new constitution; and Paoli was induced, by the promising appearance of affairs, and the solicitations of the French Assembly, to return to the island. Accordingly he resigned his pension from the English court, took a grateful leave of the country in which he had been so hospitably entertained, and in the month of April 1790, presented himself at the bar of the National Assembly at Paris, together with the Corsican deputies. Soon after this he embarked for Corsica, where he was received with an extraordinary degree of attachment and respect. He was elected mayor of Bastia, commander-in-chief of the national guard, and president of the department; and, in short, he at once acquired more authority in the island than he had before its subjugation by the French. He was, however, ambitious of seeing Corsica wholly independent, which, upon the execution of Louis XVI. was the prevailing wish of the Corsicans. The French Convention, however, opposed this, and at length declared Paoli a traitor. He now resolved upon an expedient which, though it was a renunciation of independence, promised to secure all the advantages of real liberty. This was an union of Corsica with the crown of Great Britain; after effecting which, he returned to England, having lost all his property by the failure of a mercantile house at Leghorn, and passed the remainder of his life in privacy. He died in London, February 5, 1807, in the eighty-first year of his age; and a monument, with his bust and an inscription, was raised to his memory in Westminster Abbey. Few foreigners, however distinguished, have been so much caressed in England as general Paoli. By living in habits of familiarity with men of letters, his name and exploits acquired high celebrity; and Goldsmith, Johnson, and many others equally eminent in the literary world, although differing in almost every thing else, cordially united in his praise.

PAOLUCCIO. See ANAFESTUS.

PAPEBROCH, or PAPEBROECH, (Daniel,) a learned Jesuit, was born at Antwerp in 1628, and educated at Douay. When he was eighteen years of age he commenced his noviciate in the society, and, after he had completed his studies, he taught the belles-lettres for fifteen years, and after that time philosophy. He was next associated with fathers Bollandus and Henschenius in the laborious work of compiling the Acta Sanctorum; and he accompanied the latter in his travels through Italy, France, and Germany, in order to collect materials for that voluminous undertaking. He published, jointly with Henschenius, the three volumes for the month of March in 1668; three other volumes for the month of April, in 1675; and the first three volumes for the month of May, in 1680. After this, Henschenius being disabled from proceeding with the design by a paralytic attack, the principal labour and conduct of it devolved upon Papebroch, who continued to give five volumes more, for the months of May and June. From the volumes to which his name is prefixed, the learned editor had been careful to exclude many of the absurd legendary tales in the Martyrologies, Lives of the Saints, &c., from which they were compiled. Among other instances, he exposed the absurd pretensions of the

Carmelite order to a remote antiquity of origin. This was highly resented by them, and they filled the Low Countries with the pamphlets which they published against him. Not content with this, they, in 1690, denounced him to Innocent X. and the Inquisition at Madrid, as the author of numerous errors in the fourteen volumes to which his name was prefixed. Among other things they denounced his assertion that Mount Carmel had not been an ancient place of resort for the purposes of devotion, and that the order of Carmelites, so far from having had the prophet Elijah for its founder, did not originate till the twelfth century. Papebroch, however, was permitted to enter into a justification of the work before the Inquisition, which at length issued a decree prohibiting any further discussion of the subjects in dispute, on either side of the question; and the pope confirmed that decree by a brief. Pabebroch continued his labours on the Acta Sanctorum till his death in 1714, when he was in the eighty-seventh year of his age. The volumes of that work on which he was employed, amount to forty-seven, of a large folio size, and are considered to be the most correct and judicious in that vast compilation. He also wrote, Conatus Chronico-historicus ad Catalogum Romanorum Pontificum.

PAPIAS, bishop of Hierapolis, a city of Phrygia, near Laodicea, was, according to Irenæus, the disciple of St. John the Evangelist. He wrote five books, entitled, The Expositions of the Discourses of the Lord; of which there are only some fragments left in the writings of Irenæus and Eusebius. He made way for the opinion which several of the ancients held respecting the Millennium, or temporal reign of Christ, who, they supposed, would come upon earth a thousand years before the day of judgment, to gather together the elect, after the resurrection, into the city of Jerusalem, where they should enjoy all felicity during that period.

PAPILLON, (Thomas,) born at Dijon in 1514, was celebrated for his knowledge of jurisprudence, and his popularity as a pleader. He was advocate in the parliament of Paris, and died in 1596. He wrote, Libellus de Jure Accrescendi; De Directis Hæredum Substitutionibus; and, Commentarii in quatuor priores Titulos Libri Primi Digestorum.

PAPILLON, (John,) born at Rouen in 1639, was one of a family of engravers on wood, who obtained considerable reputation in the seventeenth and eighteenth centuries. He died in 1710.—His son JOHN, who was born at St. Quentin in 1661, was a pupil of Cochin, and excelled in drawing and engraving the horse, and in carving likenesses in wood. He died in 1710.—The grandson, JOHN BAPTIST, born at Paris in 1698, was the most successful in his art, especially in those engravings which represent foliage and flowers, many beautiful specimens of which are inserted in his publication, On the Art of Engraving in Wood. He died in 1776. He published, Traité historique et pratique de la Gravure en Bois, 1766, 8vo.

PAPILLON, (Philibert,) a learned canon of La Chapelle-aux-Riches, at Dijon, was born there in 1666, and educated at the Jesuits' college there, and at the university of Paris. He furnished Le Long of the Oratory, Desmolets, Niceron, and several other learned men, with a number of important facts and anecdotes. He died in 1738. His principal work is, Bibliothèque des Auteurs de Bourgogne, Dijon, 1742, 2 vols, fol.

PAPIN, (Isaac,) a French divine, was born at Blois in 1657, and studied divinity and philosophy at Geneva, whence he removed to Orleans in 1679, to perfect himself in Greek and Hebrew under the instruction of the celebrated Claude Pajon, his maternal uncle. The university of Geneva was at this time divided into two parties upon the subject of grace, called "Particularists" and "Universalists," of which the former were the more numerous. The Universalists desired nothing more than toleration; and Claude wrote a letter to Turretin, the chief of the predominant party, exhorting him earnestly to grant that favour. But Turretin gave little heed to it; and De Maratiz, professor at Groningen, who had disputed the point warmly against Daille, opposed it zealously. Pajon admitted the doctrine of efficacious grace, but explained it in a different manner from the Reformed in general, and Jurieu in particular; and though the synod of Anjou in 1667, after many long debates upon the matter, dismissed Pajon, with leave to continue his lectures at Saumur, yet, as his interest there was not great, his nephew, who was a student in that university in 1683, was pressed to condemn the doctrine, which was branded with the appellation of Pajonism. Papin declared that his conscience would not allow him to subscribe to the condemnation of either party; on which the uni-

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versity refused to give him a testimonial in the usual form. This put him out of humour with the Protestants, and brought him to view the Roman Catholic religion with less dislike than before. In this disposition he wrote a treatise, entitled, The Faith reduced to its just bounds; he also wrote several letters to the reformed of Bourdeaux, to persuade them that they might be saved in the Romish church, if they would be reconciled to it. This exasperated the Protestants against him; and, to avoid the effects of their resentment, he came to England in 1686, when James II. was endeavouring to re-establish Popery. There he received deacon's and priest's orders, from Turner, bishop of Ely; and in 1687 he published a book against Jurieu, entitled, Theological Essays concerning Providence and Grace, &c. This provoked that minister so much, that when he heard that Papin was attempting to obtain a professorship in Germany, he dispersed letters every where in order to defeat his applications; and, though Papin procured a preacher's place at Hamburgh, Jurieu found means to get him dismissed in a few months. About this time Papin's treatise, Faith reduced to just Bounds, coming into the hands of Bayle, that writer reprinted it, with some additions. These additions were ascribed by Jurieu to Papin, who did not disavow the principal maxims laid down, which were condemned in the synod of Bois-le-duc in 1687, and in the following year at the French synod at the Hague. In the mean time he accepted an invitation to fill a professor's chair in the church of the French refugees at Dantzic. He had not been long in this post before it was proposed to him that he should subscribe and conform to the synodal decisions of the Walloon churches in the United Provinces; but to this he would not consent, because they enforced the belief of sentiments contradictory to his own, particularly the opinion that Jesus Christ died only for the sake of the elect. This refusal gave great offence to the persons who had invited him to Dantzic, and in six months' time after his arrival there the connexion between them was dissolved. Exasperated at the repeated obstacles which he met with to obtain a settlement among the Protestants, and the persecutions with which he was harassed by Jurieu and others, Papin returned to France, and embraced the Roman Catholic religion, delivering his abjuration into the hands of Bossuet, bishop of Meaux, Nov. 15, 1690. Upon this change, Jurieu wrote a pastoral letter to those of the Reformed religion at Paris, Orleans, and Blois; in which he pretended that Papin had always looked upon all religions as indifferent, and in that spirit had returned to the Romish church. In answer to this letter, Papin drew up a treatise, Of the Toleration of the Protestants, and of the Authority of the Church. This piece, being approved by the bishop of Meaux, was printed in 1692: the author afterwards changed its title, which was a little equivocal, and made some additions to it; but while he was employed in making collections to complete it, and to finish other books upon the same subject, he died at Paris the 19th of June, 1709. His widow, who also embraced the Roman Catholic religion, communicated these papers, which were made use of in a new edition printed at large in 1719, 12mo. M. Pajon of the Oratory, his relation, published all his Theological Works, 1723, 3 vols, 12mo.

PAPIN, (Denis,) an ingenious natural philosopher, was a native of Blois, and studied at Paris. He took the degree of M.D. and in 1680 was made a fellow of the Royal Society of London. In the following year he visited England, where he published, The new Digester, or Engine for the softening of Bones. This machine consisted of a very strong metal boiler, with an air-tight cover screwed down with great force, and by its means the contained fluid, unable to escape, was capable of being heated to a degree far beyond that of boiling water, so as to dissolve the gelatine of bones and cartilages. This invention is now superseded by the autoclave, and the employment of muriatic acid for disengaging the nutritious portion of bones from the calcareous part. Papin assisted Boyle in various experiments, of which an account is given in the History of the Royal Society. He also invented a machine for raising water by the action of fire. Being a Calvinist, he was precluded from returning to his native country by the revocation of the Edict of Nantes. He afterwards became a teacher of mathematics at Marburg, where, in 1696, he published Fasciculus Dissertationum de quibusdam Machinis Physicis, 12mo.

PAPINIAN, (Æmilius,) a celebrated Roman jurist, born A.D. 175, was advocate of the treasury or exchequer, and afterwards Prætorian præfect under the emperor Severus, about A.D. 194. That emperor had so high an opinion of his

worth, that at his death he recommended his sons Caracalla and Geta to his care: but the first, having murdered his brother, enjoined Papinian to compose a discourse, to excuse that barbarity to the senate and people. Papinian could not be prevailed on to comply with this: but on the contrary answered boldly, that it was easier to commit a fratricide, than to excuse it; and to accuse an innocent brother, after taking away his life, was a second fratricide. Caracalla was so much enraged at this answer, that he ordered Papinian to be beheaded; which sentence was executed A.D. 212, when he was in his thirty-seventh year, and his body was dragged through the streets of Rome. He had a great number of disciples, and composed several works: among those were, twenty-seven books of Questions in the Law; nineteen books of Responses or Opinions; two of Definitions; two others upon Adultery; and a single book upon the Laws of Ædiles. He is chiefly quoted by Paulus and Ulpian, and sometimes also by Marcian.

PAPIRIUS CURSOR, (Lucius,) the most illustrious general of his age, was the grandson of Lucius Papirius Cursor, who was censor in the year in which Rome was taken by the Gauls, and son of Spurius Papirius Cursor, who was military tribune B.C. 379. He was master of the horse to L. Papirius Crassus, who was created dictator B.C. 339, by the consul Manlius, in order to carry on the war against the Antiates. In B.C. 324 he was appointed dictator to carry on the war against the Samnites. He appointed Q. Fabius Maximus his master of the horse; and during his absence at Rome to renew the auspices, Fabius attacked the enemy, contrary to his commands, and gained a signal victory. On his return to the camp, Papirius commanded Fabius to be put to death for this breach of discipline; but the soldiers espousing the cause of the latter, the execution was delayed till the following day, before which time Fabius had an opportunity of escaping to Rome, where he placed himself under the protection of the senate; and at length, at the earnest entreaties of the people and of the tribunes of the plebs, his life was spared. Papirius named a new master of the horse, and, on his return to the army, defeated the Samnites. Papirius was elected consul a second time with Q. Publius Philo, B.C. 320, and again defeated the Samnites. He was consul thrice subsequently; and B.C. 309 he was again named dictator, to carry on the war against the Samnites; and, taking the army of Marcius under his command, he gave them a total defeat, and took their camp, for which success a triumph was decreed him. This was his last public service, and we hear no more of him in the annals of Rome. It is generally agreed that no Roman commander of his time equalled him in military talents. He was tall and majestic in person, of uncommon bodily strength and vigour, and so swift of foot, that he received his surname from that circumstance. The measure of his appetite was proportioned to his size and activity. He kept his troops as well as himself in constant exercise, and maintained strict discipline. When Livy speculates upon the probable consequences if Alexander had turned his arms against the Romans, Papirius is the general whom he regards as most likely to have been a successful antagonist of the Macedonian prince.

PAPIRIUS CURSOR, (Lucius, the Younger,) son of the preceding, was created consul B.C. 293, with Sp. Carvilius. The Samnites at this time had resolved to make another desperate effort for independence. Both consuls marched against them. Whilst Carvilius was besieging Cominium, Papirius met the Samnite army in the field, and totally defeated them, with the loss of their camp. For this and his subsequent success he obtained a triumph at the end of the campaign. He afterwards served the office of censor; and when the Samnite war broke out anew, whilst the Romans were under the apprehension of a second visit from Pyrrhus, he, together with his former colleague, was again raised to the consulate, B.C. 279. The news of the death of Pyrrhus so disheartened the Samnites, that in despair they resolved to put their fate to the decision of a single battle, in which they were so entirely defeated by the consuls, that the action brought to a conclusion a war which had lasted, with few intermissions, for seventy-two years. The consuls next subdued the Lucanians and Brutians, and proceeding to Tarentum, invested and took that city, which had been the first to invite Pyrrhus into Italy. We hear nothing further of Papirius, who nobly supported the fame inherited from his father.

PAPPON, (John Peter,) an historian, was born in 1734 at Puget de Teniers, near Nice, and, after studying at Turin, entered into the congregation of the Oratory, where he distinguished himself by

his writings. He next taught polite literature and rhetoric successively at Marseilles, Riom, Nantes, and Lyons. He passed his time in tranquillity, exempt from ambition and intrigue. During the reign of terror he took refuge in the department of Puy-de-Dome, whence he afterwards returned to Paris. He died in 1801. Of his works the principal are, Ode sur la Mort, inserted in the collection of the Floral Games of Toulouse; L'Art du Poète et de l'Orateur, 12mo, often reprinted; Voyage de Provence, 2 vols, 12mo, 1787, a very agreeable performance, full of historical anecdotes; and, Histoire de Provence; to this work many documents are annexed from the ancient historians of Provence. For the purpose of discovering new authorities the author took a journey to Naples, the throne of which was long occupied by the counts of Provence. He also wrote, Histoire de la Révolution, 6 vols, 8vo, which was not published till 1815; and, Epoques mémorables de la Peste.

PAPPUS, an eminent mathematician of Alexandria in the fourth century, is said by Suidas to have flourished in the reign of Theodosius the Great, who presided over the empire from the year 379 to 395. Suidas, and Vossius, in his treatise De Scientiis Mathematicis, mention several of his productions which are lost; among these are, a Commentary upon Ptolemy's Almagest; an universal Chorography; a Description of the Rivers of Lybia; a treatise on Military Engines; Commentaries upon Aristarchus of Samos, concerning the Magnitude and Distance of the Sun and Moon, &c. His Mathematical Collections, in eight books, are yet extant, in the original Greek, excepting the first and part of the second book, among the rare MSS. presented by Sir Henry Savile to the Bodleian library, and in other collections. Of this work, Marcus Meibomius annexed some Lemmata, from the seventh book, in Greek, with a version of his own, to his Dialogue on Proportions, published at Copenhagen in 1665, fol.; and Dr. Wallis printed the twelve last Propositions, in Greek, from the Savilian MS. with a Latin version, and notes, at the end of his edition of Aristarchus's treatise on the Magnitude and Distance of the Sun and Moon, 1688, 8vo; and also in the third volume of his Mathematical Works, 1699, fol. In 1703, Dr. David Gregory published part of the preface to the seventh book, in which Pappus treats of the geometrical analysis of the ancients, &c. in Greek, accompanied with the Latin version of Commandini, in the Prolegomena to his edition of Euclid, fol. In 1706 Halley printed the whole of that Preface, in Greek and Latin, in the Prolegomena to his edition of Apollonius's Conics, 8vo. The third, fourth, fifth, sixth, seventh, and eighth books were translated into Latin by Frederic Commandini of Urbino, and published with a commentary by the editor, Guido Ubaldi, 1588, folio. In 1644 Mersenne gave an abridgment of them in his Synopsis Mathematica, 4to, containing only such propositions as could be understood without figures. At length the whole of what remains of the Mathematical Collections was published at Bologna in 1660, fol., by Manolessi.

PAPPUS, (John,) a learned Lutheran divine, was born at Lindau, on the banks of the lake of Constance, in 1549, and educated at Strasburg, and at Tübingen. In 1569 he was made minister of the church of Reichoville; and in the following year he was recalled to Strasburg, where he was placed in the chair of Hebrew professor, and was soon afterwards appointed professor of divinity, as well as one of the ministers in the church of that place. In 1578 he was made pastor of the principal church at Strasburg; and in 1581 he was appointed to the superintendence of that ecclesiastical district. He died in 1610. He published, Parva Biblia, sive Synopsis Biblica, Summam continens totius S. Scripturæ methodicè digestam; Historia Ecclesiastica Conversionis Gentium; Epitome Historiæ Ecclesiasticæ de Conversionibus Gentium, Persecutionibus Ecclesiæ, Hæresibus, et Conciliis Œcumenicis, ex præcipuis Scriptoribus Ecclesiasticis collecta; Germaniæ veteris Descriptiones, ex probatis Auctoribus collectæ; Descriptio omnium Regum et Prophetarum Populi Judaici; Index Expurgatorius Librorum qui hoc Sæculo prodierunt, 1699, 12mo; and he published, in the original Greek, with a Latin version of his own, a curious monument of antiquity, by an unknown author, entitled, συνοδικον περιεχον, &c., or, Libellus Synodicus, omnes Synodos, tam Orthodoxas, quam Hæriticas, brevi Compendio continens: quæ ab Apostolorum inde Tempore, usque ad octavam, super Unione Photii, et Johannis Papæ, Institutam, sunt celebratæ, 1601. This work is inserted in the eleventh volume of Fabricius' Bibl. Græc. pp. 185—258.

PARABOSCO, (Girolamo,) an Italian poet and miscellaneous writer, born at

Piacenza, towards the beginning of the sixteenth century. He appears to have been a musician by profession, and a maestro di capella. He wrote several comedies in prose and verse, and a tragedy, entitled, Progne. In 1558 was published at Venice, Diporti di Girolamo Parabosco, consisting of novels in the manner of Boccaccio and Bandello.

PARACELSUS, (Philippus Aureolus Theophrastus Paracelsus Bombast, ab Hohenheim,) is commonly said to have been born in 1493 at Einseideln, in the canton of Schwyz, in Switzerland. His father, who was a medical practitioner, placed him under Trithemius, abbot of Spanheim, at that time eminent for his knowledge of chemistry. He quitted that master for Sigismund Fugger, a great operator; and from both these he acquired many secrets, and an insight into the spagiric art, as chemistry was then called. He then commenced a rambling life, pursuing knowledge through all the principal universities and countries of Europe, and not disdaining to pick up information concerning remedies and nostrums from barbers, conjurors, old women, empirics, and pretenders of all ranks. Some fortunate cures, set off with the usual exaggerations, rendered his name famous in Germany; and the temporary relief from the gout which he gave by his laudanum to Froben, the eminent printer at Basle and friend of Erasmus, induced the magistrates of that city, in 1526, to engage him at a large salary to fill the medical chair in their university. He commenced his course of lectures by lighting some sulphur in a brazen chafing dish, and then threw into the flame the works of Galen and Avicenna, exclaiming "Sic vos ardebitis in gehennâ." He lectured partly in Latin and partly in German, which, together with his singular manners and the novelty of his opinions, rendered him extremely popular. In consequence, however, of a dispute with the magistrates about the amount of a fee which he demanded of one of the canons, he left Basle in about a year, and recommenced his wandering life, accompanied by his friend and disciple, Oporinus. He passed his time in Alsace, and in different parts of Germany, living in taverns, and spending whole nights in drinking with the lowest company. He still maintained his reputation by extraordinary cures occasionally effected by his powerful remedies, though his failures were equally conspicuous. At length, after having boasted of possessing an elixir which would prolong his life at his pleasure, he was carried off on the 24th September, 1541, by a fever, at an inn at Saltzburg, in the Tyrol, in the forty-eighth year of his age, and was buried in the hospital of St. Sebastian, to which he bequeathed his property. His works, part of which are written in German and part in Latin, and of which a complete list is given by Haller, in his Biblioth. Medic. Pract., were published in Latin at Frankfort, 1603, in 10 vols, 4to, and in German, by Huser, at Basle, 1589-90, also in 10 vols, 4to. The most complete edition is that of Geneva, 1658, 3 vols, fol.

PARADIN, (William,) an industrious historian, born about 1510, at Cuiseaux, in Burgundy. He was made dean of the chapter of Beaujeu, where he died in 1590. He was the author of a translation of The History of Aristæus, respecting the version of the Pentateuch; Historia sui Temporis; Annales de Bourgogne; this history, by no means well digested, begins at the year 378, and ends at 1482; De Motibus Galliæ; Mémoires de l'Histoire de Lyon; De Rebus in Belgio anno 1543, gestis; and, Chronique de Savoie.

PARADISI, (Agostino, count,) an Italian poet, was born in 1736, at Vignola, in the territory of Reggio, and educated at the Collegio Nazareno at Rome. When only sixteen he was admitted member of an Accademia at Reggio, where both his poetical compositions and his Dissertations obtained for him great distinction. He visited Genoa, Venice, and Bologna, in which last place he became acquainted with the marquis Albergati Capacelli, and shared with him in some of his dramatic compositions. The duke of Modena afterwards appointed him professor of civil economy and lecturer on belles-lettres in the university of that city; and in 1776 bestowed on him the title of count. In 1780 he returned to Reggio, where he held a distinguished civil employment, devoting his leisure to literary pursuits. He died in 1783. Besides his *versi sciolti*, or poems in blank verse, he published three volumes of tragedies translated from the French, including an original one, entitled, Le Epitidi. Among his prose writings, his Eloge on Montecucculi is considered a masterpiece of its kind. He wrote also, Saggio sopra l'Entusiasmo nelle Belle Arti; and, Parere Economico.

PARAMO, (Luiz de,) a native of Borox, in the diocese of Toledo, archdeacon and canon of Leon, and afterwards Inquisitor in Sicily, is the author of

a most extraordinary work, De Origine et Progressu Officii Sanctæ Inquisitionis, ejusque Dignitate et Utilitate, undertaken under the patronage of D. Gaspar de Quiroga, then archbishop of Toledo and inquisitor-general, and first printed at Madrid in 1598, afterwards at Antwerp in 1614. A copy of the first edition is in Dr. Williams's Library in Red-cross-street, London.

PARCELLES, (John,) called the Old, a painter, was born at Leyden in 1597, and was a disciple of Henry Cornelius de Vrooms. His manner of painting was slow, but he finished his pictures with extreme neatness. His general subjects were sea-pieces; either calms, which are clear and excellently handled; or sea shores, crowded with mariners, or with fishers casting or drawing their nets. But his chief excellence was in representing storms with lightning, shipwrecks, waves in violent agitation, and vessels in the utmost distress. These scenes he described with singular fidelity and effect. He also produced some etchings of marine subjects. He died in 1641.

PARCELLES, (Julius,) called the Young, a painter, the son of the preceding, was born at Leyerdorp about 1628, and was instructed by his father; whose style and manner of colouring he so exactly imitated, that his works are very frequently mistaken for those of John Parcelles, especially as both artists marked their pictures with the same initial letters, J. P. The paintings of Julius, however, are not equal to those of John, but they possess considerable merit, and have great force of nature in the prospects and tints; his shores, and sand-hills, with the small vessels lying near the edge of the water, are correctly designed, and beautifully coloured.

PARCIEUX, (Anthony de,) a mathematician, was born near Nismes, in 1753. He became professor of mathematics at Paris, and often supplied the place of Brisson, professor of natural philosophy at the college of Navarre, whose lectures he had attended. In 1779 he gave a course of lectures on experimental physics, and he was afterwards employed to form a cabinet of that science at the military school of Brienne. On the establishment of the Lyceum at the Pantheon, he was nominated professor. Among his works are, Notions du Calcul Géométrique et d'Astronomie; Traité élémentaire de Mathématique; and, Traité des Annuities, ou Rentes à Termes. He was preparing a complete course of natural philosophy and chemistry, of which he had sent only the first volume to the press, when he fell a sacrifice to fatigue, occasioned by over attention to his studies, in 1799.

PARCIEUX. See DEPARCIEU.

PARDIES, (Ignatius Gaston,) a French mathematician, was born at Pau, in Gascony, in 1636; and at the age of sixteen entered into the order of Jesuits, and made so great proficiency, that he taught polite literature, and composed many pieces in prose and verse with considerable delicacy of thought and style, before he had arrived at the age of manhood. He afterwards devoted himself to mathematical and philosophical studies, and made himself master of the Peripatetic and Cartesian philosophy, and taught them both with so great reputation, that he was invited to Paris as professor of rhetoric in the college of Louis le Grand. He also taught the mathematics in that city, as he had before done in other places. He was prematurely cut off in 1673, in the thirty-seventh year of his age. His principal works are, Horologium Thaumaticum duplex; Dissertatio de Motu et Naturâ Cometarum; Discours du Mouvement Local; Eléments de Géométrie; this was translated into English by Dr. Harris; Discours de la Connaissance des Bêtes; Lettre d'un Philosophe à un Cartésien de ses Amis; and, Statique, ou la Science des Forces Mouvantes. Some of his works were printed together, at the Hague, 1691, 12mo; and again at Lyons, in 1725. Pardies had a dispute with Sir Isaac Newton about his new theory of light and colours, in 1672; and his letters are inserted in the Philosophical Transactions for that and the following year, No. 84 and 85.

PARE, (Ambrose,) the father of French surgery, was born in 1509, of poor parents, at Laval, in the district of Maine. He commenced the study of his profession early in life, at Paris, and practised it with great zeal both in hospitals, and in the French army, which he accompanied during several campaigns in Italy. In 1552 he was appointed surgeon in ordinary to Henry II.; and he held the same office under the succeeding kings, Francis II. Charles IX. and Henry III. Upon Charles IX., especially, he is said to have on one occasion conferred great professional benefits, when some formidable symptoms had been produced by the accidental wound of the median nerve in venesection, which he speedily removed. His services appear to have been amply acknowledged by the king, who, by keep-

ing him with him in his chamber, saved him in the horrible massacre of St. Bartholomew's, although a Huguenot. "Of all those," says the duke of Sully, "who were about the person of this prince (Charles IX.) none possessed so great a share of his confidence as Ambrose Paré, his surgeon. This man, though a Huguenot, lived with him in so great a degree of familiarity, that, on the day of the massacre, Charles telling him the time was now come when the whole kingdom would be Catholics, he replied, without being alarmed, 'By the light of God, sire, I cannot believe that you have forgot your promise never to command me to do four things; namely, to enter into my mother's womb, to be present in the day of battle, to quit your service, or to go to mass.' The king soon after took him aside, and disclosed to him freely the trouble of his soul: 'Ambrose,' said he, 'I know not what has happened to me these two or three days past; but I feel my mind and body as much at enmity with each other, as if I was seized with a fever; sleeping or waking, the murdered Huguenots seem ever present to my eyes, with ghastly faces, and weltering in blood. I wish the innocent and helpless had been spared!' The order which was published the following day, forbidding the continuance of the massacre, was in consequence of this conversation." Paré, after having been long esteemed as the first surgeon of his time, and beloved for his private virtues, died December 20, 1590, at the age of eighty-one. Though not a man of learning, Paré was a real improver of his art, and was the author of works which were universally read, and were translated into most of the languages of Europe. In anatomy he did not greatly excel, notwithstanding he had practised dissections. Though he did not invent, he greatly promoted, the practice of tying divided arteries, which he effected by drawing them out naked, and passing a ligature over them. One of his greatest reforms was in the treatment of gun-shot wounds, into which it was the custom at that time to pour boiling oil. He was also the first person who left off the barbarous practice of cauterizing a limb to stop the hæmorrhage after an amputation. He was likewise the first who recommended the extraction of the fœtus by the feet in cases of difficult parturition. He says that in cases of ascites the fluid should not be drawn off all at once after paracentesis. His works were published in a collected form at Paris, 1585, fol., in French, and are divided into twenty-eight books, of which the first five are chiefly on anatomical and physiological subjects. There are several other editions of his whole works, which have also been translated into Latin, Paris, 1582, fol., in twenty-six books; into English, London, 1578, fol.; into Dutch, Leyden, 1604, fol.; and into German, Frankf. 1604, fol.

PARE. (David, Philip, and Daniel.) See PAREUS.

PAREDES; (Diego Garcia de,) a celebrated Spanish general, called the Spanish Bayard, was born of noble parents, at Truxillo, in Estremadura, in 1466. He accompanied his father to the war of Granada (1485), and was present at the taking of Baza, Velez, and Malaga, from the Moors. It was at the last-mentioned place that he became acquainted with Gonzalo de Cordova, under whom he subsequently served in Italy. He afterwards went to Rome, where he was well received by Alexander VI., who gave him a high command in his army. He served that pontiff with great zeal until 1499, when he enlisted under the banners of the Great Captain, who with a powerful fleet sailed towards the Morea. He was present at the taking of Cephalonia from the Turks (June 1501). In the war between the French and the Spaniards, who contended for the kingdom of Naples, Paredes rendered important services. At the celebrated pass of arms of Trani, he was one of the eleven Spanish champions who entered the lists; and he unhorsed three of his antagonists. At the storming of Ruvo (February 1503) he led the scaling party, and was the first on the ramparts. He also distinguished himself at Cerignola, where he commanded the centre of the Spanish army. After the death of the Great Captain (December 1515) he was deprived of his estates by the restoration made to the Angevin lords. He continued, however, to serve in Italy, and was present at the sieges of Verona and Vicenza, and also at the celebrated battle of Pavia (1525), where Francis I. was taken prisoner. He died in 1530. He wrote an interesting account of his own military campaigns and exploits, which is printed at the end of the Coronica del Gran Capitan.

PAREJA, (Juan de,) a painter, was a native of Spanish America, and born in 1610, the offspring of a Spaniard and an Indian mother. He became a slave of the celebrated painter, Don Diego Velasquez, and was employed by him in mixing his colours and preparing his pallet. "From

pointing the arrows of Apollo," says Cumberland, "he became ambitious of trying the strength of his bow." The servility of his situation for some time deterred him from making his first effort; but the impulse of genius at length prevailed, and he seized every secret opportunity, in the absence of Velasquez, of endeavouring to imitate what he had been employed upon, and by persevering application, and the force of talents, he became a respectable follower of the style of his master. These stolen studies were not accomplished without considerable apprehension and dread of discovery. It was, therefore, with fear and trembling, that the humble candidate for fame conceived the project of introducing his clandestine performances to the notice of the king. It was customary with Philip IV. to honour the studio of Velasquez with frequent visits; and Pareja having observed that it was usual for the king to order the pictures which were placed with their faces to the wall to be turned for his inspection, he formed the scheme of placing a picture of his own in that position, and of throwing himself on his majesty's clemency for forgiveness. On Philip's next visit to the apartments of Velasquez the project succeeded to his utmost wishes; the king ordered the picture to be shown him, Pareja eagerly obeyed, and presenting his humble performance, threw himself at his majesty's feet, acknowledged his presumption, and implored the royal protection against his master's displeasure. He could not have appealed to more competent judgment, nor have brought his offences before a more merciful tribunal. Philip interceded in his behalf; and Velasquez not only forgave the transgression, but emancipated him from his servitude. The gratitude of Pareja induced him to continue his voluntary service to Velasquez until his death; and after that event he continued to serve his daughter with marked fidelity. He was eminent in portrait painting, and produced some historical subjects in the style of his master. He died at Madrid in 1670.

PARENT, (Anthony,) a French mathematician, born at Paris in 1666. His propensity to mathematical studies was so great, that even at the age of thirteen he filled the margins of his books with notes on the subject. His friends wished him to pursue the law; but, though he went through a course in that faculty, he returned to his favourite studies in the college of Dormans, and soon after gave lectures on mathematics and fortification. He was made member of the Academy of Sciences, to whose mémoires he communicated some valuable papers. He died in 1716. He wrote, Mathematical and Philosophical Researches; Theoretical and Practical Arithmetic; and, Elements of Mechanics and Natural Philosophy.

PAREUS, (David,) vernacularly Wangler, a celebrated Protestant divine, was born at Francostein, in Silesia, in 1548. His father, after having him educated at a school in his native town, placed him as an apprentice, at first with an apothecary, and afterwards, at the instigation of an ill-humoured second wife, with a shoemaker. This humble situation did not repress the early desire which young David had discovered for acquiring learning, and at length his father permitted him to follow his inclination; and in his sixteenth year he was sent to Hirchberg, where there was a college, of which Christopher Schilling, a man of considerable learning, was the principal. Here, at Schilling's persuasion, he took the name of Pareus, formed from the Greek word παρεια, which signifies a cheek, as *wange*, whence his family name Wangler was formed, does in German. Schilling also made a convert of him from Lutheranism, in which he had been educated, to the principles of the Reformed church, on the subject of the real presence; and this change in doctrinal sentiment involved both the master and pupil in no little trouble. In 1566 Pareus was sent with ten of his school-fellows to Heidelberg, where he was admitted into the College of Wisdom, of which Zachary Ursinus, professor of divinity, was director. Here he made so distinguished a proficiency in his acquaintance with the Latin, Greek, and Hebrew languages, philosophy, and divinity, that he was soon appointed a tutor. He next became pastor of Hemsbach, in the diocese of Worms; from which post he was removed in 1577 by Lewis, the elector palatine, a zealous Lutheran, who established ministers of that communion throughout his dominions, in the room of the Reformed. On this occasion Pareus retired into the territories of prince John Casimir, brother of the elector, and officiated for three years as minister of Ogersheim, near Frankenthal. Afterwards he removed to fill the same office at Winzingen, near Neustadt. In 1584, after the death of the elector Lewis, prince Casimir restored the Re-

formed ministers, and appointed Pareus second professor in the College of Wisdom at Heidelberg. Two years afterwards he published, Methodus Ubiquitariæ Controversiæ. In 1589 he published an edition of the German version of the Bible, at Neustadt, with notes; this drew him into a warm controversy with a Lutheran of Tübingen, named James Andreas. In 1591 he was appointed first professor in the College of Wisdom; and in 1592, counsellor of the ecclesiastical senate. In 1593 he took the degree of D.D. Pareus engaged in several controversies with the writers of the Augsburg Confession, particularly in 1596, when he undertook the vindication of Calvin, who was charged with favouring Judaism in his exposition of several passages of Scripture. Two years afterwards he was nominated to the chair of divinity professor for the Old Testament at Heidelberg. In 1602, upon the death of Daniel Tossanus, Pareus succeeded him in the chair of divinity professor for the New Testament. He died in 1622. His works consist of Commentaries upon several of the books of Scripture, and numerous critical, didactic, polemic, and miscellaneous pieces, which were collected together, and published at Frankfort in 1647, in 4 vols, fol. He gave so much offence to James I. of England, by some antimonarchical principles which he advanced in his Commentary on St. Paul's Epistle to the Romans, that the king ordered that work to be burnt by the common hangman; and it was condemned by the university of Oxford. An answer to it was published by Dr. David Owen, a Welshman, and chaplain to the earl of Holderness; to this a reply was written by the subject of the next article.

PAREUS, (Philip Wangler,) son of the preceding, was born in 1576 at Hembach, in the diocese of Worms, and educated at Neustadt and Heidelberg; and afterwards, at the expense of the elector-palatine, he visited several foreign universities, took his degree of M.A. at Basle, and studied for a year, under Beza, at Geneva. In 1610 he was made rector of the college at Neustadt, where he continued till the town fell into the hands of the Spaniards, in July 1622, on which occasion his library was plundered. From the number of his publications he ranks among the most laborious of the German critics and grammarians. He was particularly attached to the comedies of Plautus, and had a furious controversy with Gruter respecting them. After having been at the head of various colleges, among which was that of Hanau, he died about 1650. He wrote, Lexicon Plautinum, 1614, a useful vocabulary of the words used by Plautus; Electa Plautina; an edition of Plautus, with notes; the Prolegomena which this contains of the poet's life, the character of his versification, and the nature of his comedy, were prefixed entire to the Delphin edition; Provocatio ad Senatum criticum pro Plauto et electis Plautinis; Thesaurus phrasium Linguæ Latinæ; Electa Symmachiana, Lexicon Symmachianum, Calligraphia Symmachiana; Narratio de Curriculo Vitæ et Obitu D. Parei; Calligraphia Romana; and, Lexicon Criticum. He also wrote some commentaries on Scripture, and some works on theology; and he edited his father's exegetical works.

PAREUS, (Daniel,) son of the preceding, was born at Neuhausen in 1605. He applied himself to the study of the classics, and published several pieces; in which he was encouraged by Vossius, who had a great respect for him, and made it his business to procure booksellers who would print his works. He was unfortunately killed on the 17th of July, 1635, by some soldiers at the siege of Keiserlautern. His publications are, The Poem of Musæus upon the Loves of Hero and Leander, with notes; Mellificium Atticum; this is a collection of sentences extracted from Greek authors, which he dedicated to the university of Oxford; Medulla Historiæ Ecclesiasticæ; editions of Lucretius, Herodian, Heliodorus, and Sallust; Lexicon Lucretianum; Historia Bavarico-Palatina; Spicilegium subsecivum, or notes upon Quintilian, in an edition of that author, published in London, in 1641, 8vo.

PARFAICT, (Francis,) the historian of the French drama, was born of an ancient family, at Paris, in 1698. He wrote, General History of the French Theatre, 15 vols, 12mo; History of the Ancient Italian Theatre, 2 vols; Theatrical Dictionary, 7 vols, 12mo; and, Dramatic Pieces. He died in 1753.

PARINI, (Giuseppe,) a celebrated Italian poet, was born of parents in humble life, in the district of Bosisio, near the lake of Pasiano, in the Milanese, in 1729. He published a volume of poetry at the age of twenty-three, which procured for him admission into the Accademia dei Transformati at Milan, and into that of the Arcadi at Rome. He was successively engaged as tutor in

the Borromei and Serbelloni families. In 1763 he published the Mattino, the first part of his celebrated Il Giorno; an ironical didactic poem, in which he satirizes the frivolities, the follies, and vices of the idlers and triflers who constitute what is called the fashionable world. He was appointed professor of belles-lettres in the Palatine schools at Milan, and on the suppression of the Jesuits, was promoted to the professorship of eloquence at the college of the Brera. Leopold II. afterwards promoted him to the prefectureship of the Brera, with an increased salary. At the period of the French revolution, Buonaparte and Saliceti caused him to be elected one of the magistrates of Milan; but he soon after requested permission to retire from office. He died in 1799.

PARIS, (Matthew,) an early English historian, was a monk of St. Alban's, of the Cluniac congregation, and flourished from the year 1245 to 1259, which was that of his death. He made a journey to Norway, by command of the pope, to introduce some reforms into the monastic establishments of that country. He is said to have stood high in the favour of Henry III. and to have obtained various privileges for the university of Oxford through his influence with that king. He is reported to have been a man of almost universal accomplishments; a mathematician, poet, orator, theologian, painter, and architect; he was likewise a person of uncommon integrity. He was employed to visit the monasteries and revive their decayed discipline; and he freely censured what he found wrong in all orders of people. His principal work is his Historia Major, which is supposed originally to have had a first part commencing with the Creation, and coming down to William the Conqueror; but there is left of it only the annals of eight English kings, from the beginning of the Conqueror's reign to the end of that of Henry III. (1272,) the latter years being added by another writer, supposed to have been William Rishanger, a monk of the same monastery. This is, upon the whole, a valuable history, composed with candour and exactness. It displays great freedom in exposing the usurpations of the Roman see upon the prerogatives of the English kings, on which account it incurs the censure of cardinal Baronius, who otherwise speaks of it with great commendation. This work was first printed in London in 1571, which edition, by archbishop Parker, was reprinted at Zurich in 1606. It was republished by Dr. William Watts in 1640, fol., with various readings, the author's additamenta, and his lives of the abbots of St. Alban's. Matthew Paris also composed a Historia Minor, being an abridgment of the former, but with some circumstances not contained in that. It is extant only in MS. He wrote some other works, which have either perished, or are concealed in libraries.

PARIS, (Francis,) a native of Chantillon, near Paris. From poverty and servitude in the house of Varet, grand vicar of Sens, he rose to distinction, and by the friendship of his master, he was admitted into orders, and procured the benefice of St. Lambert. He wrote, Forms of Prayer, founded on a Paraphrase of the Psalms; Prayers founded on a Paraphrase of various Passages of the sacred Scriptures; a Martyrology, or, general View of the Lives of the Saints; Familiar Instructions founded on the Gospels for all the Sundays and Festivals throughout the Year; The Gospel explained according to the Fathers, ecclesiastical Authors, and the Harmony of the four Evangelists; Prayers and divine Aspirations, extracted from the Confessions of St. Augustine; Christian Regulations for the Conduct of Life, taken from the sacred Scriptures and the holy Fathers; and a French version, rather paraphrastic, of Thomas a Kempis's four books on the Imitation of Jesus Christ. He died in 1718.

PARIS, (Francis de,) generally known by the name of the abbé Paris, and rendered famous for a time by the impostures which were practised at his tomb, was born at Paris in 1690. He was admitted to deacon's orders, and for some time he instructed the catechumens in the parish of St. Como. In the disputes occasioned by the bull Unigenitus, he attached himself to the Jansenist party; on which account the cardinal de Noailles was desirous of presenting him to the living of St. Como, but was prevented from doing so by unforeseen obstacles. Upon the death of his father, the abbé Paris renounced all claim to his patrimonial inheritance in favour of a younger brother, and devoted himself to what he conceived to be a life of meritorious poverty. Having made trial of different solitudes, he at length fixed upon a house in the suburb of St. Marceau, where he spent his time in prayer, and the most rigorous acts of penance, supporting himself by making stockings for the poor,

with whom he divided the profits of his labour. He died, in consequence of the severity of the discipline which he observed, in 1727, when he was only thirty-seven years of age. He was the author of a Commentary on the Gospel of St. Matthew; an Explication of the nine first Chapters of the Epistle of St. Paul to the Romans; an Explication of the Epistle to the Galatians; and, An Analysis of the Epistle to the Hebrews. He was buried in the church-yard of St. Medard, at Paris, where his brother erected a monument to his memory, which the great reputation of his sanctity drew many people to visit, who paid their devotions to him as to a saint. This concourse gradually increasing, he was soon considered to be a subject proper to revive the credit of the Jansenist party, which was now depressed by the Jesuits, who were supported by the authority of the court. Within five years, therefore, after his death, the confident report of miracles wrought at his tomb was propagated not only in the city of Paris, but through the whole kingdom. In consequence of this, infinite crowds were perpetually pressing to the place, who, duped by the artifices of crafty impostors, went away proclaiming the benefits received from the saint, in the cure or relief of the most desperate diseases. Nor could all the power of the government give a check to the rapidity of this superstition, till by inclosing the tomb within a wall, all access to it was effectually obstructed.

PARK, (Mungo,) an adventurous and ill-fated traveller, was the third son of a respectable farmer, who resided at Fowlshields, on the banks of the Yarrow, not far from Selkirk, where Mungo was born on the 10th of September, 1771. He received his earlier education at the parochial school of his native place; and at the age of fifteen he was apprenticed to Mr. Thomas Anderson, a surgeon in the town of Selkirk, whose daughter he afterwards married. With that gentleman he resided for three years, during which time he improved his acquaintance with the classics by occasional attendance at the grammar-school. In 1789 he removed to the university of Edinburgh, where he attended a course of lectures on medicine and surgery. Here he devoted considerable attention to botany, for which science he had felt an inclination from his connexion with his brother-in-law, Mr. James Dickson, who had settled in London as a nurseryman and seedsman, and had attracted the notice of Sir Joseph Banks. On the completion of his studies at Edinburgh, Park repaired to London, where Mr. Dickson introduced him to Sir Joseph Banks, through whose interest he obtained the appointment of assistant surgeon to the *Worcester* East Indiaman. He sailed in that vessel in February 1792, on a voyage to Sumatra, and returned to England in the following year. In the course of the voyage he had visited Bencoolen, in Java, where he made some interesting discoveries, an account of which afterwards appeared in the third volume of the Linnæan Transactions. At the time of Park's return the attention of the African Association was earnestly directed to the solution of a problem of more than common interest —the existence and course of the river mentioned by some ancient geographers, by the name of the Niger. Intelligence had been recently received of the death of Major Houghton, who had been sent out by the Association for the purpose of exploring the course of the Niger, and much difficulty was experienced in finding a successor. Park now offered his services to the Association; and after inquiry into his qualifications, the offer was accepted. He sailed from England on the 22d May, 1795, and reached Pisania, a British factory about 200 miles up the Gambia, on the 5th July. Here he remained for several months in the house of Dr. Laidley, learning the Mandingo language. Thence he proceeded on the 2d December, by an indirect route, to Yarra, a frontier town of the territory of Ludamar, then governed by the chief of a predatory horde of nomade Moors, which he reached on the 18th of February, 1796. Ali, the Moorish chief, detained him a captive till the 1st July, when he made his escape in a destitute and lonely condition, and arrived at Sego, on the Nil el Abid, or Joliba, after a journey of fifteen days. He then explored the stream downwards to Silla, and upwards to Bammakoe, and next crossed a mountainous country to Kamalia, a Mandingo town, which he reached on the 14th September. Here his health gave way, undermined by a fever which had attacked him at Pisania. After being detained at Kamalia for five months, he set out on his return to Pisania, where he arrived on the 10th of June, 1797. On Christmas-day following he arrived in England. The summer and autumn of the next year he spent among his relations in Scotland,

where he led the life of a hard student, employed on his narrative during the whole of the morning, and allowing himself scarcely any recreation beyond a solitary walk on the banks of the Yarrow, near his native place. He adopted the abstract of Mr. Bryan Edwards, secretary to the African Association, as the framework of his book; and Major Rennell's Memoir was added as an appendix. The work was published in 1799, and was well received. In the same year he married the daughter of Mr. Anderson, with whom he had served his apprenticeship. A favourable opportunity for commencing the practice of his profession occurring in Peebles, he settled with his family in that town, in October 1801. Here he made the acquaintance of Dr. Adam Fergusson, of Mr. (afterwards Sir Walter) Scott, and Mr. Dugald Stewart. In the autumn of 1803 he received a letter from the office of the colonial secretary of state, requesting his immediate attendance in London. The result of his interview with lord Hobart was his acceptance of the proposal from government that he should command an expedition of discovery into the interior of Africa. On the 30th January, 1805, he sailed from Portsmouth. The interval he had employed in obtaining a knowledge of Arabic, and in improving himself in the practice of making astronomical observations. Park had adopted Mr. Maxwell's opinion, that the Congo and the Niger were one stream; and his plan was, with a supply of merchandise sufficient to defray travelling expenses, and a body of soldiers sufficient for a protection from hostile attacks, to cross from the Gambia to the Niger, and then sail down the stream to the ocean. The expedition left Pisania on the 4th May, 1805. He transmitted to Pisania an account of his progress, till he embarked with some of his followers in a boat on the stream which he had previously discovered; but beyond that point no certain intelligence of his fate has ever been received. The most probable account is given by a man named Amadi Fatouma, whom Park took at Sansanding, to guide him to Haoussa. The story of Amadi Fatouma is briefly this: that on arriving at Yaouri, Fatouma's engagement having terminated, he quitted Mr. Park; that after Mr. Park's departure, the chief of Yaouri informed the king (falsely) that the white men had departed without giving the customary present; that the king in rage imprisoned Fatouma, and sent an armed force to intercept the white men at the narrows of the river; that on his release from prison Fatouma learned from a slave (the only survivor of Park's party) that during a skirmish which ensued the boat was sucked into a rapid, and that the white men, in attempting to make their escape, were drowned. Thus perished Mungo Park, towards the close of 1805, in the thirty-fifth year of his age. His manner was cold and reserved; but for the venturesome career in which his fame was won he was eminently fitted by a large and athletic frame, a calm, courageous self-possession, and an unwearied power of observation. These qualifications were accompanied by a scrupulous veracity, that enables us to rely upon his statements as in no instance exaggerated. He left a widow and three children. Mrs. Park died in the month of February 1840. In 1815 the journal of Park's last route, as far as he had written it, was published in 4to, by Mr. John Whishaw, of Lincoln's-inn, who prefixed to it an interesting biographical memoir.

PARKER, (Henry,) lord Morley, an ingenious nobleman, was born in Northamptonshire in 1476, and educated at Oxford. He was one of the barons who signed the declaration to Clement VII., threatening him with the loss of his supremacy if he refused his consent to the divorce of Henry VIII. Notwithstanding this he died in the communion of the Church of Rome, in 1556. He wrote, A Declaration of the 94th Psalm, printed by Berthelet in 1539. Some of his works remain in MS.

PARKER, (Matthew,) the second Protestant archbishop of Canterbury, was born in the parish of St. Saviour's, Norwich, on the 6th of August, 1504, and was educated at Corpus Christi, or Bene't, college, Cambridge, where, in six months after his admission, he was chosen a scholar of the house, or Bible clerk. In 1524 he took his degree of B.A., and in 1526 was made subdeacon, under the titles of Barnwell, and the chapel in Norwich fields. In April 1527 he was ordained deacon, in June priest, and in September created M.A., and chosen fellow of his college. He now studied the Scriptures, fathers, and ecclesiastical writers, with such diligence and attention, that in a few years he made great progress in every branch of knowledge necessary for a divine; and he began to be so much noticed on that account, that when cardinal Wolsey was looking out

for men of the greatest learning and character, to fill his new college at Oxford, Parker was one of those whom he selected for this mark of distinction, which, however, he declined. In 1533, when he had reached his twenty-ninth year, Cranmer, now promoted to the archbishopric of Canterbury, granted him a license to preach through his province; and the king granted him a patent for the same throughout the kingdom. While at college he had for his contemporaries Nicholas Bacon, Cecil, Bradford, and Ridley; and he lived in great intimacy and friendship with Bilney, Stafford, Arthur, friar Barnes, Sowode, master of the college, Fowke, and many others, by whose means religion and learning were beginning to revive at Cambridge. For Bilney he had so great a veneration, that he went down to Norwich to attend his martyrdom, and afterwards defended him against the misrepresentations of Sir Thomas More, who had asserted that he recanted at the stake. In 1533 he was sent for to court, and made chaplain to queen Anne Boleyn, who had so great an esteem for him, that, a short time before her death, she gave him a particular charge to take care of her daughter Elizabeth, that she might not want his pious and wise counsel; and she at the same time laid a strict charge upon the young princess to make him a grateful return, if it should ever be in her power. In July 1535 he proceeded B.D., and in the same year was promoted by the queen to the deanery of the college of Stoke-Clare, in Suffolk, his favourite piece of preferment. Meeting here with many superstitious practices and abuses that stood in need of correction, he immediately composed a new body of statutes, and erected a school for the instruction of youth in grammar and the study of polite literature. He frequently preached at Stoke, and at Cambridge, and in adjacent places, and sometimes in London, at St. Paul's Cross. At what time he imbibed the principles of the reformers is not stated; but it appears that in those sermons he attacked certain Romish superstitions with such boldness, that articles were exhibited against him by some zealous papists, against whom he vindicated himself with great ability before the lord chancellor Audley, who encouraged him to go on without fear. On the death of queen Anne Boleyn in 1537, Henry VIII. took him under his more immediate protection, appointed him one of his chaplains, and, upon new-modelling the church of Ely, nominated him to one of the prebends in the charter of erection. In 1538 he made a visit to the university, where, after having performed his exercises with general applause, he commenced D.D. In 1542 he was presented by the chapter of Stoke to the rectory of Ashen, in Essex, which he resigned in 1544, and was presented to the rectory of Birmingham All Saints, in the county of Norfolk; but his most important promotion that year was to the mastership of Bene't college, Cambridge, for which he compiled a new body of statutes. In the following year he was elected vice-chancellor; and within the space of three years he was re-elected. In the same year (1545) the society presented him to the rectory of Land-Beach; but, to his great mortification, he was obliged to resign his beloved college of Stoke in 1547, although he laboured as much as possible to prevent its dissolution. In the year last mentioned he married Margaret, the daughter of Robert Harlstone, gent. of Mattishall, in Norfolk. In 1549, when Kett's rebellion broke out, Dr. Parker happened to be on a visit to his friends at Norwich, where he did great service by his exhortations and sermons; and he even ventured into the camp of the rebels, and, without regarding the imminent danger to which this exposed him, boldly inveighed against their rebellion and cruelty, and exhorted them to temperance, sobriety, and submission. In 1550 he lost his most intimate friend, Martin Bucer, who left him one of his executors; and, to testify his great regard for that eminent reformer, he preached his funeral sermon, which was printed by Jugge, under this title, Howe we ought to take the Death of the Godly, a Sermon made in Cambridge at the Burial of the noble Clerck, D. M. Bucer. By Matthew Parker, D. of Divinitie. In 1552 the king presented him to the canonry and prebend of Covingham, in the cathedral of Lincoln, where he was soon after elected dean, upon Dr. Taylor's promotion to that see. On the accession of queen Mary, he, with all the married clergy who would not part with their wives, was stript of his preferments. It appears by a MS. in Corpus Christi college, quoted by Strype, that he "lurked secretly in those years (the reign of queen Mary) within the house of one of his friends, leading a poor life, without any men's aid or succour; and yet so well contented with his lot, that in that pleasant rest, and leisure for his studies, he would never,

in respect of himself, have desired any other kind of life, the extreme fear of danger only excepted. And therein he lived as all other good men then did. His wife he would not be divorced from, or put her away all this evil time (as he might, if he would, in those days, which so rigorously required it), being a woman very chaste, and of a very virtuous behaviour, and behaving herself with all due reverence toward her husband." It may seem extraordinary that one who had so early imbibed the sentiments of the reformers, and had adhered to them so constantly, should have escaped the vigilance of the persecutors; and it is certain that strict search was sometimes made for him, and that on one occasion, when obliged to make his escape on a sudden, he got a fall from his horse, by which he was so much hurt, that he never recovered from the effects of it. He employed some part of his time in translating the book of Psalms into English metre, which was afterwards printed. This book is divided into three quinquagenes, with the argument of each Psalm in metre placed before it, and a suitable collect full of devotion and piety at the end. Some copies of verses, and transcripts from the fathers and others on the use of the Psalms, are prefixed to it, with a table dividing them into Prophetici, Eruditorii, Consolatorii, &c., and at the end are added the eight several tunes, with alphabetical tables to the whole. He also wrote, A Defence of Priests' Marriages. On the accession of Elizabeth he was elevated to the archbishopric of Canterbury. For this exalted station he was considered to be the fittest man among the English clergy at that difficult crisis, on account of his great learning, piety, zeal, courage, and prudence. He was so far from seeking this dignity, that he appears to have been unfeignedly averse to the acceptance of it. The queen, however, persisted in her choice, and he was consecrated in Lambeth chapel on the 17th of December, 1559, by William Barlow, late bishop of Bath and Wells, and then elect of Chichester; John Scory, late bishop of Chichester, and then elect of Hereford; Miles Coverdale, bishop of Exeter; and John Hodgkin, suffragan bishop of Bedford. An original instrument of the rites and ceremonies used on this occasion, corresponding exactly with the archbishop's register, is still carefully preserved in Bene't college library, and proved of great service, when the papists, some years after, invented a story that Parker was consecrated at the Nag's Head Inn, or Tavern, in Cheapside. Soon after his own consecration, the archbishop consecrated in his chapel at Lambeth, Grindal, bishop of London; Cox, bishop of Ely; Sandys, bishop of Worcester; Jewel, bishop of Salisbury; and several others. He also extended his influence and his concern for the Protestant interest to the kingdom of Ireland, sending over proper instructions to Hugh Corwin, archbishop of Dublin, for completing the work of the reformation of the Church of Ireland. Accordingly, the Litany was sung in English at the cathedral of Christ Church, in Dublin, in the presence of the earl of Sussex, the queen's lieutenant, and his court; which so highly exasperated the popish party, that they had recourse to their old fraud of inventing a miracle, to keep up the reputation of the old superstition. That which they adopted, however, was so clumsily contrived, that it was easily detected, to the shame and disgrace of the parties concerned, and of the cause which it was meant to support. The particulars of this ridiculous story having been transmitted by the archbishop of Dublin to archbishop Parker, he took care that it should be universally circulated, to expose the credulity of those who still retained a veneration for images. This letter was published by him very opportunely in England, as the question whether they should be continued in the churches or not, was now debated by the clergy, and the queen seemed inclined to retain them; but the sight of this letter, backed by several passages produced from Scripture by the archbishop and other divines, produced her consent that they should be taken down throughout the kingdom and demolished. About this time he received a letter from Calvin, in which that reformer said that "he rejoiced in the happiness of England, and that God had raised up so gracious a queen, to be instrumental in propagating the true faith of Jesus Christ, by restoring the Gospel, and expelling idolatry, together with the bishop of Rome's usurped power." And then in order to unite Protestants together, as he had attempted before in king Edward's reign, he entreated the archbishop to persuade her majesty to summon a general assembly of all the Protestant clergy, wheresoever dispersed; and that a set form and method (namely, of public service, and government of the church) might be established, not only within her dominions, but also among all the reformed and evan-

gelical churches abroad. Parker communicated this letter to the queen's council, and they took it into consideration, and desired the archbishop to return thanks to Calvin; and to signify that they thought his proposals very fair and desirable, but as to church-government, to inform him, that the Church of England would adhere to the episcopal form. The death of Calvin prevented any farther intercourse on this subject. In 1561 archbishop Parker and some of the other prelates made an application to the queen against the use of images, to which her majesty still discovered a very great inclination; and it may be inferred that they induced her to change her opinion on that matter, from the anecdote given in the account of dean Nowell [see NOWELL], who incurred her displeasure by only presenting her with a Prayer-book, illustrated with engravings. He died on the 17th of May, 1575, and was buried in his own chapel at Lambeth, where a monument was erected to his memory, with a Latin inscription by his friend, Dr. Walter Haddon; but this was demolished, and his bones were taken up and scattered, during the usurpation; nor was it known what became of them till they were discovered by Dugdale, in archbishop Sancroft's time, who again replaced them in the midst of the area of the chapel, as a small marble stone facing the altar, with this inscription upon it, now denotes, "Corpus Matthæi archiepiscopi tandem hic quiescit;" the monument itself, with an epitaph upon it of his own drawing up, being since removed into the ante-chapel. Concerning his learning, and zeal for the promotion of learning, there is no difference of opinion. His skill in ancient liturgies was such, that he was one of the first selected to draw up the Book of Common Prayer. In 1568 a revision of the English version of the Bible was published, chiefly under the inspection of archbishop Parker, with a preface written by him. A more correct edition was published in 1572. This was commonly called The Bishops' Bible; it followed the translation published by Cranmer, called The Great Bible; and it was publicly made use of till the last revision took place in the reign of James I. (1611.) He also published a Saxon Homily on the Sacrament, translated out of Latin into that language by Ælfric, a learned abbot of St. Alban's, about 900 years before; with two epistles of the same, in which there is not the least mention of the doctrine of transubstantiation. He was likewise the editor of the histories of Matthew of Westminster, Matthew of Paris, Thomas Walsingham, and Asser's Life of King Alfred, all in folio. The work on which he is thought to have spent most time was the De Antiquitate Britannicæ Ecclesiæ; but his share in this is a disputed point among antiquaries. Selden was the first who called it in question, although without giving his reasons; and Sir Henry Spelman considered Dr. Ackworth to have been either the author or collector of the work. Archbishop Usher thinks that Ackworth wrote only the first part concerning the British antiquities; and he, Selden, and Wharton, ascribe the lives of the archbishops to Josselyn, and make Parker little more than the director or encourager of the whole. And this seems to be confirmed by the copy now in the Lambeth library. It was probably printed at Lambeth, (where the archbishop had an establishment of printers, engravers, and illuminators,) in folio, in 1572. There is a fine copy in the British Museum, bound in green velvet embroidered, which appears to have been the presentation copy to queen Elizabeth. An indifferent edition of the work was published at Hanover in 1605; and an elegant one by Dr. Drake in 1729, fol. Archbishop Parker was to the last hospitable and charitable; and did many kind and benevolent things to individuals, as well as for the public benefit. The regulation of his family was extremely laudable; he assigned all his domestics some employment or other, and kept no idle people about him. Those who were not occupied in learned pursuits, about the management of his revenues, or the affairs of his household, were variously employed; some in binding books, others in engraving, painting, transcribing manuscripts in fine hand-writing, drawing, or illuminating. To the university of Cambridge, and particularly to his own college, he was a most munificent benefactor, founding, at his own expense, many fellowships and scholarships. He was also the founder of the first Society of Antiquaries, over which he presided during his life, and in this office was succeeded by archbishop Whitgift. He had the taste and spirit of an antiquary from his earliest years, and employed his interest, when he rose in the world, as well as his fortune, in accumulating collections, or transcripts of manuscripts, from the dissolved monasteries. The greatest favour which he conferred on literature was his presenta-

tion of his invaluable collection of MSS. and printed books to his college, which is still preserved there. Fuller styled this collection "the Sun of English Antiquity, before it was eclipsed by that of Sir Robert Cotton," and justly, as it contained more materials relating to the civil and ecclesiastical history of this kingdom than had ever been collected before. There is a minute and excellent printed catalogue of this collection by Nasmith, who also made a catalogue of the public library at Cambridge, which has never been printed.

PARKER, (Robert,) a learned Puritan divine, was educated at Bene't college, Cambridge, was made scholar of the house in 1583, and succeeded to a fellowship in the following year. After holding the benefice of Wilton, in Wiltshire, where he wrote, A Scholastical Discourse against Symbolizing with Antichrist in Ceremonies, especially in the Sign of the Cross, printed in 1607, fol., which gave great offence, he fled to Holland, where he was chosen minister of the English church at Amsterdam; but the magistrates of the city, being unwilling to disoblige the king of England (James I.) by retaining him as their pastor, he removed to Doesburgh, where he became chaplain to the garrison. While he was at Amsterdam he published a treatise, De Descensu Domini Nostri Jesu Christi ad Inferos, 4to, which had been begun by his friend Hugh Sandford. He also wrote, De Politiâ Ecclesiasticâ Christi et Hierarchicâ oppositâ; A Discourse concerning Puritans; and, The Mystery of the Vials opened in the 16th chapter of the Revelation.—His son, THOMAS, wrote, Methodus Gratiæ Divinæ in Traductione Hominis Peccatoris ad Vitam; and, Meditations on the Prophecy of Daniel. He died in 1677, in New England, whither he had gone in 1634, to avoid the consequences of nonconformity at home.

PARKER, (Samuel,) an English prelate, born at Northampton in 1640. His father was a practitioner of the law, and by his servility to the parliament, and to Cromwell, he obtained a place in the high court of justice, and was made one of the barons of the exchequer, and serjeant-at-law at the Restoration. The son was educated among the Puritans, and in 1659 was admitted at Wadham college, Oxford, and became known in the university as a strict and regular student, more given to fasting and prayer, than to the amusements of the age. Soon after, however, interest or conviction induced him to renounce his favourite opinions; he became a zealous anti-puritan, was patronized by archbishop Sheldon, and continued a servile and temporizing follower of the court. Under James II. his hypocrisy was rewarded; he was made bishop of Oxford, privy counsellor, and by royal mandamus appointed president of Magdalen college in the university, against the statutes of the society. Thus elevated in dignity, he sacrificed his religion to his interests, and became contemptible to his clergy. Though thus devoted to the Papists, in compliance with the times, it is said that he wrote a letter to James II. to persuade him to return to the Protestant faith. He died at Magdalen college, unlamented, 20th March, 1687. He wrote various things in favour of the Papists, besides a history of his own times, which has appeared in Latin and English.

PARKER, (George,) earl of Macclesfield, son of Parker, the first earl and lord chancellor of England, is known for his knowledge of mathematics, which he evinced in preparing the bill by which the style in 1752 was to be altered according to the Gregorian calendar. The speech which he spoke on the occasion was published. He was at one time president of the Royal Society, and died in 1766.

PARKER, (Richard,) a native of Exeter, who served in the navy as midshipman, but was dismissed from the service for ill conduct. He was afterwards as a common sailor on board the fleet; and, with all the mean arts which dissatisfaction could suggest, he obtained universal influence over the sailors during the unfortunate rebellion which distracted and dishonoured the fleet at the Nore in 1797. The address, ready elocution, and, above all, the deep dissimulation which he possessed, marked him for a desperate leader; but after he had for some days exercised the sovereign power over his associates, in the character of admiral of the fleet, he was delivered up by his penitent associates. When tried by a court martial, he answered to his accusation with great firmness, and when condemned, implored mercy on his accomplices. He was hanged on board the *Sandwich*, the scene of his short glory, on the 30th of June, 1797.

PARKES, (Samuel,) a chemist, was born at Stourbridge, in Worcestershire, in 1759, and educated at Market Harborough, under Dr. Addington He published a Chemical Catechism, often reprinted; Essay on the Utility of Chemistry in the Arts and Manufactures; Rudi-

ments of Chemistry, illustrated by examples; Chemical Essays, principally relating to the Arts and Manufactures of the British Dominions, 1815, 8 vols, 8vo. He was a fellow of the Society of Arts, and of various other literary and philosophical associations. He died in 1825.

PARKHURST, (John,) an eminent prelate, was born at Guildford, in Surrey, in 1511, and educated at the grammar-school there, and at Merton college, Oxford, of which he became fellow. In 1532 he entered into holy orders. We find him recorded in the life of Jewel, as the tutor of that excellent prelate, who entered of Merton college in 1535, and as "prudently instilling, together with his other learning, those excellent principles into this young gentleman, which afterwards made him the darling and wonder of his age." Among other useful employments, we find him collating Coverdale's and Tyndale's translations of the Bible along with his pupil, of whom he conceived a very high opinion, and on one occasion exclaimed, "Surely Paul's Cross will one day ring of this boy"—a prediction which was remarkably fulfilled in Jewel's celebrated sermon there in 1560. In 1548 he was presented by Thomas lord Seymour to the rich benefice of Bishop's Cleve, in Gloucestershire. After the death of Edward VI. he joined the exiles abroad, and took up his residence at Zurich, where he met with his pupil Jewel. He returned after the accession of Elizabeth, and in 1560 was raised to the see of Norwich. In 1566 he was created D.D. In the conduct of his diocese it appears that he differed in many respects from his metropolitan, archbishop Parker, and exerted his authority towards the Puritans with such moderation, as was accounted "great remissness." This produced frequent remonstrances on the part of the archbishop. "He was," says Strype, "a friend to *prophesyes;* that is, to the meetings of the ministers in several appointed parish churches in his diocese, as in St. Edmund's Bury, &c. to confer together about the interpretation and sense of the Scriptures. But the queen forbidding it, upon some abuses thereof, the archbishop signified to him her will, and he in obedience sent to his archdeacons and commissaries to have them forborn for the future. As for his life and conversation, it was such as might be counted a mirror of virtue; wherein appeared nothing but what was good and godly; an example to the flock in righteousness, in faith, in love, in peace, in word, in purity. He preached diligently, and exhorted the people that came to him. He was a learned man, as well in respect of human learning, as divine; well seen in the sacred Scriptures; an earnest Protestant, and lover of sincere religion; an excellent bishop, a faithful pastor, and a worthy example to all spiritual ministers in his diocese, both for doctrine, life, and hospitality." This character is confirmed by Bale, in the dedication to Parkhurst, of his Reliques of Rome, printed in 1563. He died February 2, 1574, and was buried in the nave of the cathedral of Norwich. He was one of the translators of the Bishops' Bible, of which his share was the Apocrypha, from the book of Wisdom to the end. He also wrote, Ludicra, sive Epigrammata Juvenilia; Epigrammata in Mortem duorum Fratrum Suffolciensium, Caroli et Henrici Brandon; Epigrammata seria, 1560; which seem to be a part of his larger collection; some of these had been long before published at Strasburg, along with Shepreve's Summa et Synopsis Nov. Test. Distichis ducentis sexaginta comprehensa; Vita Christi, Carm. Lat. in lib. precum privat. *ibid.* 1578. Several of his letters have been published by Strype, and others in MS. are in the British Museum.

PARKHURST, (John,) a learned divine and lexicographer, of the Hutchinsonian school, was born in 1728, at Catesby, in Northamptonshire, and educated at Rugby school, and at Clare hall, Cambridge, of which he became fellow. He entered into orders; and soon afterwards he succeeded, by the death of his elder brother, to a considerable estate. But he long officiated in the capacity of a curate, without any salary, in his own chapel at Catesby, which, after the demolition of the church of the nunnery there, served as a parish church, of which also he was the patron. When, several years after, in 1784, it fell to his lot to exercise the right of presentation, he presented to the vicarage of Epsom, in Surrey, of which he became patron by marriage, in 1754, the Rev. Jonathan Boucher. In 1753 he published, A serious and friendly Address to the Rev. John Wesley, in relation to a principal doctrine advanced and maintained by him and his assistants. This doctrine is what is called the faith of assurance, which Parkhurst objects to, in the manner stated by Wesley, as leading to presumption and an uncharitable spirit. In 1762 he published, An Hebrew and English Lexicon, without points; to which is added, A Methodical Hebrew

Grammar, *without points*, adapted to the use of learners, 4to, often reprinted. This was followed in 1769 by his Greek and English Lexicon, with a grammar, 4to, which has likewise gone through many editions, the first of which, in 8vo, was superintended by his learned daughter, the wife of the Rev. Joseph Thomas. This work, which, notwithstanding some blemishes, is eminently distinguished by sound scholarship, was edited in 1829, by the Rev. Hugh James Rose. Parkhurst also published, The Divinity and Pre-existence of our Lord and Saviour Jesus Christ, demonstrated from Scripture; in answer to the first section of Dr. Priestley's Introduction to the history of early opinions concerning Jesus Christ; together with strictures on some other parts of the work, and a postscript relating to a late publication of Mr. Gilbert Wakefield, 1787, 8vo. An answer to this was attempted by Dr. Priestley, in A Letter to Dr. Horne, &c. He died at Epsom in 1797. He was a man of extraordinary independence of mind, and firmness of principle. He visited little, alleging that such a course of life neither suited his temper, his health, nor his studies. Like many other men of infirm and sickly frames, he was occasionally irritable and quick, warm and earnest in his resentments, though never unforgiving. Notwithstanding the delicacy of his constitution, he was a very laborious student, rising every morning for many years at five o'clock. His first wife, Susanna, daughter of John Myster, Esq., of Epsom, died in 1759, leaving him a daughter. In 1761 he married Milicent, daughter of Thomas Northey, Esq., by whom he had the daughter, Mrs. Thomas, already mentioned. This lady having received, under the immediate care of her father, an education of the first order, acquired a degree of classical knowledge rarely to be met with in the female world. She wrote a very affectionate memorial of her father's worth, which is engraved upon his tomb in Epsom church.

PARKINS, (John,) a law-writer, was educated at Oxford, but left it without a degree, and became a student of the Inner Temple. After being called to the bar he became eminent in his profession, and had great practice as a chamber counsel. He died, according to Pits, in 1544, but according to Bale, in 1545, and is supposed to have been buried in the Temple church. He wrote, in Norman French (but Wood gives the title in Latin), Perutilis Tractatus; sive Explanatio quorundam Capitulorum valde Necessaria, London, 1530, often reprinted. There are two English translations of this, of 1642 and 1657, 8vo.

PARKINSON, (John,) a botanist and herbalist, born in 1567, was an apothecary in London, and eminent in his profession. He was appointed apothecary to James I., and obtained from Charles I. the title of Botanicus Regius Primarius. He published, Paradisus Terrestris, or a Garden of all Sorts of Pleasant Flowers, &c. 1629, fol.; a second edition of this, with additions, was printed in 1656; and, Theatrum Botanicum, or Theatre of Plants, 1640, fol.; this was the principal labour of his life, and was the most complete herbal then published in England. The date of his death is not known.

PARKINSON, (Thomas,) a mathematician and natural philosopher, was born at Kirkham-in-the-Fylde, in Lancashire, in 1745, and educated at Christ college, Cambridge. In 1769 he entered into holy orders. He published, A System of Mechanics; and, A System of Mechanics and Hydrostatics. In 1790 he obtained the rectory of Kegworth, in Leicestershire, which he held till his death, in 1830; he likewise held the archdeaconry of Leicester, the chancellorship of Chester, and a prebend in St. Paul's Cathedral, London. While at college he was employed by the Board of Longitude in the laborious calculation of tables of the series of parallax and refraction. He published several occasional charges and single sermons.

PARMENIDES, a Greek philosopher of the Eleatic sect, who flourished about B.C. 504. He was a native of Elea, and is said to have been the disciple and successor of Xenophanes; and he is also said to have attended the instruction of Anaximander. According to the testimony of Cebes, in his allegorical table, he was distinguished as an eminent pattern of virtue. He wrote the doctrine of his school (περι φυσεως) in verses, of which a few mutilated fragments only have reached modern times, and which were collected together by Henry Stephens, Paris, 1573, under the title of, De Poesi Philosophicâ, &c. Empedocles and Zeno were his disciples. Plato, in the dialogue to which he gave the name of Parmenides, professed to represent his tenets, but confounded them with his own. He held that Philosophy is twofold—that which follows the report of the senses, and that which is according to reason and truth. The former treats of the

appearances of sensible objects; the latter considers the abstract nature of things. The universe is one, immovable, immutable, eternal, and of a spherical form. The principles of things are heat and cold, or fire and earth, of which the former is the efficient, the latter the material cause. Parmenides adhered more closely to the Pythagorean doctrine than Xenophanes, the founder of the Eleatic sect; for while the latter considered the universe as possessing within itself a divine force, the former supposed the Deity to be an informing principle, or intellectual fire, diffused throughout the universe, but more especially residing in the extreme sphere of the world. Fülleborn published the fragments of his work, On Nature, with a translation in verse, Züllichau, 1795. Brandis, in his Commentationes Eleaticæ, Hafniæ, 1813, also published them, together with those of Xenophanes and Melissos. The most complete edition is by Karsten, in the second volume of his Philosophorum Græcorum veterum, præsertim qui ante Platonem floruerunt, Operum Reliquiæ, Brussels, 1835.

PARMENIO, a Macedonian commander, who acquired great reputation under Philip, father of Alexander the Great. When Alexander invaded Asia, he was accompanied by Parmenio, who, at the head of the Thessalian cavalry, contributed greatly to the victory at the Granicus. At the battle of Issus he had the command of the left wing; and after that important victory he was despatched to Damascus to take possession of the treasures of Darius, left in that city. In the decisive action of Arbela, or Gaugamela, Parmenio again commanded the left wing of the Macedonian army, and, having had to sustain the charge of the whole Persian cavalry, was reduced to such danger, that he sent for succour to Alexander, who arrived in time to rescue him. He thereupon took possession of the enemy's camp, while Alexander continued the pursuit of Darius in person. The dissatisfaction of the army at the Persian manners assumed by Alexander after the death of Darius having produced a conspiracy against his life, Philotas, one of the two sons of Parmenio, on its detection, was involved in the guilt, or, at least, in the accusation, and was put to the rack to force a confession. Unable to endure the torture, he named many accomplices, and among the rest his father. His criminality being supposed to be proved, he was put to death; but Parmenio, then commanding in Media, was not publicly declared a culprit. Alexander, however, who had now adopted the character and policy of an eastern despot, was resolved to remove the man of whom he stood in awe, and accordingly despatched a trusty messenger with orders to some officers who served under Parmenio to assist in putting him to death. This was effected in a base and treacherous manner. Approaching the general as he was walking in his pleasure grounds, they presented him with a letter from the king, and another in which the hand of Philotas was counterfeited, and while he was intent upon reading them, they stabbed him with repeated wounds. His head was then cut off, and sent to Alexander; whilst the soldiers mournfully interred his remains.

PARMENTIER, (John,) a French voyager, born at Dieppe in 1494. He was educated to the mercantile profession; and he also wrote verses on different subjects; of which a collection was published in 1531, 4to, under the title of, Description nouvelle des Dignités de ce Monde, et de la Dignité de l'Homme, composée en Rithme Françoise, et en Maniere d'Exhortation, &c. He was the first who conducted ships to the coast of Brazil, and the first Frenchman who discovered the Indies as far as the island of Sumatra, called Trapobane by the ancient cosmographers, where he died in 1530, when he was only thirty-six years of age.

PARMENTIER, (James,) a painter, was born at Paris in 1658, and was a relative of Sebastian Bourdon, by whom he was instructed in the art. In 1676 he came to England, and was for some time employed by Charles de la Fosse to assist him at Montague House. William III. sent Parmentier to Holland, to ornament his palace at Loo; but he quarrelled with Marot, the superintendent of the works, and returned to London. Not finding on his arrival much employment, he went into Yorkshire, and was employed on several historical subjects, as well as portraits. He painted an altar-piece for the principal church at Hull, and a picture of Moses receiving the Law, for St. Peter's church at Leeds. His best performance was the staircase at Worksop. He gave a picture of Diana and Endymion to Painters' Hall, in London. He died in 1730.

PARMIGIANO, (Francesco Mazzuoli, called Il,) a celebrated painter, so called from Parma, where he was born

in 1503; Vasari says in 1504. His father, who was also a painter, dying when he was very young, he was brought up under his uncles, Filippo and Michele; and such was the vivacity of his genius, that, at the age of sixteen, he painted his picture of the Baptism of Christ by St. John, for the church of the S. Annunziata, at Parma, now in the palace of count Sanvitati. Surrounded by the admirable productions of Correggio, he appears to have studied them with the greatest attention and success. His earliest works were entirely in the style of that exquisite painter; such are his S. Bernardo at the Osservanti at Parma, and the Holy Family, in the collection of the Presidente Bertioli. The desire of seeing the works of Michael Angelo and Raffaelle led him, when he was twenty years of age, to Rome, where his talents recommended him to the notice of Clement VII., for whom he painted a picture of the Circumcision, for the palace of the Vatican. He now cultivated his taste by imitating the grace and dignity of Raffaelle, and invigorated his design by contemplating the majestic energy of Michael Angelo. Vasari reports that it was said at Rome, "that the soul of Raffaelle had passed into the person of Parmigiano." The sacking of Rome in 1527 obliged him to take refuge at Bologna, where he painted some altar-pieces for the churches, among which was his celebrated picture of the Virgin and infant Christ, with St. John, St. Margaret, and St. Jerome, in S. Margherita; this was studied by the Caracci, and was preferred by Guido to the S. Cecilia of Raffaelle. In the church of S. Petronio is his grand picture of S. Rocco. On his return to Parma he was engaged to paint in fresco the vault of La Madonna della Steccata, where he represented Adam and Eve, and his famed chiaro-scuro of Moses breaking the Tables of the Law. Of his easel pictures one of the most admired is the Virgin and infant, with St. Catharine, St. John, and St. Jerome, in the Florentine Gallery, of which there are several repetitions. Another celebrated picture by him, representing the Virgin and Child, with Mary Magdalen and Angels, called La Madonna della Rosa, is now in the Dresden Gallery. This accomplished painter was unfortunately addicted to the ruinous mania of alchemy, and wasted his substance and his health in the absurd pursuit of the philosopher's stone. This fatal infatuation occasioned him to neglect, and at last to abandon, the important works he was engaged in at the Steccata; and having received several sums of money in advance, he was prosecuted by the confraternity. He fled to Casale Maggiore, where he died of a fever, brought on by disappointment and chagrin, at the age of thirty-seven. The style of Parmigiano is distinguished by a seductive elegance of contour, and the most captivating gracefulness of attitude. He was generally an enchanting colourist; and he was a profound master of chiaro-scuro. He has been erroneously supposed to have been the inventor of etching; but that art was practised in Germany long before his time; though he is considered as the first artist who exercised it in Italy. It is very difficult to meet with fine impressions of his prints, as the plates have been much retouched, and have been frequently copied. The originals are distinguishable by a superior expression in the heads, and by the elegance of the outline.

PARNELL, (Thomas,) a popular poet, descended from an ancient family in Cheshire, was born in Dublin in 1679, and educated at Trinity college, in that city. He was admitted to the degree of M.A. in 1700, took deacon's orders in the same year, and was ordained priest three years afterwards. In 1705 he was presented to the archdeaconry of Clogher, and about the same time married a lady of great beauty and merit. He now began to make frequent excursions to England, where his first connexions were principally with the Whigs, at that time in power, and he was familiar with Addison, Congreve, and Steele. Towards the latter part of queen Anne's reign, when the Tories were triumphant, Parnell, influenced, it is thought, by Swift, their zealous partizan, deserted his former friends, and joined in close union with that celebrated wit, and his associates, Pope, Gay, and Arbuthnot. Swift introduced him to lord-treasurer Harley; and, with the dictatorial air he was fond of assuming, insisted upon the treasurer's going with his staff in his hand into the ante-chamber, where Parnell was waiting, to welcome him. But the change of the ministry at the queen's death destroyed his brilliant prospects in the Church. By means of Swift's influence with archbishop King, he obtained a prebend, and the valuable living of Finglass, near Dublin. His domestic happiness received a severe shock in 1712, by the death of his wife. The loss is said to have had such an effect upon his spirits,

as to lead him into those habits of intemperance which shortened his life. He died at Chester, on his way to Ireland, in July 1717, in the thirty-eighth year of his age, and was buried, without any monumental record, in Trinity church in that city. Parnell was the author of several pieces, both in prose and verse. In the former, he wrote, the Life of Homer prefixed to Pope's translation of the Iliad. He likewise wrote, The Origen of the Sciences; and a life of Zoilus, meant as a satire against Theobald and Dennis; and some papers in the Spectator and Guardian, in the form of "Visions." It is as a poet that he is now exclusively known. After his death, Pope made a selection of such of his compositions as he thought worth preserving, and published them in 1721, 8vo, with an elegant epistle to the earl of Oxford. The characteristics of these pieces are ease, sprightliness, fancy, clearness of language, and melody of versification. Their sentiments are elegant, and their morality is pure. They consist of, the Rise of Woman; the Fairy Tale; the Hymn to Contentment; Health; the Vigil of Venus; the Night-piece on Death; the Allegory on Man; and, The Hermit. Another volume of posthumous pieces was printed at Dublin in 1758. In bulk they much exceed the first publication, but in merit they are much inferior to it; and Dr. Johnson expressly limits his commendations to the pieces published by Pope.

PARODI, (Domenico,) a painter, born at Genoa in 1668, was the son of Giacomo Filippo Parodi, a famous sculptor, who, after he had given him some instruction in the art of painting, sent him to Venice, where he became the pupil of Bonitelli, and improved himself further by studying the works of the Caracci, Tintoretto, and Paolo Veronese. He then proceeded to Rome, where he applied himself assiduously to the works of the ancient and modern masters, particularly Carlo Maratti. His historical and allegorical compositions had great elegance, and were remarkably correct in the design; and his portraits were highly esteemed for their lively and spirited resemblance, for that air of dignity which he diffused through them all, and for their relief and roundness. He had a thorough skill in the chiaroscuro; and some of his paintings in imitation of bas-relief were admirably executed. Many grand altar-pieces for churches and chapels in different parts of Italy were painted by him in fresco, as well as in oil; and at Genoa he painted the portraits of the duke and the most illustrious persons. Parodi likewise excelled in statuary, and carved an admirable figure in marble of Juan V. of Portugal; also several statues of the royal family, and of the nobility, which were accounted worthy of being immortalized in the poems of the best writers of his time. One of his principal paintings is a picture of St. Francis di Sales, in the church of the Filippini, at Genoa. He died in 1740.

PARR, (Thomas,) an extraordinary instance of longevity, was born in Shropshire in 1483. He was bred to husbandry, in which he laboured after he was one hundred and thirty years old. Ten years before this he married a widow; and he exhibited every sign of health, when, in 1635, the earl of Arundel took him to the court of Charles I., where he died through the change of air and mode of living, at the age of one hundred and fifty-two years and nine months. His body was opened by Dr. Harvey, who discovered no internal marks of decay.—A grandson of Parr died in Shropshire, at the age of one hundred and twenty.

PARR, (Catharine.) See CATHARINE.

PARR, (Richard,) a divine, was born at Fermoy, in the county of Cork, in 1617, and after receiving instruction in grammar at a country school, under the care of some Popish priests, who were at that time the only schoolmasters for the Latin tongue, he was sent, in 1635, to England, and entered as a servitor of Exeter college, Oxford, where his merit procured him the patronage of Dr. Prideaux, the rector, by whose interest, as soon as he had taken his degree of B.A. in 1641, he was chosen chaplain-fellow of the college. He found here another liberal patron and instructor in the celebrated archbishop Usher, who in 1643 retired to this college from the tumult then prevailing through the nation; and observing the talents of Parr as a preacher, he made him his chaplain, and about the end of that year took him with him into Glamorganshire. He soon after obtained the vicarage of Ryegate, in Surrey. In doctrinal points he appears to have concurred with the Assembly of Divines, who were mostly Calvinists; but it seems doubtful whether he ever took the Covenant. In 1649 he resigned his fellowship of Exeter college, and continued chaplain to archbishop Usher, while that prelate lived. In 1653 he was instituted

to the living of Camberwell, in Surrey, and appears to have been for some time rector of Bermondsey, in the borough of Southwark. At the Restoration he was created D.D. and accepted a canonry of Armagh. He died at Camberwell in 1691, and was buried in the church-yard, where a monument was erected to his memory. He wrote, Christian Reformation, being an earnest persuasion to the speedy practice of it; proposed to all, but especially designed for the serious consideration of his dear kindred and countrymen of the county of Cork, in Ireland, and the people of Ryegate and Camberwell, in Surrey, London, 1660, 8vo. He published also three Occasional Sermons. But his principal work is his Life of Archbishop Usher, prefixed to that prelate's Letters, 1686, fol.

PARR, (Samuel,) a divine and learned critic, was the son of an apothecary at Harrow-on-the-Hill, in Middlesex, and born there in 1747. At the age of six he was admitted into the famous school of his native village, where he had for his principal contemporaries William Jones, William Bennett, afterwards bishop of Cloyne, and other distinguished characters. In his fifteenth year he was called to assist his father; but this proved so much against his inclination, that in 1765 he obtained leave to enter Emmanuel college, Cambridge, with a view to the Church; but soon after his father died, leaving him in straitened circumstances; and in 1767 he accepted the situation of usher in the school at Harrow, under Dr. Sumner. In 1769 he entered into deacon's orders, but did not become a priest till 1777. In 1771 he was created M.A. at Cambridge, by royal mandate. In the same year Dr. Sumner died, and Parr offered himself as a candidate for the vacancy, but without success; on which he opened an academy at Stanmore, forty-five of the scholars following him from Harrow to that place. He now married a Miss Marsengale of Yorkshire; but this union, though it produced three daughters, was far from being attended with domestic harmony. The establishment at Stanmore failed; and in 1776 Parr became master of the grammar-school at Colchester, from whence in 1778 he removed to that at Norwich; where also he served two curacies, which he resigned in 1780, on being presented to the rectory of Asterby, in Lincolnshire. The year following he took the degree of LL.D. In 1783 he obtained the perpetual curacy of Hatton, in Warwickshire. At the same time bishop Lowth gave him a prebend in the church of St. Paul. In 1790 he exchanged Hatton for the rectory of Wadenhoe, in Northamptonshire, though he still continued to live at the former place, to which he was much attached, and the parish church of which he greatly ornamented. In 1802, Sir Francis Burdett gave him the rectory of Graffnam, in Huntingdonshire. He published, Two Sermons on Education; A Discourse on the late Fast, by Phileleutherus Norfolciensis; and, A Discourse on Education, and on the Plans pursued in Charity Schools. In 1787 he assisted his friend, Henry Homer, in a new edition of the forgotten treatises, written in Latin at the beginning of the seventeenth century, by the learned Scotchman, William Bellenden. This republication the doctor inscribed to the three political associates, Burke, North, and Fox, whose characters he drew with great vigour and elegance. This procured him from the Whig club an annuity of 300*l*. In 1789 he republished, Tracts by Warburton and a Warbutonian, for the purpose of annoying bishop Hurd, the editor of Warburton's works. In 1790 he was involved in the controversy on the real authorship of White's Bampton Lectures; when it appeared that Dr. Parr's share in that celebrated work was very considerable. The year following happened the riots at Birmingham; on which occasion he published a tract entitled, A Letter from Irenopolis to the Inhabitants of Eleutheropolis. In 1794 he became embroiled in a dispute with Dr. Charles Combe, the editor of a Variorum Horace, which Parr had severely analyzed in the British Critic. On Easter Tuesday, 1800, he preached the Spital Sermon at Christ Church, before the lord mayor; and this discourse he soon after published, with a profusion of notes, for some of which he was attacked by William Godwin. In 1803 he published, A Fast Sermon, preached at Hatton. On the death of Mr. Fox, he published, Characters of the late Charles James Fox, selected and in part written by Philopatris Varvicensis, 2 vols, 8vo. He died in 1825, leaving no other fruits of a profound and varied erudition than the few ephemeral publications already mentioned. His colloquial powers have been rarely equalled.

PARRENIN, (Dominic,) a Jesuit of Lyons, who went in 1698 as missionary to China. He was kindly treated by the emperor Cam-Hi, for whom he translated into Chinese some of the most interesting articles on geometry, anatomy, astro-

nomy, &c., from the Mémoires of the French Academy. His interference was honourably exerted in producing a reconciliation between the courts of Moscow and Pekin. He published the Chart of the Chinese Empire, and wrote several curious letters on the Chinese, which appeared in 1759, with the letters of Mairan. He died at Pekin in 1741, in a good old age; and the emperor, out of respect for his great learning and his many virtues, ordered his funeral expenses to be defrayed by the public, and his remains to be honourably attended to the grave by the noblest of the Chinese mandarins.

PARRHASIUS, a celebrated painter of Ephesus, who became a citizen of Athens, and flourished in the time of Socrates (Olym. xc.—xcvi.), as we learn from Xenophon, who has introduced him in a dialogue, discoursing with that philosopher. He was the son and pupil of Evenor; and Pliny tells us, that it was he who first gave symmetry and just proportions in the art; that he also was the first who knew how to express the truth of character, and the different airs of the face; that he found out a beautiful disposition of the hair, and heightened the grace of the visage. But the same author observes, that Parrhasius became insupportable by his pride; that he wore a purple robe, and a crown of gold; and that he used to carry a staff wound round with tendrils of the same metal. It is said that though Parrhasius was excelled by Timanthes, yet he surpassed Zeuxis. Among his pictures was a celebrated one of Theseus; Meleager, Hercules, and Perseus; Æneas, with Castor and Pollux; Ulysses feigning insanity; Bacchus and Virtue; an Agamemnon; and a fine picture of two heavy armed warriors, one in action, the other in repose. One of his most celebrated works was an allegorical figure of the Athenian people, or Demos, which is highly commended by Pliny (xxxv. 10—36.)

PARRHASIUS, (Aulus Janus,) an eminent Italian grammarian, was born at Cosenza, in the kingdom of Naples, in 1470. He taught with great reputation at Milan; whence he went to Rome during the pontificate of Alexander VI. Not long after he was appointed public professor of rhetoric at Milan, where his superior merit drew upon him the envy of his contemporary teachers, who, by false accusations, rendered his situation so uneasy, that he was obliged to retire to Vicenza, where he obtained the professorship of eloquence; and he held this professorship till the states of the Venetians were laid waste by the troops of the League of Cambray. He now withdrew to his native country, having made his escape through the army of the enemies. He was afterwards sent for by Leo X., who appointed him professor of polite literature. He soon after returned to his native country, where he died in 1533. His works were published, collectively, by Henry Stephens, in 1567, of which the principal is entitled, Liber de Rebus per Epistolam Quæsitis. This consists of a number of letters written to different learned men, containing explanations of passages in the ancient writers, and elucidations of points of antiquity, which display much erudition. There are also illustrations of Ovid's Heroical Epistles; of Horace's Art of Poetry; of Cicero's Oration for Milo, and various other tracts on classical subjects. The whole collection was reprinted in the first volume of Gruter's Thesaurus Criticus. A new edition of the book, De Quæsitis, with additions from the author's manuscript, was published at Naples in 1771.

PARROCEL, (Joseph,) called the Old, a painter of battles, was born at Brignoles, in Provence, in 1648, and was instructed by his father, Bartholomew Parrocel, a painter of little note, who died when his son was only fourteen years of age. He then went to Paris, whence he proceeded to Rome, where he was admitted into the school of Bourgognone. He next visited Venice. In 1675 he returned to Paris, and was made a member of the Academy the following year, on which occasion he painted for his picture of reception the Siege of Maestricht. He was commissioned by the marquis de Louvois to decorate one of the four refectories of the Invalides with the conquests of Louis XIV., in which he succeeded so much to the satisfaction of that minister, that he was immediately employed in some of the works at Versailles. He became one of the favourite painters of Louis XIV., in whose service he remained until his death. He was occasionally employed as a painter of history, and executed several historical subjects for the Hôtel de Toulouse, and an admirable picture of St. John in the Wilderness, for the church of Notre Dame, at Paris. His battle-pieces are ingeniously and copiously composed, his design of the figures and horses is correct and spirited, and his touch is marked with a fire and enthusiasm which are admirably adapted to the subjects he represented.

He died in 1704. He executed some good etchings, among which is a set of forty-eight prints of the Life of Christ.

PARROCEL, (Charles,) a painter, son of the preceding, was born at Paris in 1689, and was first instructed by his father, and afterwards by Charles de la Fosse, and on leaving that master travelled to Italy. On his return to France he acquired considerable reputation in the branch of painting in which his father had distinguished himself. Although his battle-pieces and huntings are inferior to those of Joseph Parrocel, his pictures possessed sufficient merit to procure his reception into the Academy at Paris. In 1745 he accompanied Louis XV. to Flanders, to take sketches of his conquests. We have by this artist a set of spirited etchings, from his own designs, representing horse and foot soldiers. He died in 1753.

PARRY, (Richard,) an able divine, educated at Oxford, and made master of Ruthyn school, in Denbighshire. He was raised to the see of St. Asaph in 1604. He revised the first edition of the Welsh Bible, which was published in 1620.

PARRY, (Richard,) a divine, was born in London in 1722, and educated at Westminster school, and at Christ Church, Oxford. He became rector of Wichampton, in Dorsetshire; and lecturer of Market Harborough, in Leicestershire. He died in 1780. He published, A Dissertation on Daniel's Prophecy of the Seventy Weeks; The Christian Sabbath as old as the Creation; The Scripture Account of the Lord's Supper; a Harmony of the four Gospels; Remarks on Dr. Kennicott's Letter; and, The Genealogy of Jesus Christ, in Matthew and Luke, explained.

PARRY, (William,) a painter, whose father was blind, and famous as a performer on the harp. The elder Parry was a native of the county of Flint; but, under the patronage of Sir Watkin Williams Wynne, he came to London, where his son was born in 1742. He studied in the duke of Richmond's gallery, and became a pupil of Sir Joshua Reynolds; he also occasionally attended the Academy of Painting in St. Martin's-lane. In 1770 he went to Italy, where, by the liberality of Sir Watkin, he was enabled to prosecute his studies for four years. While at Rome he copied, for his patron, Raffaelle's picture of the Transfiguration. In 1775 he returned to London, and soon after was elected a member of the Royal Academy; but not meeting with employment, he went again to Rome, and continued there for some years. In 1791 he revisited his native country, but died soon after his return.

PARRY, (Caleb Hillier,) a physician, was born in 1756, and educated at the academy of Warrington, and at the University of Edinburgh, where he took his doctor's degree. He then settled for some time at Norwich, whence he removed to Bath, where he resided above forty years, as one of the physicians of the hospital. He was a member of the Royal Society, and the author of a treatise on Angina Pectoris; another upon Wool; Observations on the Pulse; and a work on Hydrophobia; but his best known work is entitled, The Elements of Pathology, 1816. He died in 1822.

PARSONS, or PERSONS, (Robert,) a celebrated Jesuit, and one of the best writers of the time of Elizabeth, was the son of a blacksmith, and born at Nether Stowey, near Bridgwater, in Somersetshire, and educated at Balliol college, Oxford. Here he became so remarkable as an acute disputant, that, having taken his degree of B.A. in 1568, he was the same year made probationer fellow of his college. He soon after became the most eminent tutor in the society, and when he entered into orders was made socius sacerdos, or chaplain fellow. In 1572 he proceeded M.A., was bursar in that year, and in the next dean of the college; but it is said that being charged by the society with incontinency, and embezzling the college money, he, to avoid the shame of a formal expulsion, was permitted, out of respect to his learning, to resign, which he did in February 1574. He had till this time openly professed himself a Protestant, and was very zealous in introducing the writings of several authors of that persuasion into the college library: but soon after his resignation he went to London, and thence (June 1574) to Louvain. He then proceeded to Padua to study physic; but he had not been long there before the unsettled state of his mind and fortune excited in him a curiosity to visit Rome, where, in May 1575, he was chosen a member of the society of Jesus, and admitted into the English college. He was in all respects qualified to make a figure in this society, being, according to Camden, "fierce, turbulent, and bold;" and he soon answered every expectation his new friends had formed of him. Having completed the course of his studies, he became one of the principal penitentiaries; and he was in such

credit with the pope in 1579, that he obtained a grant from his holiness to change an hospital at Rome, founded in queen Mary's time, into a college or seminary for the English, by the name of Collegium de Urbe, dedicated to the Holy Trinity and St. Thomas à Becket, where the students were obliged to take the following oath: "I. N. N. considering with how great benefits God hath blessed me, &c. do promise, by God's assistance, to enter into holy orders as soon as I shall be fit, and to return to England to convert my countrymen there, whenever it shall please the superior of this house to command me." He had no sooner seen this college established, and his friend father Allen chosen, by his recommendation, rector of it, than he was appointed to proceed as superior missionary to England, in order to promote the Romish religion in that kingdom, being the first ever appointed on such a business. Edmund Campian was joined with him, and he had assistants in this arduous province; and they managed matters so artfully, that, notwithstanding the time of their departure from Rome, and the whole route of their journey, were notified, and even their portraits had been sent to England before them, yet they found means to elude the strictest search, and arrived safe in London. Here they hired a large house in the name of lord Paget; and, meeting the heads of their party, communicated to them a faculty they brought from the pope, Gregory XIII. dispensing with the Romanists for obeying queen Elizabeth; notwithstanding the bull which had been published by his predecessor, Pius V., absolving the queen's subjects from their oath of allegiance, and pronouncing an anathema against all that should obey her. They then dispersed themselves into different parts of the kingdom; the midland counties being chosen by Parsons, that he might be near enough to London, to be ready upon all emergencies. Campian went into the North, where they had the least success. The harvest was greatest in Wales. Parsons travelled about the country to gentlemen's houses, disguised either in the habit of a soldier, a gentleman, a minister, or an apparitor; and he applied himself to the work with so much diligence, that, if we may believe himself, he paved the way for a general insurrection before Christmas. But all his desperate designs were defeated by the vigilance of lord Burleigh: Campian was discovered, imprisoned, and afterwards executed; and Parsons, who was then in Kent, found it necessary to revisit the continent, and went to Rouen. He had contrived privately to print several books for the promotion of his cause, while he was in England; and now being more at ease, he composed others, which he likewise caused to be widely dispersed. Among the latter was his Christian Directory, or Exercise. In 1538 he returned to Rome, where in 1587 he was elected rector of the English seminary. In 1588, when Spain had prepared her "Invincible Armada" to invade England, Parsons was despatched thither to avail himself of the present temper of Philip II. and reconcile him to the order of the Jesuits, whose enormities had nearly brought them under the censure of the Inquisition. He now prevailed upon Philip to extend the Jesuits' seminaries in Spain; so that in a short time they could boast of their establishments at Valladolid, Seville, and St. Lucar, in Spain, at Lisbon, in Portugal, and at Douay and St. Omer, in Flanders. Among other favourite objects, he obliged them to subscribe to the right of the Infanta of Spain to the crown of England, and defended this position in his Conference about the next Succession to that Crown, which went so far as to assert the lawfulness of deposing queen Elizabeth. After the defeat of the Armada he used every means in his power to persuade the Spanish monarch to a second invasion; and when he failed in this, he endeavoured to raise a rebellion in England, urging the earl of Derby to appear at the head of it, who is said to have been poisoned, at his instigation, for refusing to acquiesce. Nor did he stop here. We find Sir Ralph Winwood informing secretary Cecil from Paris, in 1602, of an attempt to assassinate the queen in that year by another English Jesuit, at the instigation of father Parsons. After the failure of this wicked project, when there were no longer any hopes of effecting the deposition of Elizabeth, he turned his thoughts to the defeating of king James's succession to the crown, and for this purpose, under the assumed name of Doleman, published in 1594 a famous treatise, entitled, A Conference about the next Succession to the Crown of England. This work is supposed to have been drawn up by Parsons from materials suggested in a society to which he belonged with cardinal Allen, Sir Francis Inglefield, and other English Catholics. Its object is twofold; first, to show upon what grounds kings may be deposed or set aside, of which one of the principal is argued to be difference of re-

ligion. This topic had been amply discussed, especially by the Jesuits, in the case of Henry IV. of France, and is here urged with so much force, that the book was afterwards reprinted in support of the national rights in the disposal of the crown. The other object was, to invalidate James's hereditary title to the English crown, by exhibiting the many other claims that might plausibly be adduced from different stocks of royalty. On this account the work was popularly called the Book of Titles; there were, however, several mistakes or misrepresentations in the genealogies, as was shown by Camden. Parsons continued two years longer in Spain; and in 1596, after the death of Allen, he went to Rome, with the hope, it is thought, of succeeding him in the cardinalate. He was, however, not only disappointed in this expectation, but, upon several complaints against him from the English secular priests, on the ground of his meddling and factious conduct, he found the pope so ill disposed towards him, that he thought proper to retire to Naples, where he remained till the death of that pontiff (Clement VIII). In 1606 he returned to Rome, having assiduously employed himself during this interval, as he did afterwards, in executing the office of superintendent of the English mission, and writing a number of books for the advantage of his religion and order. He died at Rome on the 18th April, 1610, and was interred in the chapel of the college of which he was rector. His principal works are, A brief Discourse, containing the Reasons why Catholics refuse to go to Church, with a Dedication to Queen Elizabeth, under the fictitious name of John Howlet, 1580; De Persecutione Anglicanâ Epistola; A Christian Directory, guiding Men to their Salvation; this is an excellent work, and was put into modern English by Dean Stanhope; Responsio ad Eliz. Reginæ edictum contra Catholicos; this was printed under the name of And. Philopater; A Conference about the next Succession to the Crown of England, &c., under the name of Doleman; this, as has been already mentioned, was the work of cardinal Allen, Inglefield, and others, who furnished the materials, which Parsons put into a proper method; the design of this book was to support the title of the Infanta against that of James, after the death of Elizabeth, and to prove that there are better titles than lineal descent. It is remarkable that this weapon, which was obliquely aimed at Elizabeth, should afterwards be employed against Charles I. Ibbotson's pamphlet concerning the power of parliaments, &c. which was published preparatory to the destruction of that prince, was no more than a republication of Doleman (or Parsons), with very few alterations. Bradshaw's long speech at the king's condemnation, and a considerable part of Milton's Defensio pro Populo Anglicano, are chiefly borrowed from the same performance; and it was even reprinted in 1681, when the parliament were debating the subject of the exclusion of the duke of York; but in 1683 the university of Oxford ordered it to be burnt by the hands of the hangman. Dodd tries to prove that Parsons was not the author of it. Parsons also wrote, Brief Apology, or Defence of the Catholic Ecclesiastical Hierarchy erected by pope Clement VIII.; An Answer to O. E. whether Papists or Protestants be true Catholics, 1603; and, A Treatise of the three Conversions of Paganism to the Christian Religion, published under the name of N. D. (Nicholas Doleman).

PARSONS, (James,) a physician, anatomist, and antiquarian, was born at Barnstaple in 1705, and received the early part of his education at Dublin. Being destined to the profession of physic, he studied at Paris; and he took the degree of M.D. at Rheims in 1736. He then came to London, where he was employed as an anatomical assistant by Dr. James Douglas. He soon after commenced practice. In 1740 he was admitted a fellow of the Royal Society; and in 1750 he was appointed assistant secretary for foreign correspondence by the council of that body. He was likewise a member of the Antiquarian Society, and of that of Arts and Manufactures; and he maintained a correspondence with some of the most eminent men of science abroad. In 1751 he was admitted a licentiate of the College of Physicians. He died in 1770. He wrote, Mechanical and Critical Enquiry into the Nature of Hermaphrodites; A Description of the Urinary Human Bladder and the Parts belonging to it, with Figures, 8vo, afterwards translated into French and German; the principal aim of this was to condemn the use of Mrs. Stephens's medicine for the stone; Croonian Lectures on Muscular Motion; these were printed in the Philosophical Transactions for 1745; in the Appendix of the Philosophical Transactions of 1746 is given his Human Physiognomy ex-

plained; the object of this is to show what muscles of the face are brought into action by affections of the mind; Philosophical Observations on the Analogy between the Propagation of Animals, and that of Vegetables. Several other papers of his on anatomical and physiological topics are printed in the Philosophical Transactions, of which one of the most valuable is the dissection of a rhinoceros, illustrated with engravings. As an antiquary he distinguished himself by an elaborate publication entitled, Remains of Japheth; being historical Enquiries into the Affinity and Origin of the European languages, 1767, 4to. He finds in the inhabitants of the British isles the lineal descendants of Gomer and Magog, with the vestiges of their primitive language.

PARSONS, (Philip,) a divine, was born at Dedham, in Essex, in 1729, and educated at the grammar-school of Lavenham, in Suffolk, and at Sidney Sussex college, Cambridge. In 1761 he was presented to the living of Wye, in Kent; where also he became master of the free school. In 1767 he obtained the rectory of Eastwell; and in 1776, that of Snave in the same county. He died in 1812. He wrote, a Paper in the World; The Inefficacy of Satire, a poem; On Advertising for Curates; Newmarket, or an Essay on the Turf; Astronomic Doubts; a volume of Essays; Dialogues of the Dead and Living; Simplicity, a poem; and, Monuments and Painted Glass in Kent.

PARSONS, (John,) a physician, was born in Yorkshire, in 1742, and educated at Westminster school, and at Christ Church, Oxford. He studied medicine at Oxford, London, and Edinburgh. In 1769 he was appointed to the anatomy lecture at Oxford, and was also the first reader in anatomy at Christ Church, on the institution of John Freind and Matthew Lee, doctors of medicine, and students of that house. Under his direction a commodious anatomical theatre was built; and for the instruction of his pupils he provided a set of admirable anatomical preparations. He was soon after elected one of the physicians to the Radcliffe infirmary, and in June 1772 proceeded M.D. In 1780 he was elected the first clinical professor on the foundation instituted in 1772 by George Henry, earl of Lichfield, chancellor of the university. He died in 1785, in the forty-fourth year of his age, and was buried in the cathedral of Christ Church.

PARTHENAY, (John Larchevêque de,) lord of Soubise, was born in 1512. While commanding the French troops in Italy, he imbibed the principles of the Protestants, which he afterwards maintained with much firmness and constancy. He was made governor of Lyons in 1562, by the prince of Condé, the head of the Huguenots, and he bravely defended it when besieged by the duke de Nevers. He died in 1566.

PARTHENAY, (Catharine Larchevêque de,) daughter and heiress of the preceding, was eminent for her wit, her beauty, and her writings. In 1568, at the age of fourteen, she married Charles de Quellénec, baron de Pont, who fell in the massacre of St. Bartholomew's day. She took for her second husband (1575) Reneus, viscount de Rohan, who died in 1586. She was at Rochelle when the town was besieged, and shared with magnanimity all the calamities of that disastrous siege; and, refusing to be included in the capitulation, she was, with her surviving daughter, Anne, conveyed a prisoner of war to Niort. She died in 1631. She wrote some poems, printed in 1572, besides a tragedy, called Holofernes, acted at Rochelle, the Precepts of Isocrates, translated into French, and other works.—Her eldest son was the famous duc de Rohan, who supported the cause of the Protestants with such intrepidity in the reign of Louis XII.—Her daughter, CATHARINE, who married the duc de Deux Ponts, was the celebrated female who so nobly repulsed the unlawful advances of Henry IV. with these words: "I am too poor, sire, to be your wife; and too nobly born, to be your mistress."

PARUTA, (Paolo,) a noble Venetian, was born in 1540, and educated at Padua. He succeeded Contarini as historiographer of the republic in 1579, and afterwards filled various offices in the state. He was employed in several embassies, was made governor of Brescia, and finally was elected procuratore of St. Mark. He died in 1598. His works are, A Funeral Oration to the Praise of those who fell in the Battle of Curzolari in 1571; Della Perfezione della Vita Politica, Libri III.; and, Discorsi Politici, published by his sons in 1599, in 4to; both these political works are much esteemed for the depth and sagacity of their reflections, interspersed with sentiments of morality and religion; A History of Venice from 1513 to 1551, with the addition of the War of Cyprus in 1570-72, 4to, 1605; this work

is written in Italian, in a style rather grave and dignified than elegant, and is accounted, for the exactness and skill of the narrative, and the judiciousness of the remarks, one of the best works of that class in the language. He had begun to write it in Latin, in imitation of the style of Sallust, and is said to have finished four books in that tongue. A new edition of this history was given by Apostolo Zeno in 1703. Paruta's Political Discourses deserve, for their impartiality and statesmanlike penetration, to be put by the side of Machiavelli's Discourses on Livy. Montesquieu is said to have availed himself of Paruta's Discourses in the composition of his works.

PARUTA, (Filippo,) a learned antiquarian, was a noble of Palermo, and secretary to the senate of that city, where he died in 1629. He is principally known for his Sicilia descritta con Medaglie, 1612, Palermo. This work, afterwards augmented by Leonardo Agostini, was printed at Rome in 1649, and at Lyons in 1697. Havercamp published a Latin edition of it in 3 vols, folio, 1723, which makes part of the Italian Antiquities of Grævius and Burmann.

PAS. See FEUQUIERES.

PASCAL, (Blaise,) a distinguished French mathematician and philosopher, was born at Clermont, in Auvergne, on the 19th June, 1623. His father, who was president of the Court of Aids in his province, was also a man of considerable learning, and an able mathematician. As Blaise was his only son, so great was his affection for him, that in 1631 he relinquished his official situation, and settled at Paris, in order that he might himself superintend his education. From his infancy young Pascal gave evidence of an extraordinary capacity. He was very inquisitive, and desirous of knowing the reasons of every thing; and when good reasons were not given him, he would search for better; nor would he be satisfied but with such as appeared to him to be well founded. His father, perceiving in him an extraordinary inclination to reasoning, and afraid lest the knowledge of the mathematics would prevent him from learning the languages, resolved to keep from him, as much as he could, all notions of geometry, locked up all the books that treated of it, and refrained even from speaking of it in his presence. Notwithstanding these precautions, however, young Blaise, now only twelve years of age, used, in his hours of recreation, to make figures on his chamber-floor with charcoal, the proportions of which he sought out, laying down definitions and axioms, and then going on to demonstrations. So far had he proceeded with his inquiries, that he had come to what was just the same with the thirty-second proposition of the first book of Euclid, when he was one day surprised by his father in the midst of his researches. From this time young Pascal had full liberty to indulge his genius in mathematical pursuits, and was furnished by his father with Euclid's Elements; of which he made himself master in an incredibly short time, without any assistance. So wonderful was his proficiency in the sciences, that at the age of sixteen he wrote, A Treatise on Conic Sections. At the age of nineteen he had contrived his arithmetical machine, for furnishing an easy and expeditious method of making all sorts of arithmetical calculations without any other assistance than the eye and the hand. About this time the state of his health becoming impaired, owing to the intenseness of his application, he was obliged to suspend his labours for four years. At the age of twenty-three, having seen Torricelli's experiment respecting a vacuum and the weight of the air, he directed his attention to those subjects, and made several important experiments, of which he published an account in 1647. He also wrote small treatises, one of which he entitled, a Dissertation on the Equilibrium of Fluids; and the other, an Essay on the Weight of the Atmosphere; these were published after his death. Among other subjects on which his ingenuity was employed, was the solution of a problem proposed by father Mersenne, which had baffled the penetration of all who attempted it. This problem was, to determine the curve described in the air by the nail of a coach-wheel, while the machine is in motion; which curve was then called a roulette, but is now commonly known by the name of a cycloid. As a spur to genius, M. Pascal offered a reward of forty pistoles to any one who should give a satisfactory answer to it. No person having succeeded, he published his own solution at Paris; but as he now began to grow disgusted with the sciences, he would not send it into the world under his own name, but prefixed to it that of A. D'Etonville. This exertion of his genius was a triumph over all the old mathematicians of Europe; and it was made under circumstances which cannot but excite astonishment. For his sister, madame Périer,

informs us, that he made the discovery, as it were, in spite of himself, and to his own great surprise, while passing sleepless nights in his bed, tormented by severe paroxysms of the tooth-ache. Before this time he had drawn up a table of numbers, which, from the form in which the figures in it are disposed, he called his Arithmetical Triangle. When he was in the twenty-fourth year of his age he all at once renounced the study of the mathematics and natural philosophy, as well as all human learning, and devoted himself wholly to a life of religious meditation, mortification, and prayer. From this time he renounced all pleasure, and all superfluity; and to this system he adhered in the illnesses to which he was frequently subject, for he was of a very infirm habit of body. He not only denied himself the most common gratifications, but he also took *without* reluctance, and even with pleasure, either as nourishment or as medicine, whatever was *disagreeable* to the senses; and he every day retrenched some part of his dress, food, or other things, which he considered as not absolutely necessary. He wore an iron girdle full of points next his skin; and when any vain thought came into his mind, he gave himself some blows with his elbow, to increase the violence of the smart, and by that means put himself in mind of his duty. But these austerities did not wholly prevent him from noticing what was passing in the world, and he took an interest in the contest between the Jesuits and the Jansenists. Taking the side of the latter, he wrote his celebrated Provincial Letters, published in 1656, under the name of Louis de Montalte, in which he ably employed his talents of wit and humour in ridiculing the former. Voltaire says, in his Siècle de Louis XIV., that "these letters may be considered as a model of eloquence and humour. The best comedies of Moliere have not more wit than the first part of them; and the sublimity of the latter part is equal to any thing in Bossuet." He also pronounces Pascal the first of the French satirists, and maintains that Despreaux must be considered as only the second. In another place, speaking of this work of Pascal, he also says, that "examples of all the various species of eloquence are to be found in it. Though it has now been written almost an hundred years, yet not a single word occurs in it, savouring of that vicissitude to which living languages are so subject. Here then we are to fix the epoch when our language may be said to have assumed a settled form." These letters have been translated into almost all the European languages. M. Pascal had now given up all intense study, and lived in the most temperate manner; yet his health continued rapidly to decline, and his disorders so enfeebled his organs, that his reason became in some measure affected. The state of weakness to which he was reduced having alarmed his physicians, they prescribed to him taking the air and gentle exercise. As he was going to cross the Seine at the bridge of Neuilly, (October 1654,) in a coach and four, the two leading horses became unmanageable at a part where the parapet was down, and plunged over the side into the river. Happily their weight broke the traces; by which means the other horses and the carriage were extricated on the brink of the precipice. The effect of this on the feeble and languishing frame of Pascal may easily be conceived. It was with great difficulty that he was recovered at all from a long swoon; and he was never reinstated in the calm possession of his mental faculties. He always imagined that he saw a deep abyss on the left side of him, and he would never sit down till a chair was placed there, to secure him from danger. He died at Paris on the 19th of August, 1662, aged thirty-nine years and two months. "Ainsi périt cette frêle machine," says his eloquent biographer, M. Raymond, "qui servit, pendant quelques instants de demeure, à l'une des plus sublimes intelligences qui aient paru sur la terre." In company he was remarkable for the amiableness of his behaviour, and for his easy, agreeable, and instructive conversation. He possessed a natural kind of eloquence, which was in a manner irresistible. He intended to have written a work against atheists and unbelievers, and had collected materials for that purpose, which he did not live long enough to digest. These consisted of reflections upon devout, moral, and other subjects connected with the evidences of the Christian religion, which were written down by him at different times, on the first piece of paper which he could find; and he commonly set down only a few words of each sentence, as he penned them merely for his own use. After his death these pieces of paper were found filed upon different pieces of string, without any order or connexion; and being exactly copied as they were written, they were afterwards arranged and published

in thirty-two chapters, under the title of, Pensées de M. Pascal sur la Religion et sur quelques autres Sujets, 12mo. They have been translated into English and other languages. The works of Pascal were collected together, and published in 5 vols, 8vo, in 1779, at the Hague, and at Paris. Bayle pronounces Pascal to have been "one of the sublimest geniuses whom the world ever produced —a prodigy; and," says he, "if I might be so bold as to use the expression, I would call him a paradoxical individuum of the human species." His life was written by his sister, madame Périer.

PASCHAL I., pope, a Roman by birth, succeeded Stephen IV. on the 25th of January, 817. Immediately after his consecration he sent his nomenclator Theodore into France, to carry the tidings of his elevation to the emperor Lewis, who sent him assurances of his protection, and confirmed the grants which had been made by Pepin and Charlemagne to the holy see. In 818, he built a monastery at Rome for the Greek monks, who had fled from Constantinople and the other cities of the East, rather than renounce the worship of images. In the year 823, Lotharius, the eldest son of the emperor Lewis, who had taken him for his partner in the empire, came to Rome, where he was received by the pope with every possible mark of respect and distinction, and crowned by him emperor and king of Italy. He died on the 11th May, 824, after a pontificate of rather more than seven years. He was succeeded by Eugenius II. He is a saint of the Romish church, which honours his memory on the 14th May.

PASCHAL II., originally called Rainieri, a Tuscan by nation, succeeded Urban II. in 1099. He, however, found means to withdraw and conceal himself, believing, or pretending, that he was utterly unworthy of that exalted station. He was soon found out, however, and brought back to the assembly, by whose unanimous suffrages he had been chosen pope; and he was then immediately carried to the Lateran palace, where he was placed on the pontifical throne with the usual ceremonies. One of the first objects of his attention was effectually to crush his rival Guibert, who had maintained the name of pope for nearly twenty years, and given considerable trouble to his three predecessors, Gregory VII. Victor III. and Urban II. He claimed with the most unyielding pertinacity the right of investitures, which was opposed by Henry I. of England, and Henry V. emperor of Germany, who had revolted against, and deposed, his father, Henry IV. Henry visited Italy in hopes of receiving from the pontiff the imperial crown; but Paschal refused to officiate till he renounced his claims to the investitures. The incensed emperor seized the person of the pope; and, though the Romans immediately took up arms in defence of their sovereign, he carried him away captive, and refused to restore him to liberty, till he had renounced his pretensions to the disputed rights. This extorted concession was cancelled by two councils held at Rome in 1112, and 1116. Paschal, tired with the dissensions which harassed him, wished to resign the sovereignty, but he was suddenly cut off, 22d Jan. 1118, after a stormy pontificate of eighteen years. He was succeeded by Gelasius II. Some of his letters are preserved in the Councils of P. Labbé.

PASCHAL III. antipope, originally known by the name of Guy de Crema, was promoted to the sacred college by Adrian IV. who sent him into Germany, with the character of his legate, to appease the resentment of the emperor, Frederic Barbarossa, which he had provoked by his exorbitant and arrogant claims to temporal power and authority. Upon the death of Adrian in 1159, the cardinals were divided into two parties, the greater number of whom declared the election to have fallen upon Alexander III.; while the minority, of whom cardinal Guy was one, gave their votes for cardinal Octavian. Both the rivals were consecrated by their respective partisans; on which occasion Octavian assumed the name of Victor. Supported by the emperor, he retained the pontifical dignity till his death in 1164, when cardinal Guy was chosen his successor, and took the name of Paschal III. This election was confirmed by the emperor, Frederic I., who, in 1167, advanced with a powerful army into Italy, where he reduced several cities, and then laid siege to Rome, whence Alexander judged it prudent to retire in the disguise of a pilgrim. Paschal then celebrated mass with great solemnity in the church of St. Peter, where also, with the usual pomp and ceremonies, he crowned the emperor as well as the empress Beatrix. He was, however, carried off by a cancer in 1168, after he had held the title of pope for nearly four years.

PASCHASIUS RADBERT, a celebrated French monk in the ninth century, to whose writings Protestant controversialists trace the origin of the doctrine of Transubstantiation, was a native of Soissons, and embraced the monastic life among the Benedictines of the abbey of Corbie, of which he was elected abbot in 844. He, however, resigned his dignity, and returned to the condition of a simple monk, spending the remainder of his life in the exercises of the cloister, close study, and the composition of various works. He died in 865. He wrote a treatise, Concerning the Sacrament of the Body and Blood of Christ. In this performance he pretended to explain with precision the doctrine of the Church on this head, maintaining that, after the consecration of the bread and wine in the Lord's Supper, nothing remained of these symbols but the outward figure, under which the body and blood of Christ were really and *locally* present; and that the body of Christ thus present in the Eucharist, was the same body that was born of the Virgin, that suffered upon the cross, and was raised from the dead. This doctrine was opposed in that age by Rabanus Maurus, Ratramn, or Bertramn, John Scotus Erigena, Heribald, and others. There is an accurate reprint of this work by father Martenne, in the ninth volume of his Ampliss. Collect. Vet. Scriptor. In 846 Paschasius published a treatise, entitled, De Partu Virginis Lib. II. All his works were collected and published by father Sirmond in 1618, fol.; and they may likewise be found in the fourteenth volume of the Bibl. Patr.

PASCHIUS, (George,) a learned Lutheran divine and philologist, was born at Dantzic in 1661, and, after studying at Rostock, Königsberg, and Wittemberg, he travelled for further improvement in Germany, France, and England. In 1701 he became professor of moral philosophy at Kiel; and in 1706 he was nominated professor extraordinary of divinity in the same university. He died in the following year. He wrote, Tractatus de novis Inventis, quorum accuratiori Cultui Facem prætulit Antiquitas; this learned work, in which he attempts to prove that the knowledge of the moderns has been imperceptibly borrowed from the rich stores of ancient wisdom, and that our boasted inventions are only improvements on the discoveries of the ancients, seems to have been made use of by Dutens; Gynæceum Doctum; De Fabulis Romanensibus antiquis et recentioribus; De fictis Rebus publicis; De Philosophiâ Characteristicâ et Paræneticâ; De Re literariâ, potissimum morali Platonis; and, De variis Modis moralia tractandi Liber; cui accessit Introductio in Rem Literariam Moralem Veterum Sapientiæ antistitum.

PASINELLI, (Lorenzo,) a painter, was born at Bologna in 1629, and received his earliest instruction in painting from Simon Contarini, after which he studied under Flaminio Torre. He then went to Venice, where he studied the majestic style of Paolo Veronese. In the Palazzo Ranuzzi, at Bologna, is an excellent painting by him, representing Coriolanus; and in the Palazzo Zambeccari, in the same city, is a grand design of the Martyrdom of St. Ursula and her companions. His other principal performances are, The Entry of Christ into Jerusalem, in the Carthusian monastery of Bologna; A Holy Family, in the Carmelites' church; A Resurrection, in the church of St. Francisco; and St. John in the desert. Pasinelli etched this last piece in a very fine style, and he also produced some other good prints. He died in 1700.

PASITELES, a Grecian statuary and sculptor, who flourished in the time of Pompey the Great, B.C. 35, and is mentioned by Pliny (xxxiii. 55, xxxvi. 4, 5.) He wrote an account of the finest monuments of art extant in his time.

PASOR, (George,) a learned philologist, born in 1570, at Herborn, in the duchy of Nassau, where in his twenty-seventh year he was appointed to the chairs of theology and Hebrew. In 1626 he was invited to become professor of Greek at Franeker, where he died in 1637. He wrote, Lexicon Græco-Latinum in N. Test.; Grammatica Græca in N. Test.; and, Analysis difficilium Vocum in Operibus Hesiodi.

PASOR, (Matthias,) son of the preceding, was born at Herborn in 1599, and educated at his native place, at Marburg, and at Heidelberg, where he was employed as a tutor, and taught in private both the mathematics and Hebrew; he was honoured also with the degree of M.A. by the university in 1617, and then studied divinity under David Pareus, Abraham Scultetus, and Henry Alting. In 1620 he was appointed mathematical professor; which office he retained until Heidelberg was invested by the duke of Bavaria's troops, in September 1622, when he lost his books and MSS. and

narrowly escaped with his life to Herborn, whence he proceeded to Leyden, where he attended the lectures of the most eminent Dutch divines, particularly those of Erpenius upon Arabic, and of Snellius upon divinity. He then came to England; and, bringing proper testimonials with him to Oxford, was incorporated M.A. there, in June 1624. Here he began to teach Hebrew and the mathematics privately; but at the end of the year he took a tour into France with some gentlemen of Germany; and spending the winter at Paris, he attended the lectures of Gabriel Sionita, regius professor of Syriac and Arabic. He returned to Oxford in 1625, and had chambers in Exeter college, where he had some pupils, either in divinity or the Oriental languages; and in the latter he was tutor to the celebrated Pocock. Afterwards, upon his petition, he was appointed to read public lectures in Arabic, Chaldee, and Syriac, twice a week in term time, in the divinity school. He held this temporary professorship for about three years from Oct. 1626, during which time he also delivered a Hebrew lecture in New college. In 1629 he accepted an invitation to be professor of moral philosophy at Groningen; and, upon the death of Muller, the mathematical professor, six years after, he succeeded to that chair; but when, in 1645, he was raised to that of divinity, of which faculty he was then created doctor, he resigned his mathematical professorship, retaining that of moral philosophy. He died in 1658. He published, while at Oxford, Oratio pro Linguæ Arabicæ professione, publicè ad Academicos habita in Schola Theologica Universitatis, Oxon. 25 Oct. 1626, Oxon. 1627, 4to. He was also editor of those useful works which his father had compiled for the use of Greek scholars.

PASQUELINO. See Rossi.

PASQUIER, (Stephen,) a celebrated lawyer, was born at Paris in 1529, and studied the law under Hotoman, Baldwin, Cujas, and other distinguished jurists of his time. In 1549 he was admitted an advocate in the parliament of Paris. There were few important causes in which he was not engaged, and he particularly shone as advocate for the university against the Jesuits. That order never had a keener adversary, and he bestowed upon it all the satirical and invidious appellations that have since proceeded from the most zealous Protestants. His conclusion was, that the Jesuits ought not only to be excluded from the university, but banished from the kingdom. The first part of the sentence was obtained chiefly through his means; for the latter, the times were not yet ripe. His loyalty was rewarded by Henry III. with the post of advocate-general of the chamber of accounts. In 1588 he was named deputy to the states-general of Blois, and there he witnessed the murder of the duke of Guise, which he relates in his letters. When Henry III. was obliged to leave Paris in possession of the League, Pasquier followed him to Tours. After the surrender of Paris to Henry IV. in 1594, Pasquier continued in his office of advocate-general, till 1603, when he resigned, and passed the rest of his life in studious retirement. He was thrice married; the first time (as he says in a Latin epigram) for enjoyment, the second for money, and the third for help. He died in 1615, at the age of eighty-seven. Pasquier was a copious writer both in verse and prose. The most important of his works is his Recherches sur la France, of which he himself published seven books, and three more were added after his death from his papers. The best edition is that of 1665, fol. His authority is of considerable weight in matters relative to the civil history of the old French monarchy. His Letters, arranged in twenty-two books, are full of curious anecdotes and remarks. His Catéchisme des Jésuites, 8vo, 1602, is a very severe attack upon the founders and principles of that order. His Recherches and his Letters were published together at Trevoux in 1723, 2 vols, fol.—His second son, Nicholas, a master of requests, left a volume of letters, replete with historical anecdotes.

PASS, or PASSE, (Crispin de,) the Elder, an eminent artist, was born at Utrecht about 1560, and is said to have been instructed in engraving by Theodore Cuernhert. He applied himself very early in life to the study of design, as appears from the preface to his drawing-book, published in 1643 at Amsterdam, in Italian, French, and Dutch, entitled, Della Luce del dipingere e disegnare, in which he mentions his intimacy with the most celebrated masters of the time. Freminet, Rubens, A. Bloemart, P. Morelson, and P. Vander Berg, were among his friends and encouragers. His talents recommended him to the notice of Prince Maurice, who sent him to Paris, where he taught drawing in the academy of

M. Pluvinel, riding-master to Louis XIII., on which occasion he published his celebrated set of prints, entitled, Instruction du Roi en l'exercise de monter à cheval, par Messire Antoine de Pluvinel. In these are introduced the portraits of Louis XIII., the duc de Bellgarde, and many of the great personages of the court. At what time he came to England is not clearly ascertained, but as none of his prints, engraved here, are dated later than 1635, it is probable that he quitted this country soon after that period.

PASS, or PASSE, (Crispin de,) the Younger, the eldest son of the preceding, was born at Utrecht about 1585, and was instructed in the principles of drawing and engraving by his father.

PASS, or PASSE, (William de,) the second son of Crispin de Pass the Elder, was born at Utrecht about the year 1590, and was instructed by his father, under whom he became a very eminent artist. It is probable that he came with the elder Pass to England, where he resided the greater part of his life, and where he engraved his best plates. His prints are very numerous. He also engraved some devotional and other subjects, which possess considerable merit, though inferior to his portraits.

PASS, or PASSE, (Simon de,) was the youngest son of Crispin de Pass the Elder, and received his instruction from his father. He resided about ten years in England, where he engraved several fine portraits, the earliest of which is dated 1613, and on leaving this country he entered the service of the king of Denmark. He was employed by Nicholas Hilliard to engrave counters of the English royal family. Of his numerous prints, his portraits are the most estimable, although he engraved several sacred subjects, frontispieces, and other book ornaments, which are very neatly executed.

PASSAVANTE, (Jacopo,) a Dominican monk, born at Florence, where he died in 1357. He wrote, Le Specchio della vera Penitenza, 1595, 4to. The Academy della Crusca directed an edition of it to be printed in 1681, which was its seventh impression, and received their *imprimatur* as a beautiful exemplar of chaste and elegant Italian style. In 1725 it was again reprinted at Florence, in 4to.

PASSEMANT, (Claude Simeon,) an able optician and mathematical instrument maker, was born at Paris in 1702, and was at first brought up to the trade of a haberdasher. He published, A Treatise on the Construction of reflecting Telescopes, from sixteen inches to six feet and a half in length, and, The Description and Use of Telescopes, Microscopes, &c., of his own invention. He also constructed an astronomical pendulum, crowned with a moving sphere, which represented the revolutions of the planets in a manner that exactly corresponded with the astronomical tables. This machine was presented to Louis XV. and was placed in the royal apartments at Versailles. He died in 1769.

PASSERAT, (John,) a poet, and one of the most polished writers of his time, was born in 1534 at Troyes, in Champagne, and, after studying law at Bourges under Cujas, repaired to Paris, and taught the belles-lettres in the colleges of the university. In 1572 he succeeded Peter Ramus as professor-royal of eloquence. The disorders of the League caused him to shut up his school, till the entry of Henry IV. into Paris in 1594. He died in 1602. He is principally known for his Latin and French verses. His French poems, published in 1606, 8vo, consist chiefly of short pieces, which, notwithstanding the language is antiquated, are still read with pleasure on account of their ingenious thoughts and simple graces. His metamorphosis of a man into a bird is particularly admired, and served as a model to La Fontaine in his tales. He joined Rapin in composing the verses of the Satire Menipée, against the Leaguers. He also wrote, De Cognatione Litterarum; Orationes et Præfationes; Commentaries on Catullus, Tibullus, and Propertius; and, A Translation of the Bibliotheca of Apollodorus.

PASSERI, (Giambattista,) a painter and poet, was born at Rome about 1610, and is reported by Lanzi to have been a friend of Domenichino, and a follower of his style. In the church of S. Giovanni della Malva, at Rome, is a picture by him of the Crucifixion. He sometimes painted pictures of dead game, birds, &c. touched with great spirit, of which there are several in the Palazzo Mattei. In the Academy of St. Luke is a portrait of Domenichino painted by Passeri, and placed there at the death of his friend, whose funeral oration he pronounced. Lanzi ranks him among the most correct of the Italian writers on art. His principal work is entitled, Vite de' Pittori, Scultori, e Architetti, che hanno avorato in Roma, e che son morti dal 1641 al 1673. He died in 1679.

PASSERI, (Giuseppe,) nephew of the

preceding, was born at Rome in 1654, and, according to Pascoli, was a favourite disciple of Carlo Maratti. His principal works at Rome are his picture of the Conception, in the church of S. Tommaso, in Parione; and one of the laterals to the picture of the Baptism, by Maratti, in the Vatican. At Pesaro is one of his most esteemed works, representing St. Jerome meditating on the Last Judgment. Passeri died in 1714, aged 60.

PASSERI, (Giambattista,) an eminent antiquary, was born at Farnese, in the Campagna di Roma, in 1694. He was destined to the profession of the law, but his inclination led him to the study of antiquities, which he pursued with assiduity during a four years' residence at Rome. In 1738, after the death of his wife, he entered into the ecclesiastical order, and obtained the office of vicar-general of Pesaro. He died in 1780. He wrote, Lucernæ fictiles Musæi Passerii; A Discourse on the History of the Fossils of the District of Pesaro; Picturæ Etruscorum in Vasculis, in unum collectæ, Dissertationibus illustratæ; Dissertations on ancient Monuments in the Museum Clementinum. He also composed the second and third volumes of the Thesaurus Gemmarum Astriferarum Antiquarum, published by Gori in 1750; and the fourth volume of the Thesaurus veterum Diptichorum Consularium, published by the same; and he added notes to the other volumes of that work. He wrote a great number of learned dissertations in the different journals of Italy, and, Thesaurus Gemmarum Selectissimarum.

PASSEROTTI, (Bartolomeo,) a painter, was born at Bologna about 1540, and was at first a disciple of Jacopo Barozzi, called *Vignola*, with whom he travelled to Rome; and he afterwards became the pupil of Taddeo Zucchero. He composed historical subjects, and particularly designs taken from Sacred history, of which kind he painted many for the chapels of Bologna. But he devoted himself principally to portrait painting, in which he became very eminent. The principal of his historical works are, the Martyrdom of St. Paul, in the church of that saint, at Rome; the Adoration of the Wise Men, in the church of St. Pietro; the Annunciation, in St. Martin; and the Virgin and Saints, in St. Giacomo Maggiore, at Bologna. He founded a school at Bologna, which produced a number of great masters, among whom were Vanni and Agostino Caracci. He composed a book on Symmetry and Anatomy. He died in 1595.

PASSEROTTI, (Tiburzio,) a painter was the son of the preceding, and was born at Bologna in 1575. His principal works are, an Assumption, in the church of St. Maria Mascarella; St. Francis and St. Jerome, with the Virgin, in St. Cecilia; the Annunciation, in St. Christina; and the Death of St. Catharine, in St. Giacomo Maggiore, at Bologna. He died in 1612.

PASSEROTTI, (Ventura,) a painter, was born at Bologna in 1586, and was the youngest son of Bartolomeo Passerotti, from whom he learned the principles of design and colouring; but for his best improvement he was indebted to his brother Tiburzio.

PASSIONEI, (Domenico,) a learned cardinal, and a distinguished promoter of literature, was born of a noble family, at Fossombrone, in the duchy of Urbino, in 1682, and educated at the Clementine college in Rome, where he began to collect the copious library which he afterwards rendered so useful to men of learning. In 1706 he visited Paris, and contracted an acquaintance with all the eminent scholars of that metropolis, especially Mabillon and Montfaucon. He went to Holland in 1708, where he did not confine himself to objects of literature, but essayed his talents as a negotiator. The belligerent powers in the Spanish Succession War had sent their deputies thither to treat on peace; and Clement XI., who could not have a nuncio in that country, secretly commissioned Passionei to take care of the interests of the holy see. His efforts were successful in procuring the evacuation of the papal territories by the German troops. He was recompensed in 1713 by the posts of privy chamberlain and domestic prelate to that pope. In 1714 he was sent to the congress at Basle, and in 1715 to Soleure; and in 1719 Clement nominated him secretary to the college de Propagandâ Fide. The succeeding pontiff, Innocent XIII., made him titular archbishop of Ephesus, and appointed him to the nunciature of Switzerland, which he kept till 1730. He was then sent by Clement XII. as nuncio to the court of Vienna, where he converted to the Roman Catholic faith the learned Eccard, and the prince of Wirtemberg. In 1738 he was made secretary of the briefs, was honoured with the purple, and was incorporated in all the congregations of Rome. Benedict XIV. entrusted him with the most important affairs, and in 1755 nominated him to the office of librarian of the Vatican; in

which situation he promoted Dr. Kennicott's great undertaking, by causing the Hebrew manuscripts to be collated for his use, and the Academy of Inscriptions and Belles-Lettres chose him in the same year one of its foreign associates. He died in 1761; and although he lived to the mature age of seventy-nine, his death was attributed to chagrin at signing the brief of condemnation issued against the Exposition of Christian Doctrine by the Jansenist Messengui. He warmly opposed the canonization of cardinal Bellarmine, and is said to have proscribed from his library all works written by Jesuits. He joined Fontanini in a revision of the Liber diurnus Romanorum Pontificum, and wrote some scriptural paraphrases and translations, and a funeral oration, in Italian, on prince Eugene. He also compiled the Acta Legationis Helveticæ, fol. His books were published after his death by the Augustine monastery, and added to their fine library, which is styled the Angelica, and is one of the principal public libraries at Rome. His nephew, Benedict Passionei, published at Lucca in 1765, a volume in folio, containing all the Latin and Greek inscriptions collected by this cardinal.

PATEL, (Peter,) a French landscape painter, born in 1654; but the place of his birth is not known. He was a disciple of Simon Vouet, and had for the companions of his studies, Mignard, Du Fresnoy, Le Brun, and Le Sueur. By the last he was much esteemed, and was employed in ornamenting his pictures with landscape scenery and architecture. Many of the pictures of Vouet also exhibit similar decorations from the hand of Patel. He is called the French Claude. The forms of his trees are elegant and loose, his scenery is rich, and his buildings and other ornaments are designed in a very pleasing taste. His skies are clear and brilliant; his distances are finely observed; and the antique buildings, vases, monuments, and ruins of aqueducts, introduced into his compositions, give them richness and variety. In one respect he was superior to Claude, for his figures are usually designed in a delicate taste, and drawn with correctness. His touch is light and firm; his colouring is generally clear and natural; and his sites are exceedingly pleasing. He was much employed at the Louvre, and in the Hôtel Lambert, in Notre Dame. He was killed in a duel, in 1703.

PATER, (Paul,) a native of Menersdorf, in Hungary, who was exiled from his country for his attachment to the Protestant faith. He became successively librarian to the duke of Wolfenbuttel, mathematical professor at the college of Thorn, and afterwards at Dantzic, where he died in 1724, aged 68. He was an able mathematician, and was so ardent in the pursuit of knowledge, that he slept only two hours in the summer, and four in the winter. He wrote, Labor Solis, sive de Eclipsi Christo patiente Hierosolym. Visa; De Astrologia Persica; De Mari Caspio; De Cœlo Empyrio; De Insignibus Turcicis ex Variis Superstitionum Tenebris Orientalium maxime Illustratis, &c.

PATER, or PATERRE, (John Baptist,) a painter, was born at Valenciennes, in 1695, and was the disciple of Anthony Watteau. He became, like his master, an excellent colourist; and his views of particular buildings, or of real scenes after nature, were executed in a masterly manner. Yet he too much neglected the study of nature, and correctness in design; consulting his immediate advantage, more than the establishment of his reputation. His subjects were balls, assemblies, and pastorals. He died in 1736.

PATERCULUS, (Velleius,) a Roman historian, descended from an ancient family in Campania, was born about B.C. 19. He was a military tribune at the time that Caius Cæsar, the grandson of Augustus, had an interview with the king of Parthia, B.C. 1. He served under Tiberius in Germany, as commander of the cavalry, and accompanied him during nine years in all his expeditions. After having been quæstor, he declined the chance of a province, and was legate to Tiberius in the Pannonian war. In the first year of that emperor's reign, A.D. 30, he was nominated prætor. As he was a friend of Sejanus, it has been conjectured that he was involved in the ruin of that minister. He composed in two books an abridgment of Roman history, addressed to the consul Vinicius, or Vinutius. Of this work the greatest part has perished, and what remains is very corrupt. The style of this author is pure and elegant. The first edition of Paterculus was given by Beatus Rhenanus in 1520, from the press of Froben. Of the numerous later editions, those of Burmann, Lugd. Bat. 1719, 1744, of Ruhnken, Lugd. Bat. 1779, and the Bipont edition of 1780, with Dodwell's Annales Velleiani, are most esteemed.

PATERSON, (Samuel,) a bibliographer, born in London in 1728. He became an

orphan at the age of twelve years, and was sent, by a dishonest guardian, to France, where he acquired such a knowledge of books as induced him to open a shop in the Strand. Failing in this, he turned auctioneer, and in 1757 sold the manuscript collections of Sir Julius Cæsar, which circumstance brought his talents into notice, and he was employed in the formation of catalogues, and the sale of libraries. His principal work in this line is, Bibliotheca Universalis Selecta. He died in 1802. He wrote, Cursory Remarks on a Journey through the Netherlands, by Coriat, junior; Joineriana, or Book of Scraps; The Templar, a periodical paper; and, Speculations on Law and Lawyers.

PATIN, (Guy,) a French physician, distinguished for his wit and learning, was born in 1601, of parents in humble life, at Houdan, near Beauvais. He was for some time a corrector of the press at Paris, but he afterwards turned his studies to medicine, in which he graduated in 1627, and was admitted among the faculty of Paris, where he practised during the rest of his life. In 1650 he was elected dean of the faculty of medicine, and was appointed successor to Riolan the Younger, in the chair of physic at the College Royal. In the disputes concerning the use of chemical remedies, especially antimonials, which then divided the faculty, he distinguished himself as their bitterest adversary. Without joining the Protestants, he cultivated a friendship with many of that communion, and was not behind any of them in his keen strictures on the bigotry and superstition of the Roman Catholic church. He read much and upon a variety of subjects, and was eager in the purchase of new and valuable books, of which he possessed a large collection. He died in 1672. After his death a great number of his letters were given to the public. Of these there are two collections; one addressed to various friends, printed in 1685 and 1692, 2 vols, 12mo; the other all written to his friend Charles Spon, of Geneva, and published by that family in 1718, 2 vols, 12mo. Patin's letters are an amusing miscellany of political and literary intelligence, biographical anecdotes, free opinions, medical history, and criticism. He was a great admirer of the ancient writers, especially of Plato, Aristotle, Virgil, and Cicero.

PATIN, (Charles,) second son of the preceding, a physician and eminent antiquary, was born at Paris in 1633. He made an extraordinary progress in learning, and at the age of fourteen sustained theses in Greek and Latin before a large and splendid audience. He was designed for the bar, and became a licentiate in law at Poitiers, and afterwards an advocate in the parliament of Paris. But he abandoned this profession for that of physic, in which he took the degree of doctor in 1656. He had begun to practise with great reputation, when some unknown circumstance occurred which obliged him to quit France for fear of imprisonment; and after passing some time in Holland, England, Germany, and Switzerland, he finally settled in Italy, and in 1676 was made professor extraordinary of medicine at Padua. He had the chair of surgery in 1681, and of the practice of medicine in 1683, which posts he filled with so much distinction, that the republic of Venice conferred on him the title of a chevalier of St. Mark. He was aggregated to the Academy Naturæ Curiosorum, and was for many years chief and director of the Academy of Ricovrati. He died at Padua in 1693. He was the author of numerous works in the Latin, French, and Italian languages. Those for which he is best known relate to the numismatic or medallic science, in which he was a great proficient. The following are upon that subject: Familiæ Romanæ ex antiquis Numismatibus, 1663, folio; this is chiefly founded on the work of Fulvius Ursinus; Introduction à l'Histoire, par la Connaissance des Médailles; Imperatorum Romanorum Numismata ex Ære mediæ et minimæ formæ descripta; Judicium Paridis de tribus Deabus latum in Numismate Antonii Pii expressum; Thesaurus Numismatum. He likewise published several orations and other pieces relative to medicine; an account of his travels; Lycæum Patavinum, or lives of the professors of Padua; and some tracts relative to antiquities. His wife and two daughters were learned women, and were all members of the Academy of Ricovrati, at Padua.—Charlotte Catharine, the eldest daughter, pronounced a Latin oration on the raising of the siege of Vienna, which was printed. She also published, Tabellæ selectæ, being an explanation of forty-one engravings from the most celebrated painters.—Gabrielle Charlotte, the youngest daughter, published a Latin dissertation on the phœnix on a medal of Caracalla; this is highly commended by Bayle.

PATKUL, (John Reginald de,) a Livonian gentleman, said to have been born

in a prison at Stockholm in 1660, is distinguished for the spirit with which he resented the oppression that his country suffered from the power of Charles XI. and Charles XII. of Sweden. He appeared before Charles XI. in 1689, at the head of six other deputies, who were empowered by their country to lay a statement of their grievances at the feet of their sovereign; but the act was regarded as treasonable, and he escaped with difficulty into Russia, from his persecutors, who condemned him to death. Though afterwards invested with the office of ambassador of Russia in Saxony, Charles XII. refused to make peace with Augustus of Poland, unless Patkul was delivered into his hands; and by this base treachery the unfortunate man was seized, broken on the wheel, and quartered, at Casimir, on the 10th of October, 1707.

PATRICK, (St.) the apostle and guardian saint of Ireland, was born, according to Usher and Tillemont, in 372. He fixed his residence at Armagh, which is become the metropolitan see; and, further to establish the doctrines which he taught with such eloquence and effect, he built several churches and religious houses. He died, according to Usher, in 493; according to Tillemont about 455; but according to Nennius, published by Gale, in 464. Some pieces in Latin, under his name, were published in London by Sir James Ware, in 1658, 8vo. Jones, in his Historical Account of the Welsh Bards, says that St. Patrick was born in the vale of Rhos, in Pembrokeshire. According to his own account, in his Confession, he was born in a village called Bonaven Taberniæ, supposed to be the town of Kilpatrick, at the mouth of the Clyde, between Dumbarton and Glasgow. He says his father was of a good family, named Calphurnius. His mother was Concha, or Conchessa, who, according to some writers, was niece to St. Martin of Tours. According to Nennius (abbot of Bangor, A.D. 620), St. Patrick's original name was Maur; that of Patricius was given to him by Pope Celestine when he consecrated him a bishop, and sent him as a missionary into Ireland, A.D. 433.

PATRICK, (Peter,) a native of Thessalonica in the time of Justinian, whom he served as ambassador to Amalasonte, queen of the Goths, and to Chosroes, king of Persia. For his services he was made master of the palace. He is author of, The History of Ambassadors in the Collection of Byzantine Historians, fol. Louvre, 1648.

PATRICK, (Simon,) a learned and pious prelate, son of a mercer at Gainsborough, in Lincolnshire, where he was born in 1626. He was educated at Queen's college, Cambridge, of which he became fellow in 1648. In 1651 he proceeded M.A.; and about the same time he received holy orders from Dr. Joseph Hall, the ejected bishop of Norwich. Soon afterwards he became domestic chaplain to Sir Walter St. John, of Battersea, who presented him to that living in 1658. About this time he published his Mensa Mystica, or a Discourse concerning the Sacrament of the Lord's Supper; to which is added, a Discourse concerning Baptism, 8vo. This piece was followed, in 1659, by another, entitled, The Heart's Ease, or a Remedy against all Troubles; with a consolatory Discourse, particularly directed to those who have lost their Friends and dear Relations, 12mo. In 1660 he published, Jewish Hypocrisy, a Caveat to the present Generation. In 1661 he was elected master of Queen's college, by a majority of the fellows, notwithstanding the king's recommendation of Mr. Anthony Sparrow; but the affair being brought before the king and council, judgment was soon given against Patrick, and some, if not all, of the fellows who had voted for him were expelled. Upon the ejection of Dr. Manton from the rectory of St. Paul's, Coventgarden, under the Act of Uniformity in 1662, Patrick was presented to that benefice by the earl of Bedford; and he endeared himself to the parishioners by his constant residence with them during the time of the plague in 1665. In 1666 he took his degree of D.D. at Christ Church, Oxford; and about the same time he was appointed chaplain in ordinary to Charles II. In 1668 he published his Parable of the Pilgrim, 4to, and his Exposition of the Ten Commandments, 8vo. In 1669 and 1670 he published, A friendly Debate betwixt two Neighbours, the one a Conformist, and the other a Nonconformist, about several weighty Matters, in three parts, 8vo. In 1671 he printed, Christian Sacrifice, a treatise showing the necessity, end, and manner of receiving the Holy Communion, &c. 8vo. This was followed by his Devout Christian, a book of forms of prayer, 1672. In the year last mentioned he was made a prebendary of Westminster; and in 1679 he was promoted to the deanery of Peterborough. Here he completed the

History of the Church of Peterborough, which had been compiled by Simon Gunton, who was a native and prebendary of Peterborough. Gunton died in 1676; and Patrick published, in 1686, his MS. in folio, with a large Supplement, from page 225 to 332, containing a fuller account of the abbots and bishops of Peterborough, than had been given by Gunton. In 1680 the lord-chancellor Finch offered him the living of St. Martin's-in-the-Fields; but he refused it, and recommended Dr. Thomas Tenison, who was presented to that benefice. During the reign of James II. Dr. Patrick was one of those able champions who defended the Protestant religion against the designs of the court, and published some pieces, which were afterwards reprinted in the collection of Controversial Tracts, 3 vols, fol. He also opposed the reading of James II.'s declaration for liberty of conscience; and assisted Dr. Tenison in setting up a school at St. Martin's, in opposition to the Popish one, opened at the Savoy, in order to seduce the youth of the town into popery; and this was the origin of the ward and parish schools of London. He had also a great share in the comprehension projected by archbishop Sancroft, in order to bring over the Dissenters, which, it is well known, was unsuccessful. At the Revolution, in 1688, he was much employed in settling the affairs of the Church. He was likewise called upon to preach before the prince and princess of Orange; and was soon after appointed one of the commissioners for the review of the Liturgy. He was thought to have excellent talents for devotional composition, and his part now was to revise the Collects of the whole year, in which he introduced some amendments and improvements of style. In October 1689 he was made bishop of Chichester; and in July 1691 he was translated to the see of Ely, in the room of Dr. Francis Turner, who was deprived for refusing the oaths to government. He died May 31, 1707, in the eightieth year of his age, and was interred in the cathedral of Ely, where a monument is erected to his memory, with an inscription said to have been written by Dr. Leng, afterwards bishop of Norwich. Besides the works already mentioned, he published, Paraphrases and Commentaries upon the Old Testament, as far as the prophets; these were published at various times, but reprinted in 2 vols, fol.; and, with Lowth on the Prophets, Arnald on the Apocrypha, and Whitby on the New Testament, have been published in fol. and 4to; Advice to a Friend; Jesus and the Resurrection justified by Witnesses in Heaven and Earth; The Glorious Epiphany; a translation of Grotius, De Veritate; together with various pious tracts of the popular kind, and a considerable number of occasional Sermons.

PATRICK, (Samuel,) a learned divine. He was one of the masters of the Charterhouse, and is known for his edition of Hederic's Greek Lexicon, which has since been improved by Ernesti, Morell, and others; and for his edition of Ainsworth's Latin Dictionary. He also published, Plauti Comediæ quatuor, cum Notis Operarii; Clavis Homerica, seu Lexicon Vocabulorum omnium quæ continentur in Iliade et potissima Parte Odysseæ; and, Cellarii Geographia Antiqua, recognita castigata et aucta. He died in 1748.

PATRIN, (Eugene Louis Melchior,) a French mineralogist and geologist, was born at Lyons in 1742, and, after having acquired a knowledge of chemistry and natural philosophy, travelled in the north of Europe, and then in Germany and Poland. In 1786 he undertook a journey to Siberia, to investigate the structure of the Ural mountains. He returned after an absence of ten years to his native country, and settled at Paris. He was chosen a member of the National Convention for the city of Lyons; but he was afterwards proscribed, and obliged to conceal himself during the reign of terror. On the creation of the school of Mines, he presented his museum of minerals to that institution, of which he was made librarian, and he assisted in the Journal published by the professors. He died in 1815. His principal work is, Histoire Naturelle des Mineraux, 5 vols, forming a sequel to the works of Buffon. He was a member of the Institute, and of the Academy of Petersburg.

PATRIX, (Peter,) a French poet, born at Caen in 1585. He became a favourite at the court of Gaston, duke of Orleans, by his wit and social conversation. His poems are little above mediocrity; some are licentious, and gave much sorrow to the author in his old age, when reflecting on the fatal consequences which his lines might have produced by the corruption of morals. He died in 1672. Among his poems, that called The Dream, though of a serious cast, is known to most English readers by being introduced into our common jest-books. "I dreamt that buried in my fellow clay," &c.

PATRIZI, (Francesco,) Lat. *Patricius*, a learned Italian, was born in 1529, in the island of Cherso, on the coast of Dalmatia, and educated at Padua. In 1557 he published a panegyrical poem on the house of Este, entitled, L' Eridano, in a novel kind of heroic verse of thirteen syllables, not however of his own invention. In 1578 he was invited to Ferrara by duke Alfonso II. to teach philosophy in the university of that city. He had remained there fourteen years, when, upon the accession of Clement VIII. to the popedom, he was appointed public professor of the Platonic philosophy at Rome, which office he filled with great applause till his death, in 1597. His principal work, entitled, Discussiones Peripateticæ, Venice, 1571, is a learned, perspicuous, and elegant performance. After having commenced with a very particular account of the Aristotelic philosophy and its author, composed with singular erudition, he becomes a violent oppugner of it, and undertakes entirely to subvert it. In a second work, entitled, Nova de Universis Philosophia, he proposes a new system, founded upon the Platonic philosophy, but with such additions and alterations as seemed requisite. It is remarkable that in one of his Dialogues on Rhetoric, he advances, under the fiction of an Ethiopic tradition, a theory of the earth perfectly similar to that afterwards proposed with so much fancy and eloquence by Dr. Thomas Burnet, of the Charter-house. He also wrote, Nova Geometria; Paralleli Militari; and Dieci Dialoghi della Storia; in this he treats at large on the art of writing history. He likewise edited, Oracula Zoroastris, Hermetis Trismegisti, et aliorum ex Scriptis Platonicorum collecta, Græce et Latine, præfixa Dissertatione Historica.

PATRU, (Oliver,) a polite scholar, and distinguished pleader, born at Paris in 1604. He became eminent for his knowledge of literature, and as an advocate he was the first, says Voltaire, who introduced correctness and purity of language in pleadings. When admitted into the French Academy in 1640, he pronounced an animated speech; and from that circumstance an adulatory address has continued to be expected from every new member. As a critic Patru was well informed and judicious, but severe, so that he was called the Quintilian of France, and his grammatical decisions were regarded as oracles. His abilities were respected by Vaugelas, by Boileau, and by Colbert, who visited him in his last illness. He died in 1681. His miscellaneous works were printed at Paris in 1670, 4to, of which the third edition appeared in 1714, and the whole in 1732, 2 vols, 4to.

PATTEN, (Thomas,) fellow of Corpus Christi, Oxford, where he took the degree of D. D. in 1754. He was rector of Childrey, in Berkshire. He wrote, The Christian Apology, a sermon; St. Peter's Christian Apology, a sermon against the Objections of Ralph Heathcote; The Sufficiency of the external Evidence of the Gospel against Heathcote; Opposition between the Gospel and the Religion of Nature; and, David's Character vindicated. He died in 1790.

PATTEN. See WAYNFLETE.

PATTISON, (William,) a poet, was born at Peasmarsh, in Sussex, in 1706, and educated at Appleby school, in Westmoreland, and at Sidney college, Cambridge, which, from a spirit impatient of discipline, he left without taking a degree. He came to London, but as he had nothing to support him, he soon experienced all the horrors of indigence. An intimate acquaintance with the wits of the time, and repeated solicitations for the cold and tardy patronage of the great, were little calculated to dispel the miseries which poverty, intemperance, and imprudence, brought upon him, and we find him describing himself as destitute of friends and of money, a prey to hunger, and passing his nights on a bench in St. James's Park. The success of some of his pieces recommended him at last to Curll, who took him into his house; but a month after he was carried off by the small-pox, in 1727, in his twenty-first year, and he was buried in St. Clement Danes' church-yard. His works appeared in 2 vols, 8vo, in 1728.

PAUCTON, (Alexis John Peter,) a French mathematician, born of obscure parents, in 1736, at La Baroche Gondoin, near Lassai, in the Maine, and educated at Nantes, where he paid great attention to the mathematics and to navigation; and he afterwards went to Paris, where with some difficulty he recommended himself, and obtained an appointment in the military school. He died at Paris in 1799. He is author of, Theory of the Force of Archimedes; Metrology, or a Treatise on the Weights, Measures, and Monies of all Countries, ancient and modern; Theory of the Laws of Nature, or the Science of Causes and Effects, with a Dissertation on the Pyramids of Egypt, 8vo. It is said that he left

in MS. a translation of the Hymns of Orpheus.

PAUL OF SAMOSATA, so named from the place of his birth, a city on the banks of the Euphrates, was among the first who entertained the opinions since known by the name of Socinian, or Unitarian. In 260 he was chosen bishop of Antioch; and having begun to preach against the divinity of Jesus Christ, he was admonished in a council assembled at Antioch in 264, at which Firmilian appears to have presided; but in another, held in 269, Malchion, a rhetorician and presbyter of the church of Antioch, succeeded in convicting Paul of holding those heretical notions, of which the former synod had failed in their endeavours to extract an avowal from him, and sentence of deposition was pronounced against him. On this occasion the council adopted a synodical letter, which was drawn up by Malchion, and addressed to Dionysius, bishop of Rome, containing an account of their proceedings, and representing the character of Paul as marked by pride, arrogance, and oppressive severity. Fragments of this letter have been preserved by Eusebius. Paul, however, refused submission to the decree of the council, and retained possession of "the house of the church," by which we are to understand either the bishop's dwelling-house, or the house in which the Christians held their assemblies; and in this step he appears to have met with support from Zenobia, the celebrated consort of Odenatus. But when that princess was driven from Antioch, the emperor Aurelian expelled Paul (272, or 273). What became of him after this event is not known. His followers formed a sect under the name of Paulians, or Paulianists, which seems to have lasted to the fifth century. They were condemned by the Council of Nice, who ordered those baptized among them to be re-baptized. Mosheim gives the following statement of Paul's opinions: "That the Son and the Holy Ghost exist in God, in the same manner as the faculties of reason and activity do in man; that Christ was born a mere man; but that the reason or wisdom of the Father descended into him, and by him wrought miracles upon earth, and instructed the nations; and, finally, that on account of this union of the divine Word with the man Jesus, Christ might, though improperly, be called God."

PAUL THE SILENTIARY, a Christian poet, who held, under Justinian, the office of chief of the Silentiarii, who had the care of the emperor's palace. When the church of St. Sophia, at Constantinople, was rebuilt by Justinian (in 562), Paul wrote a description of it in Greek hexameters, with a procemium consisting of 134 iambic verses. This work was edited, with notes and a Latin translation, by Du Cange, Paris, 1670. He also wrote a poem, On the Pythic Baths; and several Epigrams, which are included in the Greek Anthology.

PAUL THE DEACON, or PAULUS DIACONUS, called also, from the name of his father, Warnefridus, was the best historian of the middle ages, and was born, of Lombard origin, about 740, at Cividale (Forum Julii), the capital of Friuli, and was educated under Flavianus, a grammarian of Pavia. He was brought up in the court of Rachis, king of the Lombards, and afterwards was ordained deacon of Aquileia. Desiderius, the last king of the Lombards, invited him to his court, employed him as a notary or secretary, and raised him to the posts of counsellor and chancellor. After the kingdom of Desiderius was overthrown, and himself made prisoner, by Charlemagne (774), the private history of Paul becomes obscure, and is differently related by different biographers. It appears probable that he first retired to his native country; and that after the overthrow and death of Rodgauso, duke of that province, in 776, he entered the celebrated monastery of Monte Casino. He afterwards became known to Charlemagne, who took him into France, and probably employed him in his plans of promoting learning and liberal education in his dominions. Paul was acquainted with the Greek as well as the Latin language, and he instructed in the former those ecclesiastics who were selected to accompany the emperor's daughter, Rotrude, to Constantinople, where she was to be married to the son of the empress Irene. He afterwards returned to Monte Casino, where he died about 799. His Latin poetry, which may rank with the best of that period, consists chiefly of hymns, of panegyrics of saints and eminent personages, and other short pieces. One of the most interesting is an elegy addressed to Charlemagne, in order to obtain the liberty of a brother who was brought prisoner into France after the defeat of Desiderius. Of his prose writings by much the most valuable is his work, De Gestis Langobardorum, in six books; this is the only history of that nation which we possess. Several

editions of it have been given, and Muratori has inserted it in his great collection of the Italian Historians, with a fragment or continuation, supposed to be by a more recent author. Paul likewise contributed to the Roman history entitled, Miscella. This consists of twenty-four books, of which the first eleven contain the history of Eutropius; the next five, by Paul himself, contain the period from the reign of Valentinian to that of Justinian; the remaining books are attributed to Landulphus Sagax. The best edition of this work is in Muratori's Collection. He also wrote a Life of St. Gregory the Great, and an abridged history of the first bishops of Metz, and made a collection of homilies by the order of Charlemagne.

PAUL I. pope, a native of Rome, succeeded his brother Stephen II. on the 22d May, 757. He spent the whole period of his pontificate in soliciting the aid of Pepin, king of the Franks, against Desiderius, king of the Lombards. He died in 767, and was succeeded by Stephen III.

PAUL II. (Pietro Barbo,) a Venetian noble, succeeded Pius II. on the 31st August, 1464. He endeavoured to form a league of the Christian princes against the Turks, who threatened Italy. In 1417 he gave to Borso of Este the investiture of Ferrara, with the title of duke as a feudatory of the see of Rome. He had no taste for literature, and he proscribed an academy which had been formed at Rome for the cultivation of Greek and Roman antiquities and philology, and of which Pomponius Lætus, Platina, and other learned men, were members. He was greedy of money, and little cared by what means he acquired it, but was too fond of pomp and show to hoard it up in his coffers. "To make a more august appearance," says Platina, "he loaded the papal crown with such quantities of precious stones, that one would rather have taken him for the Phrygian goddess Cybele with turrets on her head, than for the vicar of Christ, who should teach, by his example, the contempt of all worldly grandeur." That he might reconcile the cardinals to this ostentation, he granted them the exclusive privilege of wearing purple habits, with red silk hats, and silk mitres of the same fashion with those formerly worn only by the sovereign pontiffs. Of his enmity to learning, if there needed any other proof besides his persecution of the most eminent literary characters (among whom were Platina and Pomponius Lætus), it would be afforded by his exhortation to the Romans to content themselves with having their children taught to read and write. He has had a zealous apologist in one of the most eminent and learned men of the last century, cardinal Quirini, among whose productions is a piece, entitled, Pauli II. Vita ex Codice Anglicæ Bibliothecæ desumpta, præmissis ipsius Vindiciis adversus Platinam, aliosque Obtrectatores, 1740, 4to. He died 26th July, 1471, and was succeeded by Sixtus IV.

PAUL III. (Alessandro Farnese,) bishop of Ostia, succeeded Clement VII. on the 13th October, 1534. In his time began the famous council of Trent, whose first sitting was on the 15th December, 1545. He made a treaty with the Venetians and the emperor against the Turks; established the Inquisition; and approved of the institution of the Jesuits; but he condemned the Interim of Charles V., and excommunicated Henry VIII. In 1547 he received the news of the tragical death of his natural son, Pier Luigi, who was murdered at Piacenza. Having secured the succession of Parma and Piacenza to Pier Luigi's son, Paul died the 20th November, 1549, and was succeeded by Julius III.

PAUL IV. (Giampietro Caraffa,) of a noble Neapolitan family, succeeded Marcellus II. on the 23d May, 1555. He was then very old, and he behaved with great haughtiness on his elevation; he not only issued a bull against all heretics, but he threatened with his severest displeasure the emperor Charles V. because he did not take sufficiently vigorous measures against the Protestants; and when Elizabeth by her ambassador announced to him her accession, he complained that "she had ascended the throne,—especially as she was illegitimate,—without the concurrence of the holy see, on which all the crowns of Europe were dependent." His reign tended little to advance the true interests of Rome. He died unlamented, 19th August, 1559, and was succeeded by Pius IV. He had been a zealous advocate of the tribunal of the Inquisition. As soon as the news of his death became known, the people of Rome rose in insurrection, ran to the prison of the Inquisition, wounded a Dominican monk who acted as commissary, delivered all the prisoners, and burnt the papers. They then threw down the statue of the pope, crying out, "Death to the Caraffas." The tumult lasted several days, and was only suppressed by the interference of the troops.

PAUL V. (Camillo Borghese,) a native of Rome, made a cardinal by Clement VIII., succeeded Leo XI. on the 16th May, 1605. He was engaged in a dispute with the Venetians, and as he had humbled the Genoese, he expected the same success with this powerful republic; but, though he excommunicated the doge and the senate, he found his decrees little regarded. He then had recourse to arms, but without intimidating the Venetians; till at last, by the friendly interference of Henry IV. of France, who sent cardinal de Joyeuse to Venice and Rome, a reconciliation was effected. In 1614 Paul had a dispute with Louis XIII. on account of a book of the Jesuit Suarez, entitled, Defensio Fidei, in which the author maintained that in certain cases it was lawful to murder kings. The book was publicly burned by sentence of the parliament of Paris. This affair was likewise settled by a compromise. The pope was in the meantime usefully employed in reforming many abuses in the tribunals and other offices of the Roman court, and in embellishing the city of Rome. He enlarged the Vatican and Quirinal palaces, restored the church of Santa Maria Maggiore, constructed or repaired aqueducts, made additions to the Vatican library, collected statues and pictures, and built the handsome villa Mondragone at Frascati. He died on the 16th January, 1621, and was succeeded by Gregory XV.

PAUL I. (Petrowitz,) emperor of Russia, son of the great Catharine and Peter III., was born the 1st of October, 1754, and was educated by the celebrated physician Æpinus, and count Panin. He married in 1774 the daughter of the landgrave of Hesse Darmstadt, who died two years after, and for his second wife he took Mary of Würtemburg, niece to the king of Prussia. He began to travel in Europe in 1780, and visited Poland, Austria, Italy, France, and Holland, and everywhere displayed an amiable character, and a strong desire of understanding the various establishments which guide the destinies of Europe. On the death of his mother, 17th November, 1796, he ascended the throne, and began to take an active part in the general confederacy of Europe against revolutionary France. He sent the brave Suwarrow into Italy, where victory followed his steps; and he attacked the northern frontiers of France, in conjunction with the English; but all at once, while the world expected still higher exertions in the cause of the allies, the fickle monarch was reconciled to his enemies. To show more strongly his change of sentiments, he seized the property of the English, and, with unparalleled cruelty, banished their unhappy sailors to Siberia, while his own subjects experienced all the misfortunes of distracted councils and of capricious measures. This extravagance was stopped by the sudden death of the unfortunate Paul, who was assassinated on the night of the 11th March, 1801, by some of his discontented officers. By his empress he had four sons, Alexander, Constantine, Nicholas, and Michael, and several daughters. He was succeeded by his eldest son, Alexander.

PAUL, (Father.) See SARPI.

PAUL VERONESE. See CAGLIARI.

PAUL, of Sancta Maria, a learned Jew, born in 1353, at Burgos, who, it is said, was converted to Christianity by reading the Summa of St. Thomas Aquinas. After the death of his wife he embraced the ecclesiastical state, and by his merits obtained places of honour and trust. He was appointed preceptor to John II. king of Castile; and he was afterwards successively archdeacon of Trevigno, bishop of Carthagena, and then of Burgos, where he died in 1435. Some authors report that he was patriarch of Aquileia. He wrote, Scrutinium Scripturarum; and additions to Nicholas de Lyra's Postills. His three sons were baptized at the same time with him, and they all distinguished themselves by their merit. The eldest, Alphonso, bishop of Burgos, wrote an Abridgment of Spanish History; the second, Gonsalvo, died bishop of Placentia, in Spain; and the third, Alvares, published a History of John II. king of Castile.

PAUL DE VINCENT, a saint in the Roman calendar, and the founder of the congregation of "Priests of the Missions," was born, of obscure parents, in 1576, at Poui, or Poy, in the diocese of Acqs, and was educated at Toulouse. He became tutor in the family of Emmanuel de Goudy, and was afterwards made principal of the college Des Bons Enfans. In a voyage which he made from Marseilles, his ship was taken by the Turks, and he remained in slavery for some years; but by converting his master he obtained his liberty. On his return to France he was made abbot of St. Leonard de Chaulme, and he had afterwards the living of Clichy, where he built a church at his own expense. He was next placed at the head of the council of conscience,

and was made chief of the house of St. Lazare, in which situations his zeal and charity knew no bounds. He died in 1660; and he was canonized in 1737 by Clement XII.

PAULA, a saint in the Roman calendar, was a descendant, on the maternal side, from the noble families of the Scipios, and Paulus Æmilius, and was born at Rome about 348. Becoming a widow, she renounced the world, and accompanied Jerome to Palestine, where she was made superior of a monastery at Bethlehem. She studied the Hebrew language, that she might better understand the Old Testament; and, after spending several years in the practice of excessive mortifications and austerities, which Jerome says he frequently attempted to moderate, died in 404, about the age of fifty-six.

PAULET, (William,) marquis of Winchester, son of Sir John Paulet, of Somersetshire, was one of the courtiers of Henry VIII. and of his three successors. He had the art during those times, when religious opinions and political sentiments were so liable to persecution, to retain his places, and when asked how he had so securely weathered the storm, he replied, "By being a willow, and not an oak." He died in 1572, in the ninety-seventh year of his age.

PAULI, (Simon,) a medical and botanical writer, born at Rostock in 1603. He lost in his childhood his father, who had been physician to the queen of Denmark; but he received a royal pension to enable him to pursue his studies. He travelled into the Low Countries, England, France, and Germany, and took the degree of M.D. at Wittemberg in 1630. After practising for some years at Rostock, he removed to Copenhagen, where he occupied the chairs of anatomy, surgery, and botany, in the medical college. In 1648 he was nominated court-physician, and he rose, in 1656, to the post of first physician of Frederic III. He held the same office under Christiern V., and died in 1680. He published, Quadripartitum de simplicium Medicamentorum Facultatibus; Libellum de Usu et Abusu Tabaci et Herbæ Theæ; Flora Danica; and, Viridari Regia varia et academica. He was likewise a studious cultivator of anatomy, and the first who dissected human bodies in the theatre at Copenhagen. He published several orations relative to this science, and gave the description of a method of preparing skeletons.—His son, James Henry, filled for some time the anatomical chair at Copenhagen. He was afterwards made professor of history and royal historiographer, and at length was employed in affairs of state, and ennobled by Christiern V.

PAULIAN, (Aimé Henry,) a learned Jesuit, born at Nîmes, in 1722. He wrote some valuable works, the best known of which are, Dictionnaire de Physique, 5 vols, 8vo; Système général de Philosophie, 4 vols, 12mo; and, Dictionnaire Philosopho-Theologique, 4to, &c. He died, at the advanced age of eighty, in 1802.

PAULIN DE SAINT BARTHELEMI, (John Philip Werdin, better known under the name of,) a Romish missionary, and writer on the Sanscrit language, was born near Mannersdorf, in Lower Austria, in 1748, and, after studying philosophy and theology at Prague, took the habit of Mount Carmel, and learned some of the Oriental languages in the college of St. Pancratius at Rome. He was sent to the coast of Malabar in 1774, where he remained for fourteen years, and was successively appointed vicar-general, and apostolic visitor. In 1790 he returned to Rome in order to superintend the printing of the Catechisms, and other elementary religious works, which were printed by the Propaganda for the use of the missionaries in Hindustan. He went to Vienna in 1798, when the French invaded Italy; and he was secretary to the congregation of the Propaganda, at the dispersion of that society. He returned to Rome in 1800, and Pius VII. appointed him counsellor of the congregation of the Index, and inspector of studies at the college of the Propaganda. He died in 1806. He was one of the earliest Europeans who acquired a knowledge of the Sanscrit language. In consequence of his being settled in the south of Hindustan, he was not placed in such favourable circumstances as our countrymen in Bengal for obtaining an accurate knowledge of Sanscrit, since the Brahmins of the north are much more skilled in that language than those of the south. The Sanscrit Grammar of Paulinus is published in the Tamul character, instead of the Devanagari, which is the character in which all Sanscrit works are written in the north of Hindustan. The Grammar of Paulinus was published at Rome in 1790, under the title of Sidharubam, seu Grammatica Samscrdamica, cum Dissertatione historico-critica in Linguam Samscrdamicam, and also in a fuller and different

form in 1804, under the title of Vyacarana, seu locupletissima Samscrdamicæ Linguæ Institutio; but both these works are entirely superseded by the grammars of Wilkins and Bopp. Paulinus also published, Systema Brahmanicum liturgicum, mythologicum, civile, ex Monumentis Indicis, &c., Dissertationibus historicis illustravit; India Orientalis Christiana, continens Fundationes Ecclesiarum, Seriem Episcoporum, Missiones, Schismata, Persecutiones, Viros illustres; Viaggio alle Indie Orientali; Amarashinha, seu Dictionarii Samscrdamici sectio prima, de Cœlo; ex tribus ineditis Codicibus Indicis Manuscriptis, cum Versione Latina; De Antiquitate et Affinitate Linguæ Zendicæ et Samscrdamicæ Germanicæ Dissertatio; and, De Latini Sermonis Origine et cum Orientalibus Linguis Connexione.

PAULINUS PONTIUS MEROPIUS, or PAULINUS NOLANUS, a celebrated prelate and ecclesiastical writer in the fifth century, was descended from a Roman patrician family, and born at Burdegala, in Gaul, now Bourdeaux, in 353. He was a pupil of the famous Decius Ausonius, whom he followed to Rome, where he acquired much reputation as a pleader in the forum. He was afterwards raised to the consular dignity. Having married a Spanish lady, named Therasia, with whom he obtained a large fortune, he took his leave of public affairs, and indulged his inclination for seeing foreign countries, visiting almost all the western provinces of the Roman empire. In the course of his travels he formed an intimacy with St. Martin of Tours, St. Ambrose of Milan, and other eminent ecclesiastical characters; his conversation with whom appears to have produced such strong religious impressions upon his mind, that he embraced the Christian faith, and was baptized in 391. Afterwards he went into Spain, and took up his residence at Barcelona, where he was ordained a presbyter in 393. He subsequently withdrew to a country house in the vicinity of Nola, in Campania, where, after he had passed about fifteen years, he was consecrated bishop of Nola. He died in 431, in the seventy-eighth year of his age. His genuine works consist of Letters and Poems, which are partly instructive, but chiefly lively and entertaining. They were published for the first time by Badius, Paris, 1516; but the best editions are, that of Paris, 1685, 2 vols, 4to; and that by Muratori, Verona, 1736, fol.

PAULINUS, (St.) patriarch of Aquileia, known in ecclesiastical history for his zealous defence of the doctrine of the Trinity, was born in Friuli, about 730. By his erudition he recommended himself to the patronage of Charlemagne, who, in 776, promoted him to the patriarchate of Aquileia. He wrote, Sacro-Syllabus; this is inserted in the seventh volume of the Collect. Concil.; Lib. III. adversus Felicem Orgelitanum; these were first published by Duchesne, together with the author's smaller treatise, at the end of Alcuini Opera, printed at Paris in 1617. It is proper to observe here, that the Lib. VII. adversus Felicem, which were formerly attributed to Paulinus, have been restored by the learned world to Alcuin, as their real author. Similar *justice has* likewise been rendered to *Paulinus* himself, by the Parisian editors of the last edition of St. Augustine's Works; who, upon the credit of ancient MSS., have assigned to the patriarch of Aquileia the treatise, *De Salutaribus Documentis*, which used to pass under the name of the African bishop. A complete edition of the works of Paulinus, with learned notes and illustrations, was published at Venice in 1737, by John Francis Madrisi, a priest of the congregation of the Oratory. Paulinus died in 804.

PAULLINI, (Christian Francis,) a physician and naturalist, was born in 1643 at Eisenach, in Thuringia, studied at various universities, was crowned poet at Hamburgh, made M.A. at Wittemberg, and took the degree of M.D. at Leyden. He practised at Hamburgh, at Altona, and in Holstein; and he received the title of count palatine for his services, and was appointed by the prince-bishop of Munster to the offices of his first physician and historiographer. He died in 1712. He was a member of the academies of the Naturæ Curiosorum and Ricovrati.

PAULMIER DE GRENTEMESNIL, (Julian le,) an able French physician, was born in 1520, in the Cotentin, and studied medicine at Paris under Fernel. He was patronized by Charles IX., and by the duc d'Anjou, whom he attended at the siege of Antwerp. He was a witness of the horrors of the massacre of St. Batholomew's Day, the sight of which affected him with a palpitation of the heart and hypochondria, which he removed by the use of cider. He died in 1588.

PAULMIER DE GRENTEMESNIL, (James le,) Lat. *Palmerius*, an eminent

philologist, son of the preceding, was born in the district of Auge in 1587, and was brought up in the Protestant religion, which was that of his parents, and passed some years in the house of Peter Dumoulin at Paris, where he attended the lectures of Casaubon and other learned men. He was then sent to Sedan; and he afterwards studied the law at Orleans. In 1620 he entered the army, and served in Holland against the Spaniards under prince Maurice and Henry of Nassau. After the peace he passed some time upon the paternal estate in Normandy, and then again served in Lorraine at the head of a company of cavalry given him by the duke of Longueville. Returning with honour, he finally settled at Caen, where, at an advanced age, he married an English lady of fortune. He devoted himself to literature, and to the society of the men of erudition with which Caen at that time abounded, among whom were Huet and Bochart; and he was the originator of the academy there. He was greatly afflicted with the stone, for which he twice underwent the operation of lithotomy. After many severe sufferings, which he bore with great resignation, he died in 1670, at the age of eighty-three. He wrote, Exercitationes in optimos Auctores Græcos; and, Græciæ antiquæ Descriptio, published after his death at Leyden in 1678, 4to. A dissertation which he wrote in 1629, concerning the comparative merits of Lucan and Virgil, was printed at Leyden in 1704, in the Dissertationes selectæ et criticæ de Poetis, of J. Berkel.

PAULMY, (Anthony René de Voyer d'Argenson, marquis de,) son of the marquis of Argenson, is known for his valuable library, which he sold to the count d'Artois, afterwards Charles X., and which is now the Library of the Arsenal, at Paris. He was also distinguished as a man of letters, and was honoured with a seat in the French Academy, and raised to the dignity of minister of state. He published, Mélanges d'une grande Bibliothèque; and, Essays, in the style of Montaigne. He died in 1787.

PAULO, (Marco,) a celebrated traveller, was the son of Nicholas Paulo, a Venetian, who went with his brother Matthew, about 1225, to Constantinople. While they were on this expedition Marco was born. On their return through the deserts they arrived at the city where Kublai, grand khan of the Tartars, resided. This prince was highly entertained with the account which they gave him of the European manners and customs, and appointed them his ambassadors to the pope, in order to demand of his holiness a hundred missionaries. They accordingly went to Italy, obtained from the pontiff two Dominicans, the one an Italian, and the other an Asiatic, and carried with them young Marco, for whom the Tartar prince expressed a singular affection. Marco was at an early period taught the different dialects of Tartary, and was afterwards employed in embassies, which gave him the opportunity of traversing Tartary, China, and other eastern countries. After a residence of seventeen years at the court of the great khan, the three Venetians came back to their own country in 1295, with immense wealth. A short time after his return Marco served his country at sea against the Genoese, his galley in a naval engagement was sunk, and he himself was taken prisoner, and carried to Genoa, where he remained for many years in confinement, and, as well to amuse his melancholy, as to gratify those who desired it of him, he sent for his notes from Venice, and composed the history of his own and his father's voyages, in Italian, under this title, Delle Maraviglie del Mondo da lui Vidute, &c. of which the first edition appeared at Venice in 1496, 8vo. This work has been translated into several languages, and has been inserted in various collections. The best editions are, one in Latin, published by Andrew Müller, Cologne, 1671, and one in French, in the collection of voyages, published by Bergeron, the Hague, 1735, in 2 vols. Marco not only gave better accounts of China than had been before received, but likewise furnished a description of Japan, of several islands of the East Indies, of Madagascar, and of the coast of Africa.

PAULUS, (Julius,) a distinguished Roman lawyer, and a voluminous writer on law, was the contemporary of Ulpian and Papinian, and flourished in the time of Alexander Severus. The place of his birth is not known. Some writers say that he was born in Syria; others maintain that he was a native of Padua. He was made præfectus prætorio by Alexander Severus, or, according to others, by his predecessor Helagabalus. He was banished by Helagabalus, but restored by Alexander Severus. The extracts from his works contained in the Digest are more numerous than those from any other writer except Ulpian. According to Haubold, the Digest contains 2462

extracts from Ulpian, and 2083 from Paulus. His style is concise, and sometimes obscure; and, like the rest of the great Roman jurists, he was subtle in thought, and clear and comprehensive in his judgments. He wrote, eighty books on the Edict, twenty-six books of Quæstiones, twenty-three books of Responsa, twenty-three books of Brevia, five books of Sententiæ, dedicated to his son, three books on Adultery, &c. Of all these works there only remain the excerpts in the Digest, and the five books of the Receptæ Sententiæ, which are preserved in an imperfect shape in the compilation made by the order of Alaric II., commonly called the Breviarium Alarician.

PAULUS ÆGINETA, a celebrated physician and medical writer, was a native of the island of Ægina, and probably flourished in the seventh century, during the reign of the emperor Heraclius. He studied at Alexandria, and travelled throughout Greece and in other countries for improvement. Some have supposed that he resided at Rome; but it is more probable that he lived in some place under the Saracen dominion. The Arabians have given him the title of Al-Kawabeli, "the accoucheur," and he appears to have been the first man upon record who practised the obstetrical art. As a writer, though he was principally a compiler from his Greek predecessors, yet he gives much of his own, at least what is not contained in any extant author before his time. His principal work is entitled, Compendii Medici Libri Septem. Of these, the sixth, which relates entirely to surgery, is the most important. The work is also valuable as containing fragments of many authors whose writings are lost, such as Antyllus, Archigenes, and Diocles Carystius. The first edition of this work in Greek was printed at Venice in 1528, fol. It has since frequently been reprinted with different Latin translations. It is given with the Artis Medicæ Principes, Paris, 1567, fol., with the version of Cornarius. There are also separate publications of this author's Salubria de Sanitate tuenda Præcepta; De Crisi et Diebus Criticis; and, Pharmaca Simplicia. The Arabian physicians had a great esteem for the writings of Paulus, and Honain Ibn Ishak translated them into Arabic. His surgery has been translated into French. The first volume of an English translation by Francis Adams, with a copious and learned commentary, was published in 1834, 8vo.

PAUSANIAS, an eminent Spartan commander, was the son of Cleombrotus, and nephew of Leonidas, who fell at Thermopylæ. He was appointed guardian of his cousin, Pleistarchus, son of that king; in right of which office, during the absence of the other king, he possessed the chief magistracy. When Mardonius, the Persian general, invaded Greece, Pausanias was appointed commander-in-chief of the allied army raised to oppose him. After some skilful manœuvres, in which he appears, by a feigned retreat, to have thrown the Persians into disorder, Pausanias brought on a general engagement at Platæa, B.C. 479, in which Mardonius was defeated and slain. Pausanias then proceeded to punish the traitors to the cause of Greece; and marching to Thebes, he compelled that city to deliver up the leaders of the Persian party, whom he put to death. The effect of success upon his own mind, however, was to nourish a spirit of pride and arrogance, and inspire ambitious designs. He assumed to himself all the honour of the battle of Platæa; and upon a golden tripod, which he presented to the temple of Delphi, (and which is still preserved in the Hippodrome of Constantinople,) he put an inscription, recording only his own name as author of the victory. Being sent with twenty ships, and in the capacity of commander-in-chief of the confederates, to the coast of Asia Minor, by his overbearing conduct he disgusted the Greeks under his command, and particularly those Asiatic Greeks who had lately revolted from Persian rule. He was recalled and brought to trial; and Dorcis was sent in his place. From that hour the Spartan supremacy declined, and the Athenians soon obtained a superiority in the affairs of Greece. Pausanias was dissatisfied with his countrymen, and he offered to betray Greece to the Persians, if he received in marriage, as the reward of his perfidy, the daughter of their monarch. His intrigues were discovered by means of a youth, who was entrusted with his letters to Persia, and who refused to go, on the recollection that such as had been employed in that office before had never returned. The letters were given to the Ephori of Sparta, and the perfidy of Pausanias was revealed. He fled for safety to a temple of Minerva of the Brazen House (Chalcioecus) at Tegeum; and as the sanctity of the place screened him from the violence of his pursuers, the sacred building was surrounded with heaps of stones

He was starved to death in the temple, and died B.C. 467.

PAUSANIAS, a Greek topographical writer, who flourished in the second century, under Adrian and the Antonines. Nothing certain is known respecting the place of his birth. He declaimed both at Athens and Rome, in which last capital he died at an advanced age. He seems to have travelled extensively, and besides his extant work on Greece, (Ἑλλάδος Περιηγησις,) he composed descriptions of Syria and Phœnicia. His Description of Greece, though not a very well-written performance, is highly valuable to the antiquary, and contains much information no where else to be met with. It is a kind of itinerary through Greece, in ten books, in which the author notes every thing remarkable that fell under his observation, such as temples, theatres, sepulchres, statues, paintings, public monuments of all kinds, the sites and dimensions of ruined cities, and the scenes of important transactions. In some parts he gives historical details, and in those, his style, which is ordinarily common and negligent, rises to a degree of dignity. His work abounds with fabulous narrations, but such as were traditionally connected with the places described. He was no connoisseur: all that he saw, he accurately describes; all that he heard, he faithfully reports. Pausanias was first published from the press of Aldus in 1516 by the care of Marcus Musurus. The best edition has been reckoned that of Joach. Kuhnius, with a Latin version, by Romolo Amaseo, fol. Leipsic, 1696; but it is probably excelled by the modern one of J. F. Facius, Lips. 1794-97, 4 vols, 8vo. The edition of Siebelis, 5 vols, 8vo, Leipsic, 1823, contains a corrected text, and the translation of Amaseo improved, with an elaborate commentary and complete index. The edition of Bekker, Berlin, 1826, 1827, 2 vols, 8vo, (an exact copy of the Paris MS. 1410,) has a very good index. A German translation, by Wiedasch, appeared at Munich, 1826-1828. The best French translation is by Clavier. There is an English translation by Thomas Taylor.

PAUSIAS, an eminent painter of antiquity, flourished about B.C. 350. He was a native of Sicyon, and the son of Brietes, who was his first master. He was instructed in the branch of painting called encaustic by Pamphilus, and was the first who became famous in it. He was, likewise, the first who adorned chambers with painted ceilings. He understood the art of fore-shortening. He seems, also, to have been the first flower-painter; for having in his youth been enamoured of Glycera, a maker of garlands, he attempted by his art to imitate the beauties of nature which she had assorted, and copied a great variety of flowers. At length he made a portrait of Glycera sitting with a garland, which was one of his most famous performances, and was known by the name of Stephaneplocos. He chiefly painted small pieces, one of which, representing a boy, was called Hemeresios, as being finished in a single day. He passed his life at Sicyon, which was long regarded as the proper country of painting. The debts of the state having obliged the Sicyonians to sell their pictures, those of Pausias were brought to Rome in the edileship of Scaurus, where, as we learn from a line in the Satires of Horace, they were a great object of admiration to the connoisseurs. The most famous work of Pausias was the sacrifice of an ox, which in the time of Pliny was in the hall of Pompey. In this picture the ox was foreshortened, but to show the animal to full advantage, the painter judiciously threw his shadow upon a part of the surrounding crowd, and he added to the effect, by painting a dark ox upon a light ground. Apelles and Melanthius were his fellow-pupils in the school of Pamphilus.

PAUW, (John Cornelius,) born at Utrecht towards the end of the seventeenth century, was a good classical scholar, and published editions of several Greek classics, and wrote notes on Pindar, and also a Diatriba de Alcâ Veterum. Under the name of Philargyrius Cantabrigiensis he defended John Leclerc against Bentley, who, under the name of Phileleutherus Cantabrigiensis, had attacked that critic's corrections of the Fragments of Menander and Philemon.

PAUW, (Cornelius de,) born at Amsterdam in 1739, distinguished himself by his paradoxical writings, of which the principal are, Recherches Philosophiques sur les Americains, les Egyptiens, et les Chinois; and, Recherches Philosophiques sur les Grecs. In these works there is much learning and ingenuity, but joined with a bold spirit of conjecture, and a disposition to contradict all received notions. They were much read and controverted at the time of their appearance, but have lost a great part of their original reputation. He wrote also, Recherches sur les Germains; but this was never

printed. He was much esteemed by Frederic the Great, as one of the free speculators of the time. He was canon of the church of Xanton, near Aix-la-Chapelle, where he died in 1799. He was uncle of the celebrated Anacharsis Clootz.

PAVILLON, (Nicholas,) a French prelate, was born at Paris in 1597, and educated at the college of Navarre, and at the Sorbonne. His zeal and talents recommended him to the notice of Vincent de Paul, who employed him as a missionary. His pulpit eloquence led cardinal Richelieu to recommend him to Louis XIII., who made him bishop of Aleth, in Lower Languedoc. Here he effected a great reformation, both among the clergy and the people of the diocese in general. During the reign of Louis XIV. he fell under the royal displeasure, by uniting with those of his episcopal brethren who opposed the Formulary, refused submission to the Regale, and defended the writings of Jansenius. He died in disgrace in 1677, when upwards of eighty years of age. He was the author of a celebrated ritual, entitled, A Ritual for the Use of the Diocese of Aleth, with instructions and rubrics in French. This work was complained of before the Inquisition at Rome, and, after a severe examination, was placed among proscribed books in the Index, and condemned by a decree of Clement IX. That decree, however, was not received in France, where the Ritual had an extensive circulation, and the bishop of Aleth, in defiance of the papal prohibition, continued the use of it in his diocese. He also published a collection of Ordinances, and Synodal Statutes, from 1640 to 1647.

PAVILLON, (Stephen,) a man of letters, nephew of the preceding, was born at Paris in 1632, and was educated partly under his uncle, with whom he acquired a great knowledge of divinity and ecclesiastical history. His proper profession, however, was that of the law, and he obtained the post of advocate-general at Metz; but a delicate constitution, and a love of study and retirement, caused him to resign that office. He died in 1705. He was a member of the French Academy, and of that of Inscriptions. His literary reputation was chiefly founded on his poems, which for the most part were of the light kind, and were characterised by ease, delicacy, and gaiety. He also wrote letters in the manner of Voiture, with a mixture of verse and prose. His works were printed at Paris, 1747, in 2 vols, 12mo.

END OF VOL. X.

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